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LORD BISHOP OF NORWICH;

Now first Collected,

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TO WHICH IS PREFIXED

A MEMOIR OF THE LIFE OF THE AUTHOR,

By ALEXANDER CHALMERS, F.S.A.

IN SIX VOLUMES.

VOL. I.

"Oportet Ecclesiasticum, quando suadet aliquid quod agendum est, non solùm docere ut instruat, et delectare ut teneat, verùm etiam flectere ut vincat."

AUG. de Doctrina Christiana, lib. 4. cap. 13.

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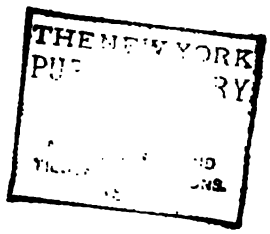

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The Dedications and Prefaces, which were prefixed to the original edition of each sermon, are now reprinted. Many of these, being scarce, could not be found in sufficient time to be inserted in their proper places; but have been subjoined in the latter part of Vols. IV. and V.

J. R. P.

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MEMOIRS OF THE LIFE

OF THE

AUTHOR,

BY ALEXANDER CHALMERS, F.S.A.

MEMOIRS OF THE LIFE

OF THE

AUTHOR.

THE sixteenth and seventeenth centuries are the most important in the ecclesiastical history of our country. They were productive of the greatest names which have exalted the character of the Church of England; of men of the most extensive reading, of unwearied study, and profound thinking. But they were, unfortunately, periods of incessant and angry controversy, promoted by a variety of inconsistent sects and opinions, all contributing to perplex the understanding, and disturb the conscience.

Amidst these many contests of religious sentiment, and vicissitudes of civil power, the writings of many eminent scholars and divines rose and fell in the public estimation, and some of the most valuable were sunk into oblivion merely by the influence of party spirit.

The restoration of church and state under Charles II. had not all the effect that might have been expected in reviving public attention to the best writings of the preceding age. It, indeed, put an end to many of the controversies which had distracted the country, yet it was followed by a marked neglect, and even contempt for the services of the ablest writers on the side of religion, and by a state of public manners, partly flagitious, and partly frivolous, which was extremely unfriendly to literature. The antipathies created during the usurpation, some of which were natural, at least,

if not justifiable, still prevailed to keep up hostile feeling; and toleration, the want of which all parties had formerly deplored, was as far as ever from making a part of public opinion, or, as it now happily is, of the law of the land.

In looking back to the period alluded to, it is found very difficult to discover the truth, where the only evidence to which we can appeal is liable to the suspicion of inveterate prejudice and invincible party-spirit. It is more difficult yet to apply the tests of the present enlightened and liberal age to characters and events, where liberality and mutual forbearance were either totally unknown, or, if acknowledged in theory, were never employed by any of the parties into which the country was divided.

We have, however, at length arrived at the time when we may look back on the turbulent controversies of religion and learning, with an exemption from personal warmth and the recentness of painful feeling—when we can perceive by what means the greatest and wisest men of all parties were led to retard the progress of religious liberty, and to rely on the harsh and ungracious efforts of civil power, instead of that spirit of conciliation, to which we now owe all that prevails of social and public harmony.

One effect of this better train of thinking has been to lead the public attention to the works of those eminent writers, the founders and defenders of the church, which may be consulted with advantage, as the great depositories of those essential doctrines, in the belief of which all protestants concur. And although they are found to differ in some disputed points, concerning which it were hopeless to expect an universal concurrence, yet the benefit to be derived from these writings is acknowledged to be incalculable, and has lately been appreciated in a manner that does honour to the age.

Within the last thirty years, our libraries have been enriched by complete editions, carefully edited, of the works of Hall, Taylor, Hooker, Hopkins, Leighton, Beveridge, Owen, Baxter, Lightfoot, Burnet, Barrow, Watts, Doddridge, Howe, Charnock, and Waterland, to which we may add, to the credit of the University of Oxford, Strype's valuable Ecclesiastical Annals, Memorials and Lives. Nor, while the munificence of those great corporate bodies, the

Universities, are entitled to public gratitude for perpetuating the usefulness, as well as fame, of some of the illustrious scholars above mentioned, ought we to deny the praise justly due to the enterprising spirit of the humbler individuals to whom we owe many of the republications noticed. Both have been in a great measure rewarded by public patronage; and both may still, it is hoped, look with confidence to a continuation of it.

The same motives and the same spirit have suggested a complete edition of the WORKS OF BISHOP REYNOLDS, in the form now exhibited. It seems to be acknowledged by all the authorities we have been enabled to consult, that he was a profound scholar, an eloquent and sound divine, and a man whose character and works were highly esteemed by all parties during his long and useful life.

The present writer, when solicited to draw up a memoir, soon had occasion to regret that very scanty information was to be found respecting Dr. Reynolds's private life, character, and manners. Biography was not much cultivated in his days, and his sons unaccountably neglected his memory. Still, the history of the times furnishes us with many important particulars, and we are not wholly without testimonies to the excellence of his personal as well as public character.

Dr. EDWARD REYNOLDS, forty-ninth bishop of Norwich, was the son of Augustine Reynolds, one of the customers of Southampton. This Augustine was the son of John Reynolds of Longport, or Langport, in Somersetshire, and grandson to another John Reynolds of the same county.

Our prelate was born in the parish of Holywood, or rather Holyrood, Southampton, in November 1599. His mother's family we have not been able to ascertain: her Christian name was Bridget.

He was educated at Southampton, in the free-grammar-school, founded by Edward VI. in 1553, near the termination of his valuable life. The letters patent are dated the 4th of June, in the seventh year of his reign. When Mr. Reynolds attained the bishoprick of Norwich, he gave a benefaction of fifty pounds to the school; and his son Edward, then Archdeacon of Norfolk, gave another benefaction of twenty pounds.

Among the distinguished men educated at this school were, the very celebrated Dr. Isaac Watts, and Dr. Thomas Lawrence, an eminent physician in London, and father of the late Sir Soulden Lawrence, one of the judges of the Court of King's Bench.

From the grammar-school Mr. REYNOLDS was removed to Merton College, Oxford, under the wardenship of the celebrated Sir HENRY SAVILE. Here, in 1615, he was admitted a portionist, or post-master, one of the exhibitions founded in 1380, by JOHN WILLYOTT, chancellor of Exeter, the value of which was increased by subsequent benefactors before the time of Mr. REYNOLDS. He took the degree of bachelor of arts on October 15, 1618.

Wood says that the warden SAVILE, "for the improvement of his college in literature, always made choice of the best scholars, at the usual election of bachelor fellows. In the last choice which he made, about three years before his death, which consisted of six, four of them (whereof two of them were afterwards bishops) were esteemed eminent, namely, Dr. REYNOLDS of Norwich, Dr. EARL of Salisbury, JOHN DOUGHTY and ALEXANDER FISHER."*

Mr. REYNOLDS became probationer fellow in 1620. This, Wood informs us, he acquired by his skill in the Greek language; and adds, that, throughout his bachelorship, he showed himself a good disputant and orator. His early works, the dates of which we can ascertain, discover an intimate acquaintance with Greek and Latin writers, a facility of quotation which proves most extensive reading, and an apt memory. He was continually enlarging his mind by study, not foreseeing that such continual sedentary employment as he and his distinguished contemporaries indulged in, would lead to the disease which embittered many years of his life.

The time at which he took his master's degree is not mentioned; we are only told that this occurred before he went into holy orders. In 1622, when scarcely twenty-three years old, he had a great honour conferred upon him, by being elected to succeed the celebrated Dr. DONNE, afterwards dean of St. Paul's, in the preachership of Lincolns' Inn.

* Ath. Ox. Dr. Bliss's much improved edition, vol. ii. p. 311.

In the chapel of this inn of court, rebuilt in 1609, there appears to have been no preacher, *under that name*, before the year 1599. Those who formerly officiated were called Divinity-readers, of whom there were two in 1580; and in 1592, two were recommended by WHITGIFT, archbishop of Canterbury, to be elected from each university; but it does not appear whether four were accordingly elected. In the list preserved in the Inn, a single divinity-reader is named in 1593.*

At the time when our author's appointment took place, there certainly were two, although his name only appears in the list, as preacher. It is probable that the one was preacher, and the other assistant, as is the case at present. The person elected in the same year with Mr. REYNOLDS, was a divine of great fame in his day, Dr. JOHN PRESTON, who died in 1628.

It appears from his Latin dedication to the society of Lincoln's Inn, that our author either preached or lectured before them on the subjects which form the first volume of the present edition of his works. These must have attracted considerable attention, not only for the matter, but for the style, which was far more elegant than many of his brethren had attained at that time.

This employment probably obliged him to reside in London during the greater part of the year; but he frequently visited Oxford. On one occasion (Aug. 5, 1627) he preached before the university, in Merton College Chapel; and in his sermon adverted to the controversy between Dr. HEYLIN and Dr. PRIDEAUX, taking the part of the latter, who had accused HEYLIN of a leaning towards popery.

In March 1631, Mr. REYNOLDS was presented to the living of Braunston, in Northamptonshire, by the interest of ISAAC JOHNSON, Esq.; and as the duties of this rectory were, in his opinion, incompatible with the preachership of Lincoln's Inn, he resigned the latter, and was succeeded by Mr. JOSEPH CARYL, well known as the author of a voluminous commentary on the book of Job, who held the office until the year 1654. Mr. REYNOLDS took up his residence

* For these particulars, I am indebted to the kindness of the Rev. Archdeacon Nares.

at Braunston,* in April, and held the living until he was made bishop of Norwich.

On the commencement of the rebellion, which Wood dates from 1642, but which might have been dated much earlier, Mr. REYNOLDS is said by that author to have "sided with the Presbyterians, having been long before that time puritanically inclined." It is not perhaps very difficult to guess what Wood means by Mr. REYNOLDS's being "puritanically inclined." The same, or a similar expression, he has employed in the case of many others recorded in his useful biography, who either were, or afterwards became members of the church of England. It seems most generally to imply that they were Calvinists. The first Calvinists, including most of the reformers, and of the compilers of the Liturgy, have been classed among Puritans. Scruples respecting certain ceremonies of the church, and the vestments of the clergy, when performing duty, created the first distinction known by the name of *Puritanism*, and afterwards of *non-conformity*. The latter was the more intelligible, and implied some dislike either to the church government, or to doctrines. Puritanism was originally a nick-name, alluding to strictness of personal piety;† but was at length adopted as an honourable title, if not by the parties themselves, certainly by their biographers and historians. According to Baxter, about the time of the re-

* The Author of "Magna Britannia," vol. 3, says, "This village is famous for having had that learned and excellent divine, Dr. Edward Reynolds, at length Bishop of Norwich, rector of it. He is much blamed for his compliance with the usurpation of the Presbyterians, being one of the Assembly of Divines, a covenanter, a preacher before the Long Parliament, Dean of Christ Church, Oxford, upon the ejection of Dr. Samuel Fell, flattering Oliver and his son Richard, upon their usurping the throne. But these his failings are much outbalanced by his rare endowments, and other wise actions, for he refused the Independent Engagement in 1650, and was forward in endeavouring to make his Majesty's, Charles II.'s restoration more easily accomplished; for which he was made one of his Majesty's chaplains at Canterbury, elected master of Wadham College, Oxford, by virtue of the King's letters," &c.—In this account, generally correct, are two important mistakes, which have been often repeated. Dr. Reynolds never flattered Oliver, or his son Richard, and never was master (warden) of Wadham. Probably Merton is meant, which he held a very short time.

† Bishop Hall says that they were denominated *Puritans* merely because they were conscientious and diligent in the discharge of their duties.

storation, or perhaps sooner, the name of Puritan was very generally exchanged for that of *Presbyterian*.

The "Puritanical inclination" of REYNOLDS seems to be discoverable only in his religious principles, or probably in the strict piety and decorum of his life. His character, in these respects, stood high when he was at college, and was well known to the religious world, long before the meeting of the Assembly of Divines, by his "explication of the cx Psalm," first published in 1632, and afterwards three or four times; by his "Exposition of the xivth chapter of Hosea," 1638; and by his "Meditations on the Holy Sacrament of the Lord's Supper," published in 1639.

Neither from these, nor any other extant records, can we learn that he originally dissented from any part of the discipline and ceremonies of the church in which he had been ordained; and from those sermons which he was invited to preach on public occasions, we can find no expressions of dissatisfaction, but, on the contrary, many persuasions to loyalty of principle, as well as to holiness of life. Nor is there in this any thing very inconsistent with what followed. During the whole period that he, with many others who afterwards conformed to the establishment, was carried down the revolutionary stream, we find that, wherever he could exert his proper force, wherever he could express his wishes or his opinions, without controul, those tended to kingly government, and to a hierarchy, under certain modifications. This circumstance, added to the mildness and moderation of his temper, will account for all of his public conduct which we can discover in the histories of that turbulent age. He was certainly, for some time, ranked among the adherents of a party, but never was inflexible; and that party came nearer to his political opinions in later, as well as in early life, than his biographers have noticed.

While residing on his living of Braunston, he was appointed one of that memorable ASSEMBLY of DIVINES, called, by authority of Parliament, to consider of all matters respecting the reformation of the church, or rather the formation of a plan of church government, doctrine, and liturgy, in the room of that which the parliament had determined to abolish.

This Assembly, however overlooked by civil historians,

forms one of the most remarkable events of the revolutionary period. Having overturned the civil establishment, so far as to reject every thing that bore the stamp of royal authority, and finding the king unwilling, as might very naturally have been expected, to sanction an Assembly of Divines who were to do that in the church which had already been done in the state; the Long Parliament, as it is usually termed, called this assembly by its own authority, in June, 1643.

For some time we are told that both houses were unwilling to take this step without the King; but were compelled by the Scotch, who refused to assist them in the field, unless they engaged to promote "an uniformity of doctrine and discipline between the two nations." On this last point all records are agreed; and it forms the most remarkable circumstance in the history of this Assembly.

The Ordinance, or act of parliament, for calling the Assembly, states in the preamble, that the present church government by archbishops, bishops, &c. shall be taken away, and a new church government and discipline be provided by the Assembly, subject, in cases of dispute, to Parliament; but the members of the Assembly are not to assume or exercise any jurisdiction, power, or authority ecclesiastical, whatsoever. They are only "to deliver their advice and opinions touching the matters aforesaid, as shall be most agreeable to the word of God, to both or either Houses from time to time, in such manner as shall be required, and not to divulge the same by printing, writing, or otherwise, without the consent of Parliament."

This Assembly, besides one hundred and twenty divines, consisted of ten lords and twenty commoners, under the name of *lay-assessors*, who had an equal liberty of debating and voting. Why such an addition was made to an Assembly of *Divines*, since nothing could be sanctioned until after being debated in Parliament, of which most, if not all these lay-assessors were members, does not very clearly appear; nor has any historian informed us where they acquired the knowledge necessary to qualify them for debates on religious subjects.

The divines were chosen by Parliament from lists given in by the knights and burgesses of the several counties.

FULLER says, "They thought it not safe to entrust the clergie with their own choice, of whose general corruption they constantly complained, and therefore adjudged it unfit that the distempered patients should be, or choose, their own physicians." Of their number, nearly thirty never attended; and of the whole, seldom above sixty were present, unless on special occasions. To make up for absentees, some new names were appointed by Parliament. These were called super-added members. NEAL gives a list of only sixteen.

According to the Ordinance, forty made a quorum. Four shillings a day was decreed for their expenses, which was a small allowance, even if it had been punctually paid, to maintain those who came from a distance to reside in London, and were not, like members of Parliament, chosen for their wealth and influence. It does not appear that attendance in this Assembly was a matter of compulsion either for the whole time, or any part of it;* and it happened to this Assembly, as to many others, that a few leading men, either by argument or perseverance, soon acquired the whole power of decision.

It has already been noticed that the clergy at large had not the power of electing their representatives in this new species of convocation; yet, as to religious opinions, there was some appearance of impartiality in the selection. There were many Churchmen, some Arminians, some Calvinists, some Erastians, as COLEMAN and LIGHTFOOT, and some Independents; but the majority inclined to what was called Presbyterianism. These were men of loyal principles, and not averse to a hierarchy, provided it was one of their own formation. By what means their sentiments were known to those who elected them, or whether the electors purposely intended that the majority should be of such sentiments, are points not easily determined.

* After the Assembly had sat nearly a year, non-attendance began to appear a great evil, and sundry propositions were made—some of them, according to LIGHTFOOT, rather ridiculous, which he successfully opposed, but at length, he informs us, "it was ordered, that the absent should have twelve-pence subducted at the payment of our monies, and the *late comer*, and the *goer* before we rise, should loss also sixpence." LIGHTFOOT'S Works, octavo-edit. 1825, vol. xiii. p. 296.

Various characters have been given of the divines of this Assembly. Those by Clarendon and Milton, as coming from men of great authority, and who lived at the time, seem most worthy of notice; but it is evident that they took very opposite views of the conduct and personal merits of the members. Milton, after bestowing a very unfavourable character on the Long Parliament, says, "And if the state were in this plight, religion was not in much better; to reform which, a certain number of divines were called, neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out; only as each member of Parliament in his private fancy thought fit, so elected one by one. The most part of them were such as had preached and cried down, with great show of zeal, the avarice and pluralities of Bishops and Prelates; that one cure of souls was a full employment for one spiritual pastor how able soever, if not a charge rather above strength. Yet these conscientious men (ere any part of the work done for which they came together, and that on the public salary) wanted not boldness, to the ignominy and scandal of their pastor-like profession, to seize into their hands, or not unwillingly accept, (besides one, sometimes two or more of the best livings) collegiate masterships in the universities, rich lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms; by which means these great rebukers of non-residence, among so many distant cures, were not ashamed to be seen so quickly pluralists and non-residents themselves, to a fearful condemnation doubtless by their own mouths. And yet the main doctrine for which they took such pay, and insisted upon with more vehemence than gospel, was but to tell us in effect that their doctrine was worth nothing, and the spiritual power of their ministry less available than bodily compulsion, persuading the magistrate to use it, as a stronger means to subdue and bring in conscience, than evangelical persuasion; distrusting the virtue of their own spiritual weapons, which were given them, if they be rightly called, with full warrant of sufficiency to pull down all thoughts and imaginations that exalt themselves against God. But while they taught compulsion without convincement, which long before they complained of as executed unchristianly

against themselves, these intents are clear to have been no better than anti-christian; setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate, whom they would have made their executioner to punish church delinquencies, whereof civil laws have no cognizance.

"And well did their disciples manifest themselves to be no better principled than their teachers, trusted with committeeships, and other gainful offices, upon their commendations for zealous, and (as they sticked not to term them) godly men: but executing their places, like children of the devil, unfaithfully, unjustly, unmercifully, and where not corruptly, stupidly. So that between them, the teachers, and these the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blaspheming given to the enemies of God and truth, since the first preaching of reformation."

This scurrilous character is to be found in Milton's History of England, first published in 1670, but without the above in that edition, which was omitted by the licenser, for what reason it is very difficult to conjecture. Surely such opinions must have then been palatable at court, although the author might not have thought it safe to venture them during the interregnum. They are now to be found in the modern editions of his prose works.

Wherever found, they redound little to his credit. What he has advanced respecting the compulsory conduct of the Assembly, and the subsequent ordinances of Parliament, cannot be denied; but he could not be ignorant that the charges of corruption, ignorance, and impiety, which he brings against the clergy of the time were, for the most part, without any foundation unless in his dislike of the Presbyterians, whose abhorrence of regicide principles must have been highly obnoxious to one who wrote a defence of the king's death, and, whatever he might be in religion, was in politics a decided republican.

Lord CLARENDON'S opinion of the Assembly was, in him, more consistent, although certainly not formed on that personal knowledge and experience which constitute the principal merit of his excellent history. He asserts, that "of

the whole number, there were not above twenty, who were not declared and avowed enemies to the doctrine or discipline of the Church of England, some of them infamous in their lives and conversations, and most of them of very mean parts in learning, if not of scandalous ignorance, and of no other reputation, than of malice to the Church of England." As his lordship has not produced the names of any of the persons "infamous in their lives and conversations," it is impossible, from any view of the list of the members, and with the knowledge now acquired of their private life, to discover to whom he alluded. As to ignorance, it is very evident from that same acquaintance with their characters, even with all the deductions made by WOOD and WALKER, that a much larger list than twenty might be given of men of undoubted learning, and particularly skilful in divinity and ecclesiastical history. This is a character which may, without much hazard of contradiction, be given to those who regularly attended and took the principal share in the debates, without lessening the more serious objection to their intolerant spirit, for this is an objection which may be deemed unanswerable. *

Of the whole number, twenty-seven died before the restoration; and of these some did not live long enough to witness the conclusion of their labours in the establishment of Presbyterianism; and five conformed. Of the great men who distinguished themselves as non-conformists both during the usurpation and after the restoration, some from circumstances of age, and others for reasons not so easily assigned, were not members of the Assembly. In a list of thirty-five, now before me, are the celebrated names of OWEN, BAXTER, BATES, MANTON, CHARNOCK, GALE, HOWE, &c.

The place of meeting was, for some time, King Henry VIIth's Chapel, but afterwards the Jerusalem Chamber, both in Westminster Abbey. On the first day (July 1, 1643) sixty-nine assembled, not, as NEAL says, in their canonical habits, but chiefly in black coats and bands, in imitation of the foreign protestants. According to FULLER, a few of

* Besides their attendance in the Assembly, many of them preached occasionally in London, or its vicinity, and some regularly supplied such churches as had no stated preacher, from death or otherwise. There was also a daily morning lecture in Westminster Abbey, the preachers appointed by Parliament.

the episcopal clergy wore their canonical dress; but, having gratified their curiosity by a view of their brethren, soon discontinued their attendance. No person whatever was allowed to enter the Assembly, as a spectator or hearer, without an order in writing from both Houses of Parliament.

The best description extant of this Assembly occurs in Baillie's "Letters,"* a work to which Neal could not have had access, and which being now scarce, and little known in this country, the reader will not be displeased with the following simple and picturesque account. The letter containing it is dated Dec. 7, 1643.

"The like of that Assembly I did never see, and, as we hear say, the like was never in England, nor any where is shortly like to be. They did sit in Henry VIIth's Chapel, in the place of convocation; but since the weather grew cold, they did go to Jerusalem Chamber, a fair room in the Abbey of Westminster, about the bounds of the college fore-hall, but wider at the one end, and nearest the door: and on both sides are stages of seats, as in the new Assembly-house at Edinburgh, but not so high, for there will be room for five or six score. At the upmost end, there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it, on the ground, *stands* two chairs for the two assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table at which *sits* the two scribes, Mr. Byefield and Mr. Roborough. The house is all well hung, and has a good fire, which is some dainties (*a rare thing*) at London. Foreanent (*opposite*) the table, upon the Prolocutor's right hand, there are three or four ranks of forms. On the lowest, we five do sit; upon the other, at our backs, the members of Parliament deputed to the Assembly. On the forms foreanent (*opposite*) us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and on the other end of the

* Baillie was one of the five Commissioners sent from Scotland to treat for uniformity; and he required that a committee might be appointed from the Parliament and Assembly, to treat with them on that subject. They declined at first sitting as members of the Assembly, but said they were willing to sit there as private men, and occasionally to give their advice in points debated. A very honourable seat was, however, appointed for them, and we shall soon see that their influence became irresistible.

house, and backside of the table, till it come about to our seats, are four or five stages of forms, whereupon *their* divines sit as they please; albeit commonly they keep the same place. From the chimney to the door, there are no seats, but a void for passage. The Lords of Parliament use to sit on chairs, in that void, about the fire.

"We meet every day of the week except Saturday. We sit commonly from nine to two or three in the afternoon. The Prolocutor, at the beginning and end, has a short prayer. The man, as the world knows, is very learned in the questions he has studied, and very good and beloved of all, and highly esteemed, but merely bookish,* and not much, as it seems, acquainted with conceived prayer; among the unfittest of all the company for any action; so after the prayer he sits mute. It was the canny (*prudent*) conveyance of those who guide most matters for their own interest, to plant such a man of purpose in the chair. The one assessor, our good friend Dr. BURGESS, a very active and sharp man, supplies, as far as is decent, the prolocutor's place; the other, our good friend Mr. WHITE, has kept in (*been confined by*) the gout since our coming.

"Ordinarily there will be present about three score of their divines. These are divided in three committees; in one whereof every man is a member. No man is excluded who pleases to come to any of the three. Every committee as the parliament gives orders in writ (*writing*) to take any purpose to consideration, takes a portion, and in their afternoon-meeting prepares matters for the Assembly, sets down their minds in distinct propositions, and backs their propositions with texts of Scripture. After the prayer, Mr. BYFIELD the scribe reads the proposition and scripture, whereupon the Assembly debates in a most grave and orderly way. No man is called up to speak but who stands up of his own accord. He speaks so long as he will, without interruption. If two or three stand up at once, then the divines confusedly

* Dr. TWISSE was Prolocutor or chairman. FULLER says that the *schools*, not the pulpit, was his proper element. In another place, he calls him "good with *trowell*, but better with the *sword*, more happy in *polemical divinity* than *edifying doctrine*." WOOD bestows a high character on him; and all agree that he was one of the ablest controversial divines of his time. Age and infirmity prevented his remaining long in the office of Prolocutor.

call on his name whom they desire to hear first. On whom the loudest and maniest voices call, he speaks. No man speaks to any but to the Prolocutor. They harangue long and very learnedly. They study the question well beforehand, and prepare their speeches: but withal the men are exceeding prompt, and well spoken. I do marvel at the very accurate and extemporal replies that many of them usually make. When, upon every proposition by itself, and on every text of scripture that is brought to confirm it, every man who will has said his whole mind, and the replies, duplies and triplies, are heard; then the most part calls to the question. BYEFIELD the scribe rises from the table, and comes to the Prolocutor's chair, who, from the scribe's book, reads a proposition, and says, "As many as are in opinion that the question is well stated in the proposition, let them say I:' when I is heard, 'As many as think otherwise, say No.' If the difference of I's and No's be clear, as usually it is, then the question is *ordered* (put in order, or written down) by the scribes, and they go on to debate the first scripture alleged for proof of the proposition. If the sound of I and No be nearly equal, then says the Prolocutor, 'As many as say I, stand up:' while they stand, the scribe and others number them in their minds; when they are set down, the No's are bidden stand, and they likewise are numbered. This way is clear enough, and saves a great deal of time which we* spend in reading our catalogue. When a question is once ordered, there is no more of that matter, but if a man will deviate, he is quickly taken up by Mr. Assessor, or many others, confusedly crying, 'Speak to order.' No man contradicts another expressly by name, but most discreetly (*civilly*) speaks to the Prolocutor, and at most holds on the general, 'The reverend brother who lately or last spoke on this head, on that side, above or below.'

"I thought meet, once for all, to give you a taste of the outward form of their Assembly. They follow the way of their parliament. Much of their way is good, and worthy of their imitation; only their *longsomeness* is woeful at this time, when their church and kingdom lies under a most lamentable anarchy and confusion. They see the hurt of their

* Alluding to the mode of collecting votes in the General Assembly of Scotland.

length, but cannot get it helped; for being to establish a new platform of worship and discipline to their nation *for all time to come*, they think they cannot be answerable, if solidly, and at leisure, they do not examine every point thereof."

Of this *longsomeness*, BAILLIE was not the only person who complained. It appears, from some manuscript minutes of the Assembly's proceedings, written by another of the Scotch commissioners, Mr. GEORGE GILLESPIE, preserved among the Wodrow MSS. and quoted by Lord HAILES,* that this longsomeness and other similar sins were complained of by the Assembly itself. They even drew up a catalogue of them, with a view to a solemn fast, to be held on Sept. 13, 1644. This catalogue professed to contain "The sins of the Assembly in nine points: 1. Neglecting attendance in the Assembly, though the affairs be so important; late coming. 2. Absence from prayers. 3. Reading and talking in time of debates. 4. Neglect of committees. 5. Some *speak too much*, others *too little*. 6. Indecent behaviour. 7. Unseemly language and heats upon it. 8. Neglect of trying ministers. 9. Members of Assembly drawing on parties, or being frightened with needless jealousies." It will, perhaps, be thought by those who know much of modern assemblies, that a considerable part of these evils might have been remedied by the authority of the chair, and the rest by a small fine, without the solemnity of a fast, and exposure to the world of their puerile or indecent behaviour. †

* Lord Hailes's Annals of Scotland, vol. iii. p. 113. Edition 8vo. 1819.

† Since writing the above, I have found the following curious memorandum, copied by Lord HAILES from Gillespie's MSS. "Mr. Henderson wished that the causes of the Assembly's humiliation might be rather taken from the former corruptions of the church, and their now guiltiness therein, than to lay open their secret disorders now; the one was known and public, but secret faults are to be secretly confessed." Lord HAILES adds, that the most subtle politician of the Hierarchy could not have spoken with more judgment." Lightfoot gives the same account, with some slight variations. HENDERSON was the ablest of the Scotch commissioners, and according to BAILLIE, the author of the *Solemn League* and *Covenant*.

After all, it does not appear that any fast was actually held on this subject. In the list of Fasts and Fast Sermons now before me, no mention is made of a fast on the 13th of September, 1644; but there was a fast on the 12th, "set apart upon occasion of that which befell the army in the West." The sermons were preached by MATTHEW NEWCOMEN and THOMAS COLEMAN.

The learned author just mentioned, and others since have lamented that no report of the debates of the Assembly has ever been given to the world. BAILLIE and LIGHTFOOT are the only members whose reports have appeared, the latter very recently, but neither are at any great length, nor, indeed, if I may presume to differ from so curious an inquirer into ecclesiastical history as Lord HAILES, would a full account of their debates be now thought very interesting or useful. The world is pretty well agreed as to the fundamental points on which presbytery rests; and while the Church of England rejects it *in toto*, full liberty is now allowed to such communities or sects as choose to adopt it in its original, or in any modified form.

BAILLIE has not once mentioned Mr. REYNOLDS, who, it may here be noticed, did not appear in the Assembly until July 14, and delayed taking the covenant until March 1644. On Oct. 28, 1643, his name was given in to the Assembly, as one who had not taken the covenant; but he is said, at this time, to have "been in the country." LIGHTFOOT mentions him four or five times, as a speaker in the Assembly, but these notices are so slight, that it is not easy to collect his opinions. On one occasion only, LIGHTFOOT gives his sentiments at some length, on the subject of not administering the sacrament of the Lord's supper to a certain description of sinners; but there is nothing peculiar or characteristic in what he advances, nor does it appear whether he had the voices of the Assembly in his favour. His sentiments on this ordinance may be gathered more successfully from his "Sacramental Meditations." The principal speakers were, as Baillie says, but few, and REYNOLDS certainly was not one of the few. In what manner he voted, we cannot now learn. The Independents formed a vigorous opposition, but the controlling power of the Scotch commissioners always created an apparent majority. Whatever may have been the force or eagerness of their debates, there is much evidence to prove that while they denied liberty of conscience to the nation at large, they were not themselves free.

Their first object was to agree to certain rules for their meeting; but how ill all rules were observed may appear from the catalogue of *sins* above mentioned. There seems to

have been, as already observed, no compulsion as to attendance. Their names were to be called over, and those absent marked, but there their power appears to have ended. Many who were nominated or appointed as members never attended, as Drs. Brownrig, Hacket, Hammond, Prideaux, Saunderson, Ward, and Archbishop Usher; and others attended only partially. Neal mentions one hundred and one who gave constant attendance; but this is contrary to the evidence we have already produced. Those who took an active part were few, but they were the leading speakers, and their names occur on most occasions. According to Baillie, four parts out of five did not speak at all; yet he thinks that many of these were much abler men than those that did speak. Whence he, a stranger, derived this knowledge of their individual characters, it would now be useless to inquire.

Although they were called together to establish a free, instead of that tyrannical church of which they and many of their ancestors had grievously complained, their fundamental principles were adverse to every thing that is called freedom. They consented, at first, to a restraint on the press, which has never since been so rigorously imposed. The ordinance by which they were called to form the Assembly, obliged them "not to divulge, by *printing*, or *writing*, or *otherwise*, their opinions or advices touching the matters proposed to them by parliament, without the consent of both or either Houses."

That this law was enforced in the strictest manner, soon appeared in the case of the learned Dr. Featly, who was expelled* for imparting some of their proceedings to archbishop Usher, and of the latter (who had never sat among them) for receiving, and probably answering such correspondence. This injunction, while it accounts for the silence of Rushworth and other contemporary historians, and for

* Lord Clarendon says that Featly had often pleaded, in the Assembly, in favour of the order of bishops and their functions, and against the alienation of church lands, &c. But he must have been a very weak man, if, according to the noble historian, he requested, in his correspondence with Archbishop Usher, that his grace would recommend him to the king for some bishoprick or deanery, as his recompense. It is not credible that one so well acquainted with the state of parties and of the church at this time, could have formed the hopeless expectation of a bishoprick or deanery.

the very imperfect memoirs of the Assembly now in existence, presents us with the strange inconsistency of a people kept in the dark as to the proceedings of an assembly which they were to consider as popular, whose laws they were to obey, but with whose reasons they were to be unacquainted.

It appears, however, that for some little time, they directed their attention to the state of the church of England only. The first object presented to their consideration was a reformation of the old church establishment, but not absolute extinction of the whole frame external and internal. The outward form, indeed, of the hierarchy was abolished by Parliament; but the doctrinal part seemed to require only some alterations. Accordingly the Assembly began with the thirty-nine articles, and employed ten weeks on the first fifteen, into which they introduced many changes of expression, some merely verbal, but chiefly with a view to the more explicit declaration of certain points, which were then, as well as now, disputed.

Having proceeded thus far, their labours ceased, being interrupted by a circumstance which may be allowed to have some connexion with the policy of a civil war, but none with the doctrines of the church. This, however, served to contaminate the whole of their proceedings—proceedings by which their favourers were taught to believe that "the cause of God" was to be upheld, which were to be guided only by conscience, and to be totally uninfluenced by worldly motives or self-interest.

It being now necessary for the Parliament to call in the aid of Scotland against the cause of Church and King, a committee of members of Parliament and Divines was sent to Edinburgh, and was very favourably received by the General Assembly of the church of Scotland, which was then, as it is in our time, the highest ecclesiastical court. This assembly had become well acquainted with the necessities of the English Parliament, and now perceiving a glorious opportunity of establishing their favourite presbytery upon a solid basis, immediately insisted on a *perpetual covenant* between the two nations, and an union in one confession of faith, one form of Church government, and one directory of worship. This, at first, met with some oppo-

sition, but was finally agreed upon in a manner very little creditable to the English Parliament, or to the Assembly. Neal, after noticing some verbal alterations artfully calculated, or rather intended, to please all parties, adds, with great candour, that "the wise men on both sides endeavoured to out-wit each other in wording the articles."

It cannot be very pleasing to an Englishman to contemplate the degradation of his country at this moment. If the English Parliament, now in arms against their King, had been convinced, as they professed to be, that the people were on their side, they could have had little to fear from the Scotch. The Scotch Divines and people were as much irritated against episcopacy, as the English, and from a principle of much higher origin than the English could boast. The Scotch had not only been always struggling for, but had often enjoyed the presbyterian form. With them, therefore, this attachment was of long standing; they had received the reformation, not from England, but from Geneva, and the *covenanting* interest was not only popular, but supported by a considerable proportion of the higher nobility and gentry of Scotland. The Scotch, however well affected they might be to kingly government, would not have been very eager to join Charles I. in support of the English church, by some of the prelates of which they themselves had been considerable sufferers. While therefore it was natural for them to embrace this opportunity of making the Presbyterian form a common cause, nothing could be so unnatural and absurd as for the English Parliament and Assembly to adopt an ecclesiastical constitution with which they were totally unacquainted, and concerning which, as far as argument was heard, there was no agreement among themselves.

Yet such was the fact; for the Assembly, after proceeding as far as the fifteenth, in their revision of the thirty-nine articles, immediately laid all this deliberation aside, and adopted the *plat-form*, as Baillie calls it, both of doctrine and church government, which a few Scotch Divines, of some note in their own country, but quite obscure in England, brought with them, and insisted upon as a *sine qua non*, for the military aid of their nation against the King.

The bargain between the Parliament and the Scotch was, that the Parliament should advance £100,000. to be sent to Edinburgh, and on receiving this money, the Scotch were to furnish an army of 20,000 horse and foot. The Parliament had great difficulty in raising this money, but the Scotch could not afford to march without it. Some historians have thought that the Scotch were averse to any concern in the war, as the present situation of England left them at liberty to establish their own church-government by their own means; and that they demanded both the money and the covenant in hopes of being refused. But their eagerness to extend Presbytery to England had been evinced long before this time.*

This proceeding tended unquestionably to shorten the labours of the Assembly, however long they afterwards sat debating upon minute points. There was no longer any occasion to consider the respective merits and utility of articles, liturgy, and episcopal government. The SOLEMN LEAGUE and COVENANT, imported by the Scotch Divines, supplied the place of all debate, and was, without any consent of church or laity, enforced with penalties far more severe than the hierarchy, while it stood, had ever imposed. Neal, who in this may be reckoned good authority, expatiates with proper zeal on the tyranny of this religious test, and more than insinuates, what indeed must be very obvious, the worldly motives from which its influence was derived. It is only singular that he concludes with saying, that if the puritan powers bore hard upon the loyalists in imposing the covenant, the king's clergy were even with them at the restoration, when they obliged them publicly to abjure it, or quit their livings in the church." To this puerile remark, he has afforded a satisfactory answer by stating that although many took the covenant because they approved of it, others took it "because the assistance of the Scotch was not to be obtained upon other terms."

Baxter's conscience was not of this convenient mould. Calamy informs us "that he kept his people from taking the covenant, as fearing it might be a snare to their consciences." Nay he prevented its being much taken in the

* See Cooke's History of the Church of Scotland, vol. iii. chap. xvii.

county he lived in, by keeping the ministers from offering it to their people, except in the city of Worcester, where he had no great interest."* It may be added here that the king issued a proclamation against the covenant, to which, as might be expected, no attention was paid, but in it he characterised this covenant, not very unjustly, "as a traitorous design and endeavour to *bring in foreign force* to invade this kingdom."

In November, the Parliament desired the Assembly of divines to write letters to the Protestant churches of Holland, France, Switzerland, &c. to inform them of the King's intentions, by the employment of the Irish and other means, to hinder the intended reformation, and to condemn other Protestant churches as unsound, because not prelatical, and that the Scotch commissioners be desired to join with them. Such letters were accordingly despatched, and produced from the King a counter-declaration to the same churches; but it does not very clearly appear how this became a part of the duty or purpose for which the Assembly was called, nor why the Parliament could not itself have performed the same, as it was entirely a measure of state. Had it been part of the Assembly's advice to Parliament, it would have been more in consistency with the title given them of "a Council to the Parliament in the reformation of the Church."

The hierarchy having been a second time abolished by the covenant, its powers and privileges were now divided between the Parliament and the Assembly, but not in equal proportions. In the disposal of church-livings, a matter now of pressing importance, when it was thought necessary to eject such of the clergy as refused to take the covenant, the process was, that the parishes chose their ministers, the Assembly examined and approved, and the Parliament confirmed them. As this necessarily occupied much of the time of the Assembly, a committee was appointed for the

* Anthony Burgess, a member of the assembly, opposed the Covenant with so much zeal, that he was nearly expelled. Lightfoot calls him "a wretch—who seeks for some devilish ends, either of his own or others, or both, to hinder so great a good of the two nations." Such admiration of the Covenant, and such harsh language respecting Mr. Burgess, are rather extraordinary in Lightfoot. Calamy's character of Mr. Burgess is of a very different kind. Lightfoot's Works, new edit. vol. xiii. p. 12.

examination and approbation of applicants, or persons recommended to them by the parishes. This committee consisted of twenty-two, some of whom afterwards conformed, and among the latter was our author, Mr. Reynolds.

Another committee was appointed for the examination, or rather detection of "scandalous and malignant ministers or priests." There had been a previous committee appointed by Parliament before the calling of the Assembly, which was entitled a "Committee for plundered ministers," or those who had been driven from their livings or cures in the country by the royal party. As this occasioned many complaints of injustice, the chairman of the committee, Mr. White, a lawyer, published, in their justification, a small quarto pamphlet, entitled, "The First Century of scandalous and malignant priests made and admitted into benefices by the prelates, in whose hands the ordination of ministers and government of the church hath been," &c.

This pamphlet contains the characters of an hundred clergymen, principally of Suffolk and Essex, the worst of whose crimes, had they been legally proved, ought to have led to a criminal prosecution. With the proofs or evidences, however, we are unacquainted, and the whole is such a disgusting detail, that had proofs been ample, it was grossly unfit for the public eye, and many of the alleged offences were the business of a criminal court. It is not improbable that the committee, or their editor, Mr. White, were afterwards ashamed of it, for although it is termed the *First* Century, there was no continuation of it, and the reader therefore is left to the ridiculous supposition that the very worst specimens of immoral clergy were to be found only in the counties of Suffolk and Essex.

This committee, however, became afterwards united with that which we have just mentioned as appointed by the Assembly, and remained in full employment to the end of the Long Parliament. The words "scandalous and malignant," as then understood, were comprehensive enough to include not only personal practice, but political principle, and consequently all who were disaffected to the Parliament, or adherents to the cause of the King and the hierarchy. Many hundreds were therefore ejected, whose livings

were bestowed upon such as were approved by the ruling powers.*

In both cases were men of discordant religious sentiments, and not a few Arminians or Latitudinarians; but either Calvinism, or an adherence to the Calvinistic articles of the church (although the latter had been publicly disowned) formed the principal distinction between the ejected and those who succeeded them.

Neal says that the political sentiments and conduct of the ejected were "*certainly* inconsistent with the constitution and liberties of England." But it is rather singular that a historian who has shown so many proofs of candour, should not have asked where the constitution and liberties of England were now to be found? Surely not in a Parliament and an Assembly, decided enemies to the whole fabrick of the constitution, and especially to the principles of religious liberty, and with whom toleration was a crime. He even allows that in one instance of their exercise of authority (the ejection of the masters and fellows of the University of Cambridge) "this alteration was effected by a mixture of the *civil* and *military* power."

The Assembly of Divines had not sat long, and indeed had scarcely time to congratulate each other on their uniformity, when they discovered that this apparent concord was, in reality, a compulsory compliance with the small minority of five Scotch commissioners, now members of their body, in order to procure the military aid of the Scotch nation to act against the king. Politically, if this was right, it should have been the sole act of the Parliament, or of the councils or Parliaments of both nations. With vital religion (the *desideratum* of the day) it had no connexion, and if any with church-government, the Assembly had no longer any power to *reform* the hierarchy, as originally intended, but to adopt the proposed system of Scotch presbytery, about which they might debate, but all must issue in an apparently cordial acquiescence.

* It may be sufficient, as a specimen of their judgment, to notice that HALES of Eton and BRIAN WALTON were among the ejected from their livings. The very celebrated Dr. POCOCK was protected by Dr. OWEN, himself one of the commissioners. See Pocock's Life, oct. edit. p. 174-5.

It was also soon discovered that this *unanimous* Assembly actually consisted of three parties, Presbyterians, Erastians, and Independents, the latter at first a small minority, but destined, in no long time, to become the majority, and to complete the destruction of the civil government. It is not certain that there were any Anabaptists within the Assembly, but throughout the nation that sect was increasing. Its popularity and that of other sects is not extraordinary; for the ancient order of worship, doctrine, and discipline, in the church of England, was abolished at least a year before any other form or system was appointed or recommended by public authority. This Neal calls "a capital mistake in the proceedings of Parliament, to destroy one building before they agreed upon another."

At length, when some general rule became inevitable, the Parliament ordered the Assembly to consider of such a discipline and government, "as may be most agreeable to God's word," &c. This produced what was called "A Directory for public worship," which still makes part of the constitution of the church of Scotland, and was established by an ordinance of Parliament, dated Jan. 3, 1645.

In this again we have a remarkable instance of the subserviency both of the Parliament and Assembly to the pleasure of the Scotch; for after the "Directory" had been debated and passed through the Westminster assembly, it was sent to the General assembly, or high judicature of the church of Scotland, sitting at Edinburgh, for its approbation, and when that was obtained, and *not before*, it became a law to the people of England, and such a law as, Neal thinks, was equally to be condemned with the severities and oppressions of the late times.

Among other clauses in the act, or, as it was called the ordinance, for enforcing the use of the "Directory," there is one which has no parallel, except in the arbitrary decrees which were passed under the popish reigns, for suppressing the English bible. This clause not only forbids the use of the Common-prayer book in any church, chapel, or place of public worship, but in any *private place* or *family*, under the penalty of five pounds for the first offence, ten for the second, and for the third a year's imprisonment. A severe penalty was also enjoined against all who wrote or

printed any thing against the Directory. "These," adds Neal, "were the first fruits of Presbyterian uniformity."

Mr. REYNOLDS appears to have been one of the committee who composed the short preface to the "Directory." It is a moderate composition, and yet occasioned some objections on the part of the few members of the Assembly who were Independents, four of whom were of the committee.* A compliment is introduced to the first reformers by whom the discarded liturgy was composed, who, the committee are persuaded, "were they now alive, would join with them" in the present work. This is not a very consistent accompaniment to the barbarous ordinance just noticed.

Mr. REYNOLDS's name appears about this time, among forty-five others, to a document of a very different nature, in the form of a petition. We have already mentioned that the members of the Assembly were to be allowed four shillings *per* day; but the present petition, dated Jan. 8, 1645, shows how very tardily this small sum was paid. The petitioners state that "there remaineth in arrears due unto them £7500. and more, for which and for payment of the future, they humbly petition." They add that "they would with silence have still waited, had not their many and urgent wants pressed them hereunto, being such and so great, as doe render divers of them altogether unable to subsist, unless forthwith relieved—that thereby the petitioners may have wherewith to support their families, and defray the great taxes and other unavoidable expenses, and comfortably go through the service this Honourable house hath called them to."

The signatures of Dr. LIGHTFOOT, and of some of the lay-assessors, members of Parliament, are appended to this petition. The Parliament having a divided nation to govern, had employed every means of impost and taxation, and were, no doubt, often perplexed how to raise the supplies; but it does not appear very wise to force their Assembly to a disclosure like the present. In Whitelock, at a subsequent period, we find the following memorandum: "Dec.

* But, few as they were, they had considerable influence in the framing of this preface. Fuller says, they consented to the Directory, "the rather because a preface was prefixed before it, which did much moderate the matter, and mitigate the rigorous imposition thereof."

31, 1645. The House of Commons ordered a hundred pounds to Mr. REYNOLDS." Whether this was part or the whole of the arrears due to him, Whitelock does not inform us.

The day after the establishment of the "Directory," archbishop LAUD received sentence of death. Whatever his offences, neither Clarendon, Heylyn or Wharton, or any writer on the side of royalty, has ever hazarded a more bitter reflection on the ruling powers, than we have from the pen of the historian of the Puritans. NEAL uses these remarkable words, that "as soon as the Parliament had united with the Scotch, it was resolved to *gratify that nation* by bringing Laud to the bar." * He had now been nearly three years imprisoned in the Tower of London; and it is almost needless to add that when such were the *motives* for getting rid of him, "bringing to the bar," and "execution" became synonymous terms.

The next appearance of our author was as a member of the COMMITTEE OF ACCOMMODATION, appointed by parliament, Nov. 5, 1645. The object of this committee was to reconcile the Independents to the Presbyterian forms of church-government and ordination, and it was an effort then as hopeless as it has been ever since. We have no account of the part Mr. REYNOLDS took in the proceedings of the committee; but the whole ended, as might have been expected from the predominance of the Presbyterian interest, and the necessity of the Parliament to please the Scotch. The Presbyterian forms were farther confirmed, and toleration was denied to the Independents.

Less could not have been expected from this Assembly and Parliament. Almost all their proceedings demonstrated their total ignorance of the fundamental principles of civil or religious liberty, as these were understood (although perhaps imperfectly understood) by their ancestors. But on the other hand, it must be recorded, as matter of the curious history of the times, that the Presbyterians, both English and Scotch, were the only friends to a CHURCH ESTABLISHMENT, and that they were determined to render *theirs* far

* Dr. Cooke makes use of the same expression, "to gratify the Scotch." Hist. of the Church of Scotland, vol. iii. p. 83.

more absolute than that which they and their ancestors endeavoured to resist, because, in their opinion, intolerant and tyrannical. They appeared at this time, however inconsistent it may seem, to have had no objection to a hierarchy, but it must be one of their own composition. This, to many of them, may probably have rendered conformity, some years afterwards, more easy, and more reconcilable to their consciences.

Mr. REYNOLDS, however, did not agree to the *jus divinum* of Presbytery, nor does his name appear to a resolution of the Assembly, "That Jesus Christ, as king of the church, hath himself appointed a church-government distinct from the civil magistrate."* From this the Independents and Erastians dissented, and withdrew from the Assembly before it passed. Our author probably did the same. Those who subscribed to it amounted only to fifty-two divines, some of whom afterwards conformed, not very consistently, but consistency was to be expected in reversing the decrees of this Assembly. Dr. LIGHTFOOT was the only declared dissentient, and the parliament was not pleased, nor indeed was it to be supposed that they could be pleased, with a resolution which interfered with what they were now meditating. They were appointing a church-government, by the advice of their council, the Assembly, and they were the only "civil magistrate" to be acknowledged. But the ascendency which the Scotch had possessed from the time when their assistance against the king was requested still continued, and was increased by their being now in possession of the royal person. Such was the mixture of state trickery and religious pretensions which formed the anarchical condition of the times.

The next proceeding in which Mr. REYNOLDS's name appears was the composition, or rather the completion of the CONFESSION OF FAITH. The English divines would have been satisfied with a revisal and some declaratory alterations of the thirty-nine articles, the doctrines of which were never thought very adverse to the opinions of the Assembly, especially the Calvinistical part, and, as already noticed, a revi-

* "As for Dr. Reynolds, he was always of Dr. Stillingfleet's mind (as I have heard him profess) that no church-government is determined of in the word of God, but is variable as occasion requireth." Baxter's Life, Lib. 1. Part ii. p. 278.

sal was actually begun, as soon as the Assembly met. On that occasion, however, the arrival of the Scotch commissioners put a stop to any farther consideration of a revisal; and by the same influence, which was still overbearing, a committee was appointed, May 9, 1645, to finish the CONFESSION.

Among the members of this committee, we find the name of Mr. REYNOLDS; but no report of their debates having transpired, we cannot ascertain what part he took. The CONFESSION was not completed until a year and a half after, when it was presented to parliament. Here it was again debated, and at length passed by a great majority, and ordered to be published in June 1648.

This was followed by two Catechisms, founded on the Confession, which, along with it, form to this day the standards of religious belief in the church-establishment of Scotland; and the lesser, or, as it is called, the Shorter Catechism, is still highly valued, both in England and Scotland, as an admirable compendium of religious knowledge.

The Scotch commissioners now returned home, after having carried, in the teeth of the parliament of England and of the church of England, almost every point for which they contended. How far this was the result of argumentative deliberation and freedom of debate, of incontestable proof and complete conviction, how far the Assembly was unfettered by Parliament, and Parliament by political necessity, may be learned from one position brought forward on every appearance of hesitation or objection, namely, that the Scotch *must not be affronted*, as their aid in the field was indispensably necessary.

After this, the Assembly, without any formal dissolution, separated, one by one, to their different cures or livings. What were considered as the *lasting* objects of their meeting were never attained. With all their efforts, and all their apparent success, they found it much easier to abolish Episcopacy, than to establish Presbytery; and in farther diminishing the authority of Presbytery, the Independents in parliament, who adhered to Cromwell, were soon abundantly successful.

In 1647, when the Parliament had determined to carry the same uniformity to the University of Oxford, which had

lately been effected at that of Cambridge, they appointed, as a preliminary step, seven of their most popular divines, with authority to preach in any of the pulpits of the University for six months, "in order to soften the spirits of the people, and give them a better opinion of their cause." Among these, we find the name of Mr. REYNOLDS, who had been educated there, and whose mild temper, learning and eloquence were very generally acknowledged. None of the sermons he preached there appear among his works; but, if we may judge from the placid and conciliatory manner in which he treated sacred subjects in the pulpit, his avoidance of all political and personal irritation, and the practical strain of his published discourses, it is not to be supposed that he gave much offence to any party, or contributed to the angry disputes which followed.

The success of this hortatory mission is said to have been very considerable among the citizens of Oxford, but it made very little impression on the gentlemen of the University. Harsher steps were therefore to be taken, and an ordinance was passed for a *visitation*, to be entrusted to certain gentlemen, lawyers and divines, under the direction of a Committee held in London, and this Committee was invested with higher powers, if higher powers should be necessary. Among the divines was Mr. REYNOLDS. The object of the visitation was sufficiently comprehensive, although its authority was at first somewhat defective. The visitors were to enforce immediate subscription to the League and Covenant, and the other branches of Presbyterian discipline and doctrine, and, in case of refusal, to eject all heads of houses, doctors, masters, fellows and scholars.

These orders, it was supposed, might be executed with prompt severity; but while some power and spirit remained in the University to oppose such a violation of their oaths and statutes as the new visitors enjoined, a convocation was called by Dr. Fell, the vice-chancellor, to resist it by argument. Accordingly a protest was published, both in Latin and English, drawn up by the celebrated Dr. ROBERT SAUNDERSON. This was entitled "Reasons why the University of Oxford cannot submit to the Covenant, the Negative Oath, the Ordinance concerning discipline, and the Directory mentioned in the late ordinance of Parliament for the visitation

of that place." Along with this was reprinted a copy of the Covenant and of the Negative Oath. *

That there was now an end of all the advantages of discussion, and of all charity for liberty of conscience, is fully acknowledged by Neal, who observes that "If the constitution had been entire, and the laws had their free and ordinary course, as in times of peace, most of (*these Reasons*) would have been conclusive." This historian, however, afraid to go farther lest he should depart from his duty as the vindicator of parliament, adds, with singular caution, "*but* how far the justice of the war, and self-defence, will vindicate the extraordinary proceedings of parliament, must be left to every one's judgment."

In the proceedings of the visitors at Oxford, Mr. REYNOLDS's name occasionally appears; but Wood, from whom we have the only minute account of the visitation, and who attributes to each visitor his full share, has no where accused our author of any unbecoming violence, either of language or conduct. Wood's personal character of REYNOLDS will occasionally occur hereafter.

The visitors, of whom five were to constitute a *quorum*, with full, or, as they soon found, with limited powers, did not arrive at Oxford until some weeks after the day originally appointed. They at length appeared on June 4, 1647, when both their persons and their orders were treated with great contempt. Other delays occurring, they did not proceed seriously in the business of reformation until Sept. 30, when they held their first meeting at the lodgings of the Warden of Merton, of which ancient college, Wood informs us, Mr. REYNOLDS was both a scholar and a benefactor.

The great majority of the masters and scholars of Oxford were, at this time, attached to their king, to their church, and to the constitution and statutes of the University, and

* The Negative Oath was in these words—"I A. B. do swear, that I will not, directly or indirectly, adhere unto, or willingly assist the king in this war, or in this cause, against the parliament, nor any forces raised without the consent of the two houses of parliament, in this cause or war. And I do likewise swear, that my coming and submitting myself under the power and protection of parliament, is without any manner of design whatsoever, to the prejudice of the proceedings of this present parliament, and without the direction, privity or advice of the king, or any of his council or officers, other than what I have now made known. So help, &c."

were determined to abide by these as the grounds of their resistance, while force was not employed, for against force they had nothing to oppose.

The heads of the colleges began their resistance to the orders of the visitors, by denying their authority, and demanding to see what was so called; and when this was produced, some of them had the courage to object that both his Majesty's name, and the great seal appended, were forgeries.

This conduct, which the visitors, notwithstanding their full power, had no means of resenting, was reported by them to the committee sitting in London. The Committee immediately voted it a contempt for the authority of Parliament, and further ordered that they who had been guilty of it should be removed from their places and ranks in the University. The celebrated Selden, one of the committee, and who had been one of the Assembly, pleaded against this violence. He said that "the Assembly of Divines (of which six of these visitors then were) had, since the sitting of this Parliament, on some points absolutely denied the authority of Parliament, notwithstanding which the Parliament did not think fit to take their estates from them, but sent for them, gave them a round chiding, fined some of them, and so dismissed them; and I hope the case of the University being but (at worst) the same, they shall not find harder dealing from us, than the Assembly did from Parliament." Selden, however, had gone too far in this reformation, to make a salutary impression on his present hearers; nor could he reasonably expect that any indulgence, either now or hereafter, would be shown to those who refused the Covenant, and the Negative Oath, with all their consequences.

The Vice-Chancellor of Oxford, Dr. Fell, being now ejected, Mr. Reynolds was considered as the most fit person, both by learning and character, to succeed him as Dean of Christ Church. He was likewise made Vice-Chancellor. His appointment to the latter office, indeed, came from no very respectable authority, Philip, Earl of Pembroke, a man of whom few have spoken well. Our author being then approved by the committee of the Lords and Commons, he was, on Feb. 18, 1648, appointed to hold the said office of Vice-Chancellor until August 1649.

In March following, he was created, by the same manda-

mus, Doctor of Divinity. It was also ordered that Dr. Reynolds should have possession of all the lodgings at Christ-church, which formerly belonged to Dr. Fell, and that he should be invested with full power and authority to govern the said college, and do all collegiate acts, "as any Dean hath hitherto done, without any subjection to, or dependance upon any bishop whatsoever."

This arrangement very naturally produced some strong objections, and the possession of the Dean and Chapter lands was liable to be contested. As all possessions of this kind had been abrogated by the Covenant, it was now contended that there was no exception in favour of Christ Church. On the present occasion, however, the ruling powers were not to be impeded in their career by such obstacles, and an exception was granted. Three other divines were, about the same time, made canons of this anomalous chapter.

For some time Dr. Reynolds did not gain possession. Dr. Fell continued to resist the visitatorial power, and other colleges following his example, additional troops of soldiers were ordered to march into Oxford, and assist the visitors in expelling those who would neither conform to orders, nor quit their situations. Such resistance might perhaps be justly called obstinacy, if a better principle may not be pleaded; for such was the present state of the kingdom, that no hopes could be entertained of any speedy change or chance favourable to the royal cause.

The Earl of Pembroke, who was now employed, without scruple, in violating the oath he took as Chancellor, held his first convocation, among other business, for the admission of the Vice-chancellor, to whom an oath was administered more suitable to the powers usurped by parliament. It was in substance: "You shall engage yourself to observe the statutes, liberties, privileges and customs rightly established at this University, *in a way subordinate* to the authority and power of parliament, as far as you are thereunto called by the place and office whereunto you are now admitted."

Wood, who, amidst all his dislike of some parts of Dr. Reynolds's conduct, never conceals the more pleasing and honourable features of his character, informs us that the Doc-

tor "then made a polite and accurate oration. Therein he spake very modestly of himself, and how difficult it was for a man that had sequestered himself from secular employments to be called to government, especially at the stern in these rough and troublesome times; but since he had subjected himself to those that have authority to command him, he did desire that good example and council might prevail more in this reformation than severity and punishments."

Consistently with this declaration, as well as with his naturally mild, and somewhat timid temper, he avoided as much share as he could, in the subsequent ejectments, nor did he accompany the Earl of Pembroke, when in person he went from college to college, and employed force, often in a very brutal manner, if he found the members determined to offer what they considered as legal resistance.

In April, however, Dr. REYNOLDS's name appears along with that of the other visitors at Merton College (their usual place of meeting), and joined his brethren in ordering the treasurers and bursars of some other colleges to produce their books. This was evaded in every possible way for a time; but a few of the bursars submitted to this and other orders of the visitors. Such as persisted in their refusal, were expelled by the same five visitors, who were all divines, and were left by the lay-visitors to incur the whole odium of this ungracious business. It appears from the history of their proceedings, that Henry Wilkinson senior, and Cheynell, acted with far more intemperate violence than any of their colleagues. Wood says of Dr. REYNOLDS, and it is a remarkable evidence in favour of the Doctor's character, "Loath he was to nauseat his reputation by actions, so much repugnant to his profession, till baited with Cheynell's execrations of his detestable neutrality."

On Dec. 9, 1648, a congregation was called in the absence of Dr. REYNOLDS, at which Dr. Rogers sat as vice-chancellor, and some persons were presented for degrees, who by statute ought to have taken the oaths of allegiance and supremacy. This was resuted by the Pro-Vice Chancellor, and the meeting adjourned until Dr. REYNOLDS's arrival, when he permitted these oaths to be taken. Wood, however, informs us that he refused the same on the sub-

sequent January 23, a very few days before the execution of the King, when such oaths would have been a mere mockery: nor indeed had they been taken more in earnest long before this disastrous period.

After all the strictness employed by the visitors, and all the opposition given by the men of the university, only twelve of the heads of colleges were expelled, and eight of the professors. The most distinguished were Drs. Fell, Sheldon, Sanderson, Turner, Greaves, and Hammond. Some of the heads had resigned, without waiting for the formality of expulsion; and the whole number appointed to the different colleges, from this period to the restoration, amounts only to twenty-six.*

Many of those who resigned or were expelled, were succeeded by men of unquestionable learning and high personal character, as our author, Dr. REYNOLDS, Drs. Wilkins, Harris, Wallis, Ward, &c. Of these few named, no less than four afterwards conformed, and three were made bishops. In point of learning, discipline, and public decency, the university lost nothing by the exchange, however illegal and unjust. Lord Clarendon allows, that during the period of the usurpation, the university "yielded an harvest of extraordinary good knowledge in all parts of learning; and many who were wickedly introduced applied themselves to the study of good learning, and the practice of virtue, and had inclination to that duty and obedience they had never been taught, (so) that when it pleased God to bring Charles II. back to his throne, he found the university abounding in excellent learning, and devoted to duty and obedience, little inferior to what it was before its desolation."

After the death of the king, the state of parties became in some measure reversed. The Presbyterians, who had protested against that violent, illegal, and useless measure,

* Philip Henry, who went to Oxford about the time of this Visitation, says, "There were two sorts of persons, his contemporaries; some of the new stamp, that came in by the visitation, and were divers of them serious, pious young men, but of small ability, comparatively, for learning, and those for that reason he desired not to have much fellowship with. But there were others that were of the old spirit and way, enemies to the Parliament, and the reformation they made; and these were the better scholars, but generally not the better men." New Edit. of "The Life of the Rev. Philip Henry," edited and illustrated with much ability, by J. B. WILLIAMS, Esq. F.S.A. Oct. 1825.

gradually lost their influence. The solemn league and covenant went back along with the commissioners to Scotland, and in that kingdom became perpetual. In England, the Independents were the favourites and supporters of the Usurper, and soon assumed much of that supremacy over men's consciences, with which the Presbyterians had been reproached. Sectaries and heretics were decried; but who were sectaries and who were heretics, it would be difficult to discover in the history of the times. Those who delight in nice distinctions, and would understand the serious importance attached to what all parties agreed to call matters of indifference, may consult the modern historians of the Independents, the Presbyterians, and the Baptists.

Neal says that upon the death of the king, the constitution was dissolved; but the constitution had in fact been dissolved from the hour in which the Long Parliament denied the king's authority, as one of the three branches of the legislature, and yet affected to use his name in their acts and ordinances. The constitution no longer existed, even in form, and the supreme power, the power to which the people were to be obedient, depended on the vicissitudes of war; but on whichever side victory appeared, it made no difference to the subject with respect to those great principles of the constitution, *liberty* and *security*. All that followed were variations in the caprice of usurpation and tyranny.

The descendants of the religious sects, amongst which the kingdom was partitioned, have employed their pens in vindicating, each his favourite, from any share in the atrocious conclusion of all their struggles, and all their debates, the murder of the king; but although this was immediately the work of Cromwell and the army, remotely it must be considered as the natural result of proceedings in which each party and each sect was more or less involved. To use the language of medical theory, the former was the *occasional*, but the latter the *predisposing* cause. Nor can it be disguised that the pretence of public safety, on many extraordinary occasions, was not unmixed with the viler motive of personal revenge. This appears very evidently in the cases of Lord Strafford and archbishop Laud, the two

most useless and unnecessary sacrifices to public clamour that ever were made.

The Presbyterians were the first to remonstrate against bringing the king to trial, and their remonstrances are upon record, signed by the majority of the London clergy, who from vicinity could form something like a body, representing constituents. In this the whole of the Scotch nation joined, for they had not forgot the loyal clause in the Covenant. Neal has some difficulty in proving any general interference of the Independents; but he does mention some (without giving their names) who joined the Presbyterians in abhorrence of the deed that was about to follow. Still he is obliged to allow that the only vindicators of the king's murder, in writing, were professedly Independents, Milton, John Goodwin, the Arminian, and the crazy Hugh Peters; nor can he conceal that the principal adherents to Cromwell, throughout the whole of his protectorship, were of the same sect, betrayed, many of them doubtless, into a hope that they would now enjoy greater freedom of religious worship and sentiments, than under the Presbyterian government.

Real freedom, however, gained nothing by the death of the king. The Commons had nearly annihilated the House of Lords, and the army annihilated the Commons, placing the supreme power in the hands of a party devoted to Cromwell. One of the first acts of Cromwell's power was directly levelled at the Presbyterians and their Covenant, by a new oath to be imposed with as much severity as any of the former. It is a melancholy consideration, that while political power was revolving in every shape, and nothing was stable, nothing permanent, because nothing was the result of argument and constitutional principles, new oaths were enjoined, diametrically opposite to those just taken, and thus the minds of many men, of undoubted piety and learning, were distracted between the crime of perjury and the fear of poverty.

The new oath to which we now allude, was called the *Engagement*, and was to supply the place of the oaths of allegiance and supremacy. It bound the swearer "to be true and faithful to the government established, without

King or House of Peers." This was first to be taken by the army, and then by the clergy, the members of the universities, and all persons in any kind of place or authority.

In November 1649, this *engagement* was sent to Oxford, but was received with much opposition. Wood informs us that Dr. REYNOLDS not only expressed his disapprobation, but procured a petition against it, which was passed in convocation. In it the petitioners say that, "Whereas very many of the university who are men of known piety, and such as have given evidence of their fidelity to Parliament, by their constant actings and many sufferings for them, do out of principles purely conscientious scruple the subscribing of it: And yet both they and the body of the university do declare and promise that they will live quietly and peaceably in their places and callings under the present government: And as they have done hitherto, so still shall submit thereunto in all lawful things. Therefore we humbly pray that this declaration and promise of the university may be accepted instead of subscription."

It does not very clearly appear whether this petition was presented to the committee in London; but it is certain that it produced no effect, for the *engagement* was immediately tendered to the colleges, and, according to Wood, who however speaks very hesitatingly, it was very generally taken. Dr. REYNOLDS, dean, and Drs. Mills and Pocock, canons of Christ-church, refused it, and were ejected. Dr. REYNOLDS appears to have remained without a successor until the beginning of 1651, when, by an order of Parliament, Mr., afterwards the celebrated Dr. John Owen, an Independent, was appointed to be Dean of Christ-church. Baxter says that this office had been offered to Caryl, who refused it; and he adds, what seems far more improbable, that Dr. REYNOLDS, after some time, offered to take the engagement, in hopes of saving the deanery.

In September 1650, Dr. REYNOLDS was succeeded, in his office of vice-chancellor, by Dr. Daniel Greenwood, principal of Brasenose college, and a Presbyterian. Greenwood held this office for two years, and was then displaced for disaffection to government, and succeeded by Dr. Owen. "Thus," says Neal, "by degrees, the Presbyterians lost their influence in the universities, and delivered them up

into the hands of the Independents," who were the more steady adherents to the Usurper.

When Cromwell, in 1654, appointed a new set of visitors, Dr. REYNOLDS's name does not appear. He had indeed before this time returned to his living at Braunston, and about the same time (Newcourt has not given the exact date) was chosen or appointed vicar of St. Lawrence Jewry, London, which he held until the Restoration,* and "was the pride and glory of the Presbyterian party." During his residence in London, which was probably not constant, he preached many occasional sermons before the corporation and other public bodies, and some of them, published by request, appear now among his other works.

In March 1659-60, when the Presbyterians had regained their influence in Parliament by the return of the secluded members, and were paving the way to the Restoration, they declared for the Assembly's "Confession of Faith," except the 30th and 31st chapters, the titles of which are "Church censures," and "Of Synods and Councils," and appointed a committee to prepare an act, declaring it to be "The public Confession of the Church of England." The act passed the house, March 5, and was ordered to be printed; and Dr. REYNOLDS and Messrs. Manton and Calamy to have the care of the press. This care extended to the office of editorship, typographical correctness and verification of the texts. I have not, however, been able to discover any edition of the "Confession of Faith" in which the above two chapters are omitted. Perhaps the rapid progress of the Restoration rendered it unnecessary.

In the same month, Dr. REYNOLDS, with forty others of the London clergy, signed and published "A seasonable exhortation of sundry ministers in London to the people of their respective congregations, upon occasion of the late sad confusions, and the Lord's opening a door of hope at this time." In this they represented, 1. The fears of the return of popery. 2. The distracted state of religion among

* In an additional note, it is said that Dr. John Wilkins succeeded our author in this living, (BLISS's Edition of the Ath. Oxon.) but this is a mistake. Dr. SETH WARD was his successor, who held it until he was promoted to the bishoprick of Exeter, when Wilkins succeeded him. Wood, Newcourt, and Pope's Life of Ward, p. 52.

us. 3. Other symptoms of God's wrath hanging over our heads. About this time, Dr. Owen was ejected from the Deanery of Christ Church, and Dr. REYNOLDS appointed in his room, with many marks of respect from the society. In this situation our author did not remain long, the Restoration being now at hand.

For this great event, we cannot be surprised that a people who had suffered so much by the fluctuations of petty tyrannies and impositions, should be fully prepared, and ready to accept that security which the renewal of monarchy and parliaments seemed to hold out. Even the leaders of the various parties, each of which had too rashly considered itself as the representative of the people, began to be sensible that an unsettled state was no protection to the subject, and that the changes they had undergone were seldom the result of discussion, and never tended to union.

As far, therefore, as public opinion could now be collected, it favoured the ancient form of government, which it was hoped would be meliorated, where amendment was desireable, in consequence of the same dear-bought experience which had produced this opinion. But, in the general anxiety for the Restoration, conditions and limitations were the subjects rather of speculation than of bargain. Something like the former was proposed, and perhaps debated: but it appeared now to the majority of the nation, that delay was the principal evil they had to dread, and hence the restoration of the king and monarchy was effected with a rapidity, and amidst a burst of returning loyalty, and unconditional confidence, which seemed to render all negotiation ungracious, and all fears respecting the future absurd.

The measures adopted by Monk and the Parliament for the restoration are matters of civil history. In the present sketch, we are no otherwise concerned, than as our author's conduct leads us to notice them. Dr. REYNOLDS appears to have been one of the many, who, whatever their compliances with the over-bearing, or plausibly-seducing spirit of the times, had now recovered from the delusions of republican government (in which, indeed, he never acquiesced) and saw no stability for constitutional liberty, but in retracing the road from which they had been diverted. If this was apostacy, it was apostacy in which the religious, the politi-

cal, and even the military interests shared largely, and in which they were supported by the voluntary acclamations of the people, who were now more at liberty to express their feelings, than they had ever been since the first meeting of the Long Parliament.

A few weeks before the Restoration, Dr. REYNOLDS, who appears to have always stood high as a public preacher, was appointed to preach before the Parliament. The sermon, which may be seen in his works, he delivered on April 25, 1660; the title, "The author and subject of healing in the church," from Malachi, ch. iv. v. 2. 3. This is what bishop Kennet, in the margin of his "Chronicle," calls "Dr. REYNOLDS's *prudent* sermon," and * adds, that the text was an allusion to the rising sun, with what justice the reader may determine.

Both in this sermon, and in one which preceded it, preached on a Fast Day, at St. Paul's, Dec. 2, 1659, before the Lord Mayor and corporation of London, he exhibits a picture of the times which may easily account for the welcome given to the Restoration, as a promising remedy for present sufferings. In the latter sermon, alluding to those perpetual changes which served only the temporary purposes of a party, and kept the public mind in a state of irritation, he says, "It is a sign of sickness in the body, when it knows not how to rest, but is in perpetual agitation; from chamber to chamber, from couch to couch, from bed to bed. And so it is in a state, when a *parliament* doth not please, we try a *piece* of it, then down with that once and again, and try new experiments; a certain sign of a sick nation." In his sermon before the Parliament, he says, "We have seen and felt, with sorrow and amazement, the honour of the parliaments of England shamefully assaulted, princes bleeding out their souls, sojourning in Mesech, and in the tents of Kedar; peers and patriots secluded from their honourable and rightful trust; the great council of the nation *sequidimiated:* a learned and faithful ministry reproached, ready to be sacrificed, brought to the brow of the precipice; ordinances de-

* Dr. Kennett forgets that the same sentiments on the wretched state of the nation appear in Sermon XVI. (vol. v.) preached, Nov. 5, 1659, and in the following quoted above.

cried, errors and heresies accumulated, the public worship of God interrupted, the assemblies of the people on his own day prophanely affronted by mechanics working their ordinary works in our churches and pulpits; we have seen our laws and foundations threatened, our ships broken, our trade obstructed, our treasures exhausted, our merchants discouraged, our religion crumbled, our church-congregations shamed and defiled with the impure and obscene intrusion of naked persons, clothed with nothing but dung and impudence. We have heard of families raised upon the ruins of others, and of families ruined by perjurious criminations. Indeed we have seen and heard of more evils and confusions, than the hour of a sermon, or the length of a history can well enumerate, &c."

On the 30th of the same month, Dr. REYNOLDS preached, on a Fast Day, before the House of Lords in Westminster Abbey, from 2 Chron. ch. vii. v. 13, 14. The title of this sermon was, " Means and method of healing in the church."

Soon after this, when the Lords and Commons sent a deputation to the king at Breda, they allowed, in consequence of a petition from the London ministers, that Dr. REYNOLDS, Dr. Spurstow, and Messrs. Calamy, Hill, Manton and Case, might wait upon the king, at the same time, with an address from their brethren. The Lords and Commons acknowledged, likewise, the respect these clergy had shown by communicating to parliament the address which they intended to present to his Majesty.

In this address, which they tendered to the king, on May 17, they declared themselves friendly to moderate episcopacy, but claimed a certain degree of liberty in things which some reckoned indifferent, but which they thought unlawful. The king was not prepared at that time to give them any formal assurance on these points, nor to inquire what was meant by moderate episcopacy, or things indifferent to some and unlawful to others, but proposed to refer all to the wisdom of parliament. Although this did not seem to encourage them to proceed farther, yet they ventured to request that his Majesty would discontinue the use of the Liturgy, and forbid his chaplains the use of the surplice. On this, Charles had the courage (for such it may be deemed, at so critical a period) to give them a positive denial, and it

would have been well if he had been as decided in his future negotiations. In all other respects, however, he employed so much art, as to raise hopes that their wishes might be gratified.—The bishops, too, had their deputation, and were favourably received by the king and his ministers.

After his Majesty's arrival in England, he appointed ten of those who were still called Presbyterian divines to be added to the list of his chaplains. These were Drs. Reynolds, Spurstow, Wallis, Manton and Bates, and Messrs. Calamy, Ashe, Case, Baxter and Woodbridge. Of these, six only had been members of the Assembly; and Drs. Reynolds and Spurstow, and Messrs Calamy and Baxter, were the only chaplains appointed to preach at court, and that only once each. Dr. Reynolds's sermon does not appear to have been printed. Baxter's was, and by the express command of the king. It is a plain doctrinal discourse, "On the life of Faith, as it is the evidence of things unseen," from Heb. ch. xi. v. 1. with scarcely any allusion to the circumstances of the times.

Some of the Presbyterians, according to Neal, were inclined to go as far as they could with the court, and among these he enumerates Dr. Reynolds, Dr. Bates, Dr. Manton, Messrs Calamy and Ashe, and most of the city ministers. In June 1660,* Dr. Reynolds, and some others, waited on the King with a request that his Majesty would interpose for reconciling the differences in the church. The King having desired them to express their wishes in writing, a meeting of the city and some of the country ministers was held at Sion college. Here they agreed on a paper to be presented to his Majesty, chiefly embracing archbishop Usher's mode of reduced episcopacy. This paper is said to have been drawn up by Dr. Reynolds, Dr. Worth, and Mr. Calamy. In language of great moderation, they contended for a revised liturgy, the discontinuance of certain ceremonies, as kneeling at the Lord's supper, some holidays, the use of the surplice, and of the cross in baptism, and bowing at the name of Jesus.

* In the same month, Dr. Reynolds, as Dean of Christ Church, accompanied the deputation from the University of Oxford, to present an address to his Majesty, which was read by Dr. Conant, then Vice-Chancellor, and son-in-law to Dr. Reynolds.

To this the bishops partly offered a reply, and partly assented to some of the proposals. The reply produced a farther defence of the proposals, drawn up by Baxter, but certainly not in the former respectful terms. A petition was likewise presented to the King, who was thought by some to have not been disinclined to make considerable sacrifices. Accordingly he issued "A DECLARATION to all his loving subjects of his kingdom and dominion of Wales, concerning ecclesiastical affairs." A copy of this was delivered to Baxter, and other Presbyterian divines, Sept. 4, with liberty to make exceptions, and as they petitioned for further amendments and alterations, the King appointed a day for discussion, Oct. 22, at the Lord Chancellor's house (Lord Clarendon.)

At this meeting, his Majesty appeared in person, attended by the Dukes of Albemarle and Ormond, and the Earls of Manchester, Anglesea and Hollis. On the part of the prelacy, appeared the bishops Sheldon, Morley, Henchman, Cosins, Gauden, Hacket: and Dr. Barwick, dean of St. Paul's, Dr. Gunning, &c. On the part of the Presbyterians were Drs. REYNOLDS, Spurstow, Manton and Willis, with Messrs. Baxter, Calamy and Ashe. Some amendments were proposed and admitted, and the whole revised, as to the expression, by bishops Morley and Henchman, Dr. REYNOLDS and Mr. Calamy.*

The DECLARATION was then published, Oct. 25, 1660, and, as Neal allows, was generally satisfactory—entirely so, was impossible, many still harbouring a suspicion that more was expressed than was meant, and others still retaining, in full force, those opinions or prejudices, which never entered into the contemplation of their ancestors, and are very rarely to be found among their successors.

While the DECLARATION remained thus, rather as a manifesto than a law, the city ministers presented an address of thanks to the King, signed among others, by the distinguished names of Clark, Gouge, Case, Pool, Jacomb, Lye,

* On this occasion, when Baxter and his friends requested that the bishops should exercise their powers with the counsel and consent of the Presbyters, Dr. Reynolds quoted a passage from the Eikon Basilike, which favoured that measure. To this the King made this remarkable reply, "All that is in that book is not gospel." Kennett's Chronicle, from Bates's Funeral Sermon on Baxter, p. 96.

Jackson and Bates, who were afterwards ejected. Some of the more conspicuous and popular divines were offered high preferment, and Baxter and Calamy bishopricks, about the acceptance of which they hesitated until the DECLARATION should pass into a law.

Dr. REYNOLDS appears to have had full confidence in the sincerity of the court, and was in consequence induced to accept the bishoprick of Norwich; but some very singular circumstances attended his preferment, which the historian of the Puritans has thought proper to overlook, although they lay before him, and are curiously characteristic of some of the leading men at this period.

It appears that the first offer of a bishoprick was made to Baxter, by a private courtier, who knew that the Lord Chancellor intended to make the offer more publicly, and etiquette required that it should be known whether it would be as publicly accepted. Bishopricks were also offered, through the same medium, to Dr. REYNOLDS and Mr. Calamy.* Baxter demurred, until he should acquire more knowledge of the church-government to be established. The others gave no immediate answer, but were, no doubt, revolving in their minds the importance of a change which many of their friends might think diametrically opposite to all their former professions. This, we shall see, was considered to be the great obstacle to one of these divines, but not to the other.

At length, on the same day that the king's DECLARATION was published, the Lord Chancellor asked Baxter if he would accept a bishoprick. Baxter, who had just seen the DECLARATION, acknowledged with thankfulness the moderation of its terms, but desired more time for deliberation; and his principal reason appears to have been that he wished first to see the DECLARATION become a legal authority. The Chancellor acquiesced in his request for more time to deliberate, without noticing what certainly implied a suspicion of the king's sincerity, or rather the sincerity of those around him by whose advice he was supposed to be guided.

In a conference, however, with Dr. REYNOLDS and Mr. Calamy, Baxter agreed with them, that a bishoprick might

* Baxter says, that it was at this time the wish of Judge Hale, that he, Reynolds and Calamy, might accept of bishopricks.—Baxter's "Additional Notes on the Life and Death of Sir Matthew Hale," 12°. p. 2, 1682.

be accepted, without any violation of the Covenant, or owning the ancient prelacy. But it is not easy to discover by what process of reasoning he could arrive at the conclusion, that the acceptance of a bishoprick, even if the DECLARATION had passed into a law, would not be a violation of the Covenant. Baxter, we have already noticed, was averse to the Covenant, and prevented all persons over whom he had influence, from taking it; but instead of putting a meaning on plain words which they cannot possibly bear, might he not have acted more wisely in recommending an acknowledgment of error?

The voice of the city, he goes on to tell us, was for him and Dr. REYNOLDS to accept of bishopricks, because they were "known to be for moderate episcopacy;" but Calamy's case, he adds, was different. Calamy had preached and written, and done so much against that church-government, that his acceptance of its highest office would be too grossly inconsistent to be tolerated, even for a moment, by his friends and admirers. Baxter, on the other hand, although he seemed determined from the first to refuse, yet professed he did not refuse the preferment, as a thing which he judged unlawful in itself, but for certain reasons, or rather doubts, which had much weight in his own mind.

While in this humour, Dr. REYNOLDS and Mr. Calamy consulted him again as to what he purposed himself, and what he would advise in their case. On this occasion, he repeated his opinion of the lawfulness of the episcopacy described in the DECLARATION, "where better cannot be had," but added, that "scandal might make it more unfit for some men than for others," alluding, probably, to Calamy, to whom, he says, that he would give no counsel. As for Dr. REYNOLDS, he persuaded him to accept a bishoprick, provided he publicly declared that he accepted it on the terms of the king's Declaration, and would lay it down when he could no longer exercise it on those terms.

On the 1st of November, Baxter being again solicited by the Chancellor, sent to his lordship a long, and certainly a very extraordinary letter, stating the reasons why he declined the offer; but concealing, as he informs us, some other reasons which he had assigned to his colleagues. For this concealment he may not perhaps appear very blame-

able. It would not have been very respectful, or politic, to to intimate his suspicions of the King, the Chancellor, or the Bishops, when he was just about to take a very extraordinary freedom with his lordship, by recommending for his choice, a list of persons, Presbyterians or Independents, whom he considered as fit for bishopricks.

These were, besides Reynolds and Calamy (the latter of whom, he had just told us, could not accept this high preferment, without the most serious consequences to his character) Dr. Francis Roberts, Mr. Froysell, Mr. Daniel Cawdry, Mr. Anthony Burgess, Mr. John Trap, Mr. Ford, Mr. Hughes, Mr. Bampfield, Mr. Woodbridge, Dr. Chambers, Dr. Bryan, Dr. Grew, Mr. Brinsley, Mr. Porter, Mr. Gilpin, Mr. Bowles, and Dr. Temple. What there was in the character of these persons from which Baxter considered them more fit, or more willing to accept a bishoprick than himself, he has not informed us. It is evident that the names of some of the most eminent and learned Presbyterians and Independents are omitted. All, except two, in the list, occur in Calamy's biography of the ejected ministers, but without the least notice of Baxter's recommendation, and Woodbridge was the only person to whom an offer was made of a canonry of Windsor, which however he did not accept.

Having thus *craved* his Lordship to make his choice from the persons named, Baxter makes his second *craving*, which is in some respects more extraordinary than the first, in these words. "2. (I crave) that you will believe I as thankfully acknowledge your Lordship's favour as if I were possessed by it of a bishoprick: And if your Lordship continue in these intentions, I shall thankfully accept it in any other state or relation that may further my service to the church and his Majesty. But I desire for the forementioned reasons that it may be no *cathedral relation*. And whereas the vicar of the parish where I have lived will not resign, but accepts me only as his curate; if your Lordship would procure him some prebendary *(prebend)* or other place of competent profit (for I *dare not* mention him to any pastoral charge, or place that requireth *preaching*), so that he may resign his vicarage to me, without his loss, according to the late act, before December, for the sake of that town

(of Kidderminster), I should take it as a very great favour. But if there be any great inconvenience or difficulties in the way, I can well be content to be his curate."

This vicar was a Mr. Danse, or Dance, who, in the beginning of the civil war, had been petitioned against, as "scandalous and insufficient," but with so little effect that he was not turned out of his vicarage, and, whatever might be his character, he was liberal enough to allow Baxter a stipend as his curate; and Baxter remained in this office, and without farther promotion, until he was silenced for nonconformity; nor does it appear that any attention was paid by the Chancellor to the above solicitation.* We have no information as to the exact character of Mr. Danse, but here we find Baxter recommending a person, whom he would not trust with a pastoral charge, to one of those cathedral preferments, the abolition of which was one of the first measures of all those with whom he acted.

We have already noticed that Baxter advised Dr. REYNOLDS to accept a bishoprick, provided he publicly declared that he took it on the terms of the King's declaration, and would lay it down when he could no longer exercise it on those terms. All this Dr. REYNOLDS had previously considered as his duty, and now read to Baxter an address to the King, in which he expressed the sentiments, which he was to avow to his Majesty when he accepted the office. Baxter adds, rather uncharitably, because he might easily have ascertained the fact, that he cannot tell "whether he did or no." There seems, however, no reason to doubt that he did what he engaged to do, for the satisfaction of his own mind, and it may be safely presumed, in the absence of all evidence to the contrary, that he performed the duties of his office with a tender regard to the conscientious scruples of the Non-conformists in his diocese. No complaint whatever has been made of his conduct in this respect, nor has Calamy recorded the name of any of his clergy who were treated by him with harshness. Mr. Pierce (from Kennet) says that "He carried the wounds of the church in his heart and bowels to the grave with

* A negociation was begun, but CALAMY says it was, on the part of the Chancellor, "a mere compliment, and had no effect." Calamy's Abridgment of the Life of Baxter, p. 297.

him, as is well known to many who knew him." Nor is he the only prelate who deeply regretted the loss of those clergymen whom, by the severe letter of the law, he was prevented from retaining in the church.

His efforts at the Savoy conference were evidently directed to conciliate his former brethren, and, what was yet more difficult, to lessen the antipathies of those who had suffered under the Republican government. This conference was held for the purpose of reviewing the Book of Common-prayer, and so removing the objections offered by the Presbyterians as to make the forms generally acceptable.

The parties assembled were twelve bishops and nine assistants, on the side of Episcopacy, and twelve Presbyterian divines, and nine assistants. Dr. REYNOLDS is said to have been the first that received a commission to sit in this last list, although already bishop of Norwich, having been elected Nov. 28, 1660; and, as Baxter informs us, pleaded much, the first day, for abatement and moderation. Baxter adds that "he was a solid honest man, but through mildness and excess of timorous reverence to great men, altogether unfit to contend with them;" and was heartily grieved at the fruitless issue of the conference.

The bishops Cosin, Gauden, and Pearson, spoke also for moderation, and for conciliatory measures. Baxter says, however, that "Gauden was the only moderator of all the bishops, except our bishop REYNOLDS." As to the issue of the conference, some thought that Baxter's incessant arguing, his multitude of petty objections, and his presenting an entire new liturgy of his own composition, operated unfavourably to the cause of his brethren. But although he argued more frequently, and at greater length than his brethren, he was, according to his own account, far more a friend to the Common-prayer, as it stood, than the majority of them, and fewer concessions would have satisfied him. It will be difficult to reconcile this disposition to be easily satisfied with his language, which was often irritating, and with some of his opinions, which were too peculiarly his own to be those of the party he represented.

Although all the changes proposed by the Presbyterian members of the conference were rejected, yet various alte-

rations and additions were introduced, some of which had evidently been suggested by that party, but they were neither sufficiently numerous, nor sufficiently explicit to reconcile them to what now became the authorised form. Nor were they unanimously passed in the parliament, but were, in the following year, 1661, enjoined by the Act of Uniformity.

On August 17, 1661, Dr. REYNOLDS arrived, for the first time, at Norwich; and on the 25th, preached in the Cathedral, which he found in a dilapidated state. He immediately began some repairs, partly from the funds belonging to the Dean and Chapter, and partly from a sum granted by the corporation. The palace he found in a ruinous state, and let out in tenements. The chapel, which had been mangled by the mob in Bishop Hall's time, was now so decayed that our prelate was obliged to remove what remained, and build the present chapel, in which he and some of his successors lie interred. This was executed chiefly, if not entirely, at his own expense.

Of the great and good bishop Hall, it is only necessary to say in this place, that there is no instance, in the history of the enemies of the church, of such heartless barbarity, such inconsistent enmity, as they exerted against one of the greatest ornaments of religion and learning which the seventeenth century affords; and all this, because in the early days of the revolution, he endeavoured to defend his church by argument, which they were determined to destroy by force.

Dr. REYNOLDS passed the remainder of his life on his diocese, with the exception of a very few visits to London, principally during his attendance on parliament. On such occasions, in 1666, 1667, * and 1669, he appears to have occasionally preached before the House of Peers, and before the King; three of these sermons, which are now among his works, were printed singly in his life-time.

On Sept. 29, 1671, he had the honour of entertaining, at his palace, the King, Queen, the Dukes of York, Monmouth, and Buckingham, and other nobles, then on a short visit at Norwich.

It has already been noticed that some prelates of this pe-

* In this year his name appears to a paper recommending Pool's "Synopsis." The other subscribers are the bishops of Winchester, Salisbury, Carlisle, Oxford, Rochester, Bangor; and the Drs. Sancroft, Allestry, Cudworth, and Perinchief.

riod exercised their authority, in executing the laws against the separatists, with considerable moderation. Of this, we have ample proofs in Calamy's biography of the ejected clergy. It cannot, therefore, be thought surprising that the bishop of Norwich, who held a like faith with the ejected, should take every opportunity either to retain them in the church, or to win them over to it, or to overlook their irregularities as far as this was possible. Calamy has not advanced a single instance of oppression in the diocese of Norwich; on the contrary, in one or two instances where he has occasion to notice the bishop's conduct, he speaks of him with respect. In one case, which may be found in Kennet's Register, the latter thinks that our prelate went farther than he was justified, in allowing a minister to preach who had refused re-ordination. Many of the Presbyterians might have been retained in the church, had they not refused to acknowledge the invalidity of the orders they received at the hands of the Presbyterians, and consented to be re-ordained according to the form now established in the church. Among these was the pious Philip Henry, who, on account of excellent character, was afterwards included in the commission of the peace, by the name of Philip Henry, *Esq.*

Another proof of Dr. REYNOLDS's moderation is afforded in Fairfax's Life of Owen Stockton, a divine of considerable eminence. We are told that he officiated, without molestation, at Chattisham in Suffolk; and "other neighbouring parishes wanting ministers, called in the help of Nonconformists, who enjoyed the liberty of their ministry for many years, if not until this day."*

In 1676, the year of our prelate's death, a census was taken of his diocese, which was then said to contain 16,876 Conformists, and 7934 Non-conformists, a small proportion, being only 21 to 2146. In his predecessor bishop Hall's time, out of 1500 clergymen in the diocese, not 30 were either excommunicated or suspended for non-conformity, or, as it was then called, Puritanism. From Calamy we learn that the number of the clergy ejected was only 163; and Walker represents only 200 as the number ejected by the various Committees under the Usurpation.

* Life by Fairfax, p. 42.

For many years before his death he suffered much by the stone and gravel, * disorders contracted by a sedentary life during his many years of close study. Mrs. Reynolds appears to have been afflicted in a similar manner, but survived her husband some years. He appears to have been much debilitated by frequent attacks; and for a considerable time before his death, was obliged to employ an amanuensis in his ordinary correspondence, having little more strength than to append his signature in a hand evidently enfeebled. Towards the close of his life, and when on his death-bed, he suffered, but bore patiently, the torture of repeated fits of gravel and suppression. He died at his palace in Norwich, between ten and twelve in the forenoon, July 28, 1676, in the seventy-sixth year of his age.

He was buried in a vault in the upper end of his Chapel, and over his grave is fixed a mural monument, against the South wall, with the following inscription:

H. I. S. I.
EDWARDUS REYNOLDS, SS. T. P.
Primus à Reditu Regis Caroli II. felicissimo
Norvicensis Episcopus,
Quod Honoris Fastigium, uti minime ambivit,
Ita Pietate, Prudentiâ, Comitate, Modestiâ,
Loco, non animo elatus, maxime condecoravit.
Pastorum merentium Pater amantissimus,
Pacis, Pietatisque, Cultor devotissimus,
Potestatis Arbiter æquus, et mitissimus;
Quantus fuerit *Theologus*,
Tam multifariâ Lectione instructus, quam S. Scripturis potens,
Quam felix earundem Interpres, et Fidelis Præco,
Silente hoc marmore, Scripta eloquuntur,
Caput eruditum, Os facundum, Cor cæleste, spirantia.
Expirante Authore suavissimo,
Cui nihil inerat duri aut acerbi,
Præter Calculi, Strangurisæque Cruciatus,
Quos Christianâ, adeo atque invictâ, tulit fide et patientiâ,
Ut Albi Lapilli, licet mortis instrumenta,
Tessera forent Vitæ et Victoriæ,
Immortalibus ascriptus est, Jul. XXIIX. A. D. MDCLXXVI.
Ætatis suæ LXXVI.
Mortalitatis Exuviæ propè hinc depositæ, Aug. IX.
Sacellum hoc ab Ipso fundatum, dicatumque,
Denuo consecrarunt.

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* This disease was probably contracted early in life. See the Preface to his Sermons on Hosea, vol. iii. p. 171.

His widow went soon after to reside with his son, the Rev. Edward Reynolds, rector of St. Peter's, Northampton. He died July 1, 1698, and was buried at Kingsthorp, which is annexed to St. Peter's, Northampton. He had been thirty-eight years a prebendary of Worcester, and thirty-seven years archdeacon of Norfolk.

The bishop's widow died Sept. 27, 1683, aged seventy-three, and was buried at Kingsthorp, to which church she had given a handsome set of communion-plate. It does not appear when she was married to Dr. REYNOLDS. Wood informs us that she was "Mary," the daughter of Dr. John Harding, president of Magdalen college, Oxford, who died in 1610. If so, she was born the year her father died, her age, as stated on the grave-stone, being 73. But if 73, she was only six or seven years younger than the bishop. It is in favour of Wood's accuracy that Harding was a native of Southampton, and his family might have been connected with the Reynolds's. On the other hand, there is a passage in Durham's life of Dr. Robert Harris, President of Trinity College, Oxford, who died in 1658, from which it may be inferred that Mrs. Reynolds was daughter to Dr. Harris, but the expression is not sufficiently clear to justify this inference. Wood insinuates, and in language not the most respectful or delicate, that she had great influence over her husband in urging him to accept the bishoprick.

Of the bishop's other children we have no account, except of his youngest daughter, Elizabeth, who, in August 1651, was married to a very celebrated divine, Dr. John Conant. One of the last preferments which the bishop bestowed was on this his son-in-law, in the room of his own brother, John Reynolds, who died in 1676, a month before the decease of the prelate. Dr. Conant had been rector of Exeter college, during the Usurpation, but was ejected, as a non-conformist, in 1662. Upon a more strict inquiry into the grounds of separation from the church, he returned to it; and in 1670, accepted of re-ordination from the hands of his father-in-law. Like him, he maintained a kindly intercourse with the clergy in his archdeaconry, and acted with great forbearance towards the non-conformists. *

* See his Life, written by his son, and published by the Rev. Wm. Stanton, M. A. 8vo. 1823.—and Biog. Dict. art. CONANT.

The bishop's Funeral Sermon was preached in the Cathedral by the Rev. Benedict Riveley, one of his chaplains, and minister of St. Andrew in Norwich. It is now added to the last volume of his Works. It contains little biography, but a long character of the bishop, exactly corresponding with what is said of him by such of his contemporaries as knew him best. It is universally agreed that in all the changes of his life, whether as a private clergyman, or a prelate, he was uniformly devoted to the service of his heavenly master. He was one of the very few *public* preachers, during the Usurpation, who did not carry the ever-varying events of the time into the pulpit. From strong political bias he was preserved both by principle and temper. Although living in an age when there was no choice but of extremes, he passed between them with as much caution as could have been expected from human infirmity. Both in his puritanism and his conformity, he had for his associates many of the wisest and best of men.

His Works, now presented to the public in a convenient and correct form, confirm all that has been said of his learning and piety. Of his early days we have no account, nor how far he was indebted to parental instruction. That he was destined for the church seems highly probable, as he was sent when very young to the university, which was not at that time much resorted to by those intended for lay-professions. His "Meditations on the Holy Sacrament" (vol. iii.) demonstrate at what a tender age his attention was fixed on subjects of eternal concern. These appear to have been written while an under-graduate of Merton college, and were licensed for the press, without his knowledge, from a copy lent to a friend. This copy being however lost, before the printing could be accomplished, the author thought it necessary to present it to the public in the more accurate form in which it now appears. Although he says he was "a young student," and that this was his "first theological essay," the profusion of references to ancient and modern writers must have been the result of most extensive reading.

During his life-time the multiplied editions of his Works prove that they were highly acceptable. In 1658, they were first given to the public in a collected form, in a handsome

folio; but the edition of 1676 is more complete, and appears to have been edited by his son. Some pieces, however, were still omitted, which are now added to the present collection, along with the original prefaces and dedications, which are important, as marking the progress of the author's mind, and pointing out the names of his learned friends and patrons. Dr. REYNOLDS was somewhat of a poet, as appears by a few elegies in Clarke's Lives, if indeed these were not the production of his son of the same name. They are ill suited to the spirit and elegance of his prose, which is enriched by much striking imagery, and many apt illustrations, the whole guided by a solid judgment.

Baxter, who seems to have estimated Dr. REYNOLDS very highly, enumerates his works among those which he considers as indispensably necessary to the library of a theological student.* Dr. Doddridge says that Reynolds's works "are most elaborate both in thought and expression. Few men are more happy in the choice of their similitudes. He was popular, affable, meek, and humble, of great learning, and a frequent preacher."†

Like most of his contemporaries, he abounds in quotations from many authors now little read; but this is important in literary history by showing us what authors were then studied. The divines in his time were insatiable readers in their youth. The use of the fathers and the schoolmen was not yet discontinued, and to these were added the writings, still in their newest gloss, of LUTHER, CALVIN, and the other divines who promoted the Reformation, and established divinity-schools and systems of divinity, for the propagation of its doctrines. With the writings of such men, it was enjoined on the students of our universities to be well acquainted. Their own works afterwards showed that this injunction was strictly obeyed, often at the expense of health, and always of those social relaxations which in subsequent times were introduced to relieve the mind, but which had too often the effect of withdrawing the mind from its main object and its professed purpose.

These remarks on quotation will not, it is hoped, be

* Baxter's "Christian Directory," fol. p. 922.

† Williams's "Christian Preacher," 3d Edit. p. 299.

thought irrelevant, as quotation once gave rise to a singular debate in the Westminster Assembly of Divines, where scrupulous trifles were deemed matters of great importance, and so much was to be under the command of authority, that very little was left to the judgment of the individual.

During the debates in this assembly respecting the "Directory for Public Worship," (that now in use in the Scotch church) Lightfoot informs us that the subject of introducing Hebrew, Greek, and Latin, and citing the fathers in sermons was introduced, and "cost some debate. Mr. Palmer vehemently spake against any use of strange languages; and divers constrained him, and, among others, myself; and I pleaded, that the very cadence of many sentences, in the Hebrew, is of divine observation, as in Gen. xi.; and it is impossible to give the life and vigour of the text to the full of the spirit, without the very citing of the words of the original; and that it will take ill abroad if we should declare any thing against languages. This business cost a long debate, and when all was done, we laid it by till to-morrow morning to be debated."

When to-morrow came, "Then fell we upon the work of the day; which was, whether to abstain in the pulpit from speaking Latin, Greek, and Hebrew. Dr. Temple moved, that the clause might be left out. Mr. Palmer did vehemently urge that it might be kept in; and urged that it can be no discouragement for learning; and that the church of France hath an article, that there be no mixture of languages in sermons. Dr. Temple rejoined to him. Mr. Nye held to the use of languages, but denied the use of human learning, as poets, &c., as too pedantical. Divers others spake very frequently and fully, *pro et contra*. Upon this, I, among the rest, urged the place, 'which, in Hebrew, is called Abaddon;' where, 1. The people to whom John wrote, understood not Hebrew; 2. If I should preach upon this, how could I open it without the use of the Hebrew word אבר in Numb. xxiv. This debate held us out the day, and, in conclusion, it was again referred to the committee." The whole afterwards ended in a vote against the "unnecessary and unprofitable" speaking of strange languages in the pulpit.*

* Lightfoot's Works, vol. xiii. pp. 280—285.

As Dr. Reynolds frequently preached Funeral Sermons, some of which are printed in these volumes, we may give some account of another debate on this subject, in which, however, he does not appear to have taken any part. What his opinion was, is evident from his practice.

Lightfoot says, "When the subject of burial was debated in the Assembly, a question was raised, whether we should have Funeral Sermons? The Scotch commissioners mightily opposed it; but most of the Assembly held for them, and that upon these two grounds: 1. Because it cannot be proved that they are unlawful. 2. Because the laying down of them may breed a dangerous effect in the land by so great an alteration."

Next day, "fell out our great controversy about Funeral Sermons; and here was our great difficulty, how to keep Funeral Sermons in England for fear of danger by alteration, and yet *give content to Scotland*, that are averse from them. It was the sense of the Assembly in general, that funeral sermons may be made, if a minister be called on for it; and the debate was, how to find terms to fit and suit with both parties. At last we fixed on this: 'That the people should take up thoughts and conferences concerning death, mortality, &c.; and the minister, if he be present, shall put them in mind of *that* duty.' Here I excepted at the last word *duty*, for that a little speech would put them in mind of the duty of meditating and conferring spiritually: therefore, I moved an alteration, which was much backed by divers, and it was changed 'of *their* duty.' The mind of the Assembly was, that these words give liberty for Funeral Sermons."*

It yet remains to notice the benevolence of our prelate, both in his diocese and elsewhere. Some particulars of this have been already mentioned, and others are specified by Blomefield in his History of Norwich. "He was a great benefactor to the poor widows and children of deceased clergymen, and was very earnest in raising contributions towards rebuilding St. Paul's cathedral. That he was very charitable to the poor of his diocese in the great plague in 1666, appears by the records in the Gild-hall; and after he had done so much for them, he lent the city 200*l.* to dis-

* Lightfoot, p. 340.—Baillie's Letters, vol. ii. p. 76.

burse on their account, to the visited and indigent poor; and at an assembly held Aug. 14, 1667, out of his great respect and kindness to the city, he freely remitted one hundred pounds of that sum; and by his will, gave the other hundred pounds to the city; 20*l.* of which was to buy books for the city library, and the other 80*l.* towards the relief of poor persons in the city, in their urgent necessities; whereupon it was agreed, Aug. 29, 1676, by Edward Reynolds, D.D. archdeacon of Norfolk, his son, and one of his executors, that the mayor and aldermen should buy houses or land with it, the clear annual profit of which was to be put to the city hanaper, to be employed accordingly. His conscientious regard for the parochial clergy is no less proof of his real charity to future ages, than the former was to the age he lived in; for he settled no less than 268*l.* *per annum* on several ministers that served the cures of livings belonging to his see, in which respect he far surmounts all his predecessors, as well as successors,* having done more for the parochial clergy than all of them put together."†

Such are the particulars which we have been enabled to glean from various authorities, respecting Dr. REYNOLDS, whose writings have been thought worthy to be joined to those of the most eminent men of his time. It would have been desirable to discover more of his domestic life and manners, which, we cannot doubt, were suitable to his public character, but enquiry into these particulars comes too late. As he took a part in the transactions of his times, some explanation of them became necessary to render his Memoirs interesting; and it is hoped that this has been attempted in a manner correspondent to the liberality of our own days, in which the rights of conscience are firmly established, and there are but few remains of the bigoted and arrogant spirit which for so many years kept good and wise men asunder.

A. C.

* This was written in 1743.

† Blomefield's History, 8vo. vol. 1. p. 585.

THE THREE TREATISES:

THE VANITY OF THE CREATURE.
THE SINFULNESS OF SIN.
THE LIFE OF CHRIST.

HONORATISSIMO ET CELEBERRIMO
DOCTISSIMORUM JURISPRUDENTIUM COLLEGIO,
HOSPITII LINCOLNIENSIS
MAGISTRIS VENERABILIBUS, SOCIISQUE UNIVERSIS,
AUDITORIBUS SUIS FAVENTISSIMIS,
EDVARDUS REYNOLDS
EIDEM HETÆRIÆ A SACRIS CONCIONIBUS
TRES HOSCE TRACTATUS,
De Rerum Secularium Vanitate,
De Peccato supra modum peccante,
De Christi in renatis Vita ac Vigore,
MINISTERII IBIDEM SUI
ἀποσπασμάτια QUÆDAM,
EXILE QUIDEM ET PEREXIGUUM,
PERPETUÆ TAMEN OBSERVANTIÆ,
SUMMÆQUE IN CHRISTO DILECTIONIS
PIGNUS,
HUMILITER ET DEVOTE
D. D. D.

THE

VANITY OF THE CREATURE.

ECCLES. I. 14.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

Section 1.—To have a self-sufficiency in being and operation, and to be insubordinate to any further end above himself, as it is utterly repugnant to the condition of a creature, so, amongst the rest, to man especially; who, besides the limitedness of his nature, as he is a creature, hath contracted much deficiency and deformity, as he is a sinner. God never made him to be an end unto himself, to be the centre of his own motions, or to be happy only by reflection on his own excellencies. Something still there is without him, unto which he moves, and from whence God hath appointed that he should reap, either preservation in, or advancement and perfection unto, his nature. What that is upon which the desires of man ought to fix, as his rest and end, is the main discovery that the Wise Man makes in this book: and he doth it by an historical and penitential review of his former inquiries: from whence he states the point in two main conclusions: The first, the creature's insufficiency; in the beginning of the book, "Vanity of vanities, all is vanity:"—The second, man's duty to God, and God's all-sufficiency unto man; in the end of the book,[a] "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is 'totum hominis,' the whole duty, the whole end, the whole happiness, of man." The former of these two, namely, the insufficiency of the creature to satiate the desires and quiet the motions of the soul of man, is the point I am now to speak of, out of these words.

[a] Eccles. xii. 13.

Sect. 2.—For understanding whereof, we must know, that it was not God in the creation, but sin and the curse which attended it, that brought this vanity and vexation upon the creature. God made every thing in itself very good; and therefore very fit for the desires of man, some way or other, to take satisfaction from. As pricks, and quavers, and rests in music, serve in their order to commend the cunning of the artist, and to delight the ear of the hearer, as well as more perfect notes; so the meanest of the creatures were at first filled with so much goodness, as did not only declare the glory of God, but in their rank likewise minister content to the mind of man. It was the sin of man that filled the creature with vanity [b]; and it is the vanity of the creature that fills the soul of man with vexation. As sin makes man come short of glory [c], which is the rest of the soul in the fruition of God in himself,—so doth it make him come short of contentation too, which is the rest of the soul in the fruition of God in his creatures. Sin took away God's favour from the soul, and his blessing from the creature; it put bitterness into the soul, that it cannot relish the creature; and it put vanity into the creature, that it cannot nourish nor satisfy the soul.

Sect. 3.—The desires of the soul can never be satisfied with any good, till they find in it these two qualities or relations, wherein indeed the formality of goodness doth consist; namely, proportion, and propriety.

First, Nothing can satisfy the desires of the soul, till it bears convenience and fitness thereunto: for it is with the mind as with the body; the richest attire that is, if it be either too loose or too strait, however it may please a man's pride, must needs offend his body. Now nothing is proportionable to the mind of man, but that which hath reference unto it, as it is a spiritual soul. For though a man have the same sensitive appetite about him which we find in beasts, yet, inasmuch as that appetite was in man created subordinate unto reason and obedient to the spirit, the case is plain, that it can never be fully satisfied with its object, unless that likewise be subordinate and linked to the object of the superior faculty, which is God. So then the creature can never be proportionable to the soul of man, till it bring God along

[b] Rom. viii. 20, 22. [c] Rom. iii. 23.

with it: so long as it is empty of God, so long must it needs be full of vanity and vexation.

But now it is not sufficient that there be proportion, unless withal there be propriety; for God is a proportionable good unto the nature of devils, as well as of men or good angels; yet no good comes by that unto them, because he is none of their God; they have no interest in him; they have no union unto him. Wealth is as commensurate unto the mind and occasions of a beggar as of a prince; yet the goodness and comfort of it extends not unto him, because he hath no propriety unto any. Now sin hath taken away the propriety which we have in good; hath unlinked that golden chain, whereby the creature was joined unto God, and God with the creature came along unto the mind of man. So that till we can recover this union, and make up this breach again, it is impossible for the soul of man to receive any satisfaction from the creature alone. Though a man may have the possession of it as a naked creature, yet not the fruition of it as a good creature: for good the creature is not unto any, but by virtue of the blessing and word accompanying it. And man naturally hath no right unto the blessing of the creature; for it is godliness which hath the promises, and by consequence the blessing, as well of this as of the other life. And God is not in his favour reconciled unto us, nor re-united by his blessing unto the creature, but only in and through Christ. So then the mind of a man is fully and only satisfied with the creature, when it finds God and Christ together in it: God making the creature suitable to our inferior desires, and Christ making both God and the creature ours; God giving proportion, and Christ giving propriety.

Sect. 4.—These things thus explained, let us now consider the insufficiency of the creature to confer, and the unsatisfiableness of the flesh to receive, any solid or real satisfaction from any of the works which are done under the sun. Man is naturally a proud creature, of high projects, of unbounded desires, ever framing to himself I know not what imaginary and fantastical felicities, which have no more proportion unto real and true contentment, than a king on a stage to a king on a throne; than the houses which children make of cards, unto a prince's palace. Ever since the fall of Adam, he hath an itch in him to be a god within himself, the fountain of his

own goodness, the contriver of his own sufficiency; loth he is to go beyond himself, or what he thinks properly his own, for that in which he resolveth to place his rest. But, alas! after he had toiled out his heart, and wasted his spirits, in the most exact inventions that the creature could minister unto him; Solomon here, the most experienced for inquiry, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many years' sifting out the finest flour, and torturing nature to extract the most exquisite spirits and purest quintessence, which the varieties of the creatures could afford,—at last pronounced of them all, that they are 'vanity and vexation of spirit:' like thorns, in their gathering, they prick; that is their vexation: and in their burning, they suddenly blaze and waste away; that is their vanity. Vanity in their duration, frail and perishable things; and vexation in their enjoyment, they nothing but molest and disquiet the heart. "The eye," saith Solomon, "is not satisfied with seeing, nor the ear with hearing." Notwithstanding they be the widest of all the senses, can take in more abundance with less satiety, and serve more immediately for the supplies of the reasonable soul; yet a man's eye-strings may even crack with vehemency of poring,—his ears may be filled with all the variety of the most exquisite sounds and harmonies and lectures in the world, and yet still his soul within him be as greedy to see and hear more, as it was at first. Who would have thought that the favour of a prince, the adoration of the people, the most conspicuous honours of the court, the liberty of utterly destroying his most bitter adversaries, the sway of the stern and universal negotiations of state, the concurrency of all the happiness that wealth, or honour, or intimateness with the prince, or deity with the people, or extremity of luxury, could afford,—would possibly have left any room or nook in the heart of Haman for discontent? And yet do but observe, how the want of one Jew's knee (who dares not give divine worship to any but his Lord) blasts all his other glories, brings a damp upon all his other delights, makes his head hang down and his mirth wither: so little leaven was able to sour all the queen's banquet and the king's favour. Ahab was a king, in whom therefore we may justly expect a confluence of all the happiness, which his dominions could afford; a man that

built whole cities, and dwelt in ivory palaces; and yet the want of one poor vineyard of Naboth brings such a heaviness of heart, such a deadness of countenance on so great a person, as seemed, in the judgment of Jezebel, far unbeseeming the honour and distance of a prince. Nay, Solomon, a man every way more a king both in the mind and in the state of a king than Ahab; a man that did not use the creature with a sensual, but with a critical fruition, "To find out that good which God had given men under the sun," and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, foreign supplies, royal visits, noble confederacies, as that in him was the pattern of a complete prince, beyond all the platforms and ideas of Plato and Xenophon; even he was never able to repose his heart upon any, or all these things together, till he brings in the fear of the Lord for the close of all.

Lastly, look on the people of Israel: God had delivered them from a bitter thraldom, had divided the sea before them, and destroyed their enemies behind them; had given them bread from heaven, and fed them with angels' food; had commanded the rock to satisfy their thirst, and made the Canaanites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetness of his mercies; besides the assurance of great promises to be performed in the Holy Land: And yet, in the midst of all this, we find nothing but murmuring and repining: God had given them meat for their faith, but they must have meat for their lust too: it was not enough that God shewed them mercies, unless his mercies were dressed up, and fitted to their palate; "They tempted God, and limited the holy one of Israel," saith the Prophet[d]. So infinitely unsatisfiable is the fleshly heart of man, either with mercies or miracles, that bring nothing but the creatures to it.

Sect. 5.—The ground whereof is, the vast disproportion which is between the creature and the soul of man; whereby it comes to pass, that it is absolutely impossible for one to fill up the other. The soul of man is a substance of unbounded desires: and that will easily appear, if we consider

[d] Psal. lxxviii. 41.

him in any estate, either created or corrupted. In his created estate, he was made with a soul capable of more glory than the whole earth, or all the frame of nature, though changed into one paradise, could have afforded him: for he was fitted unto so much honour, as an infinite and everlasting communion with God could bring along with it. And now God never in the creation gave unto any creature a proper capacity of a thing, unto which he did not withal implant such motions and desires in that creature as should be somewhat suitable to that capacity, and which might (if they had been preserved entire) have brought man to the fruition of that good which he desired. For notwithstanding it be true that the glory of God cannot be attained unto by the virtue of any action which man either can, or ever could have performed; yet God was pleased out of mercy, for the magnifying of his name, for the communicating of his glory, for the advancement of his creature, to enter into covenant with man: and, for his natural obedience, to promise him a supernatural reward. And this, I say, was even then out of mercy; inasmuch as Adam's legal obedience of works could no more, in any virtue of its own, but only in God's merciful contract and acceptance, merit everlasting life, than our evangelical obedience of faith can now. Only the difference between the mercy of the first and second covenant (and it is a great difference) is this: God did out of mercy propose salvation unto Adam, as an infinite reward of such a finite obedience as Adam was able, by his own created abilities, to have performed: as if a man should give a day-labourer an hundred pounds for his day's work, which perform indeed he did by his own strength, but yet did not merit the thousandth part of that wages which he receives. But God's mercy unto us is this, that he is pleased to bestow upon us, not only the reward, but the work and merit which procured the reward; that he is pleased in us to reward another man's work, even the work of Christ our head: as if when one only captain had, by his own wisdom, discomfited and defeated an enemy, the prince notwithstanding should reward his alone service with the advancement of the whole army which he led. But this by the way: certain in the mean time it is, that God created man with such capacities and desires, as could not be limited

with any, or all the excellencies of his fellow and finite creatures.

Nay, look even upon corrupted nature; and yet there we shall still discover this restlessness of the mind of man, though in an evil way, to promote itself. Whence arise distractions of heart, thoughts for to-morrow, rovings and inquisitions of the soul after infinite varieties of earthly things, swarms of lust, sparkles of endless thoughts, those secret flowings, and ebbs, and tempests, and estuations of that sea of corruption in the heart of man,—but because it can never find any thing on which to rest, or that hath room enough to entertain so ample and so endless a guest? Let us then look a little into the particulars of that great disproportion and insufficiency of any, or all the creatures under the sun, to make up an adequate and suitable happiness for the soul of man.

Sect. 6.—Solomon here expresseth it in two words, "vanity and vexation." From the first of these, we may observe a threefold disproportion between the soul and the creatures. First, in regard of their nature and worth; they are base in comparison of the soul of man. When David would shew the infinite distance between God and man in power and strength, he expresseth the baseness of man by his vanity: to be laid in the balance, "They are altogether lighter than vanity."* And surely if we weigh the soul of man, and all the creatures under the sun together, we shall find them lighter than vanity itself. All the goodness and honour of the creature ariseth from one of these two grounds; either from man's coining, or from God's; either from opinion imposed upon them by men, or from some real qualities which they have in their nature. Many things there are which have all that worth and estimation which they carry amongst men, not from their own qualities, but from human institution, or from some difficulties that attend them, or from some other outward imposition. When a man gives money for meat, we must not think there is any natural proportion of worth between a piece of silver and a piece of flesh; for that worth which is in the meat is its own, whereas that which is in the money is by human appointment. The like we may say for

* Psal. lxii. 9.

great titles of honour and secular degrees: though they bring authority, distance, reverence with them from other men, yet notwithstanding they do not, of themselves, by any proper virtue of their own, put any solid and fundamental merit into the man himself. Honour is but the raising of the rate and value of a man; it carries nothing of substance necessarily along with it: as in raising the valuation of gold from twenty shillings to twenty-two, the matter is the same, only the estimation different. It is in the power of the king to raise a man out of prison, like Joseph, and give him the next place unto himself. Now this, then, is a plain argument of the great baseness of any of these things, in comparison of the soul of man, and, by consequence, of their great disability to satisfy the same: for can a man make any thing equal to himself? Can a man advance a piece of gold or silver into a reasonable, a spiritual, an eternal substance? A man may make himself like these things; he may debase himself into the vileness of an idol,—"They that make them, are like unto them;" he may undervalue and uncoin himself, blot out God's image and inscription, and write in the image and inscription of earth and Satan; he may turn himself "into brass, and iron, and reprobate silver," as the prophet speaks; but never can any man raise the creatures by all his estimations to the worth of a man. We cannot so much as change the colour of a hair, or add a cubit to our stature: much less can we make any thing of equal worth with our whole selves. We read indeed of some which have sold the righteous, and that at no great rate neither, for "a pair of shoes," Joel iii. 6; Amos ii. 6; but we see there how much the Lord abhorred that detestable fact, and recompensed it upon the neck of the oppressors. How many men are there still, that set greater rates upon their own profits, or liberties, or preferments, or secular accommodations, than on the souls of men, whose perdition is oftentimes the price of their advancements? But yet still St. Paul's [f] rule must hold, "For meat, destroy not the work of God;" for money, betray not the blood of Christ; destroy not him with thy meat, with thy dignities, with thy preferments, for whom Christ died. "We were not redeemed

[f] Rom. xiv. 15. 20.

with silver and gold from our vain conversation," saith the apostle[g]; and therefore these things are of too base a nature to be put into the balance with the souls of men: and that man infinitely undervalues the work of God, the image of God, the blood of God,—who, for so base a purchase as money, or preferment, or any earthly and vain-glorious respect, doth either hazard his own, or betray the souls of others commended to him.

Sect. 7.—And therefore this should teach all those, upon whom the Lord hath bestowed a greater portion of this opiniative felicity; I mean, of money, honour, reputation, or the like; first, not to trust in uncertain riches, not to rely upon a foundation of their own laying, for matter of satisfaction to their soul; nor "to boast in the multitude of their riches," as the prophet speaks, Psal. xlix. 6. (for that is, certainly, one great effect of the deceitfulness of riches, spoken of, Matth. xiii. 22, to persuade the soul that there is more in them than indeed there is): and the Psalmist gives an excellent reason in the same place, "No man can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious."

Sect. 8.—And secondly, it may teach them as not to trust, so not to swell with these things neither. It is an argument of their windiness and emptiness, that they are apt to make men swell; whereas, if they cannot change a hair of a man's head, nor add an inch to his stature, they can much less make an accession of the least dram of merit, or real value, to the owners of them. And surely, if men could seriously consider, that they are still members of the same common body, and that of a twofold body, a civil and a mystical body; and that though they haply may be the more honourable parts in one body, yet in the other they may be the less honourable; that the poor, whom they despise, may in Christ's body have a higher room than they (as the apostle saith[h], "Hath not God chosen the poor in this world, rich in faith?"); I say, if men could compare things rightly together, and consider that they are but the greater letters in the same volume, and the poor the smaller; though they take up more room, yet they put no more matter nor worth

[g] 1 Pet. i. 18. [h] Jam. ii. 5.

into the word which they compound, they would never suffer the tympany and inflation of pride, or superciliousness of self-attributions, or contempt of their meaner brethren, to prevail within them. We see in the natural body, though the head have a hat on of so many shillings' price, and the foot a shoe of not half so many pence, yet the head doth not therefore despise the foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and surely so should it be among men; though God hath given thee an eminent station in the body, clothed thee with purple and scarlet, and hath set thy poor neighbour in the lowest part of the body, and made him conversant in the dirt, and content to cover himself with leather; yet you are still members of the same common body, animated with the same Spirit of Christ, moulded out of the same dirt, appointed for the same inheritance, born out of the same womb[i] of natural blindness, partakers of the same great and precious promises. There was not one price for the soul of the poor man, and another for the rich; there is not one table for Christ's meaner guests, and another for his greater; but the faith is a [k] common faith, the salvation a [l] common salvation, the [m] rule a common rule, the [n] hope a common hope; one Lord, and one Spirit, and one baptism; and one God and Father of all; and [o] one foundation, and [p] one house; and therefore we ought to have the same [q] care and compassion one of another.

Sect. 9.—Secondly, consider that goodness and value which is fixed to the being of the creature, implanted in it by God and the institution of nature; and even thus we shall find them absolutely unable to satisfy the desires of the reasonable and spiritual soul. God is the Lord of all the creatures; they are but as his several moneys, he coined them all: so much then of his image as any creature hath in it, so much value and worth it carries. Now God hath more communicated himself unto man, than unto any other creature: in his creation, we find man made after the [r] similitude of God; and in his restoration, we find God made after the [s] similitude of man,

[i] Ex eodem utero ignorantiæ. *Tert.* [k] Tit. i. 4. [l] Jude. ver. 3. [m] Gal. vi. 16. Phil. iii. 16. [n] Ephes. iv. 4. [o] 1 Cor. iii. 11. [p] Eph. ii. 19. Eph. iii. 15. 1 Tim. iii. 15. [q] 1 Cor. xii. 25. [r] Gen. i. 27. [s] 1 Tim. iii. 16. Rom. viii. 3.

and man once again after the [t] similitude of God. And now it is needless to search out the worth of the creature; our Saviour will decide the point: "What shall a man gain, though he win the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [u] To which of the creatures said God at any time, "Let us create it after our image?" Of which of the angels said he at any time, Let us restore them to our image again? There is no creature in heaven or earth, which is recompense enough for the loss of a soul. Can a man carry the world into Hell with him, to bribe the flames, or corrupt his tormentors? No, saith the Psalmist, "His glory shall not descend after him." [x] But can he buy out his pardon, before he comes thither? No neither; "The redemption of a soul is more precious." [y] We know the apostle counts all things dung [z]; and will God take dung in exchange for a soul? Certainly, beloved, when a man can sow grace in the furrows of the field, when he can fill his barns with glory, when he can get bags full of salvation; when he can plough up Heaven out of the earth, and extract God out of the creatures; then he may be able to find that in them which shall satisfy his desires. But till then, let a man have all the exquisitest curiosities of nature heaped into one vessel; let him be moulded out of the most delicate ingredients and noblest principles that the world can contribute; let there be in his body a concurrency of all beauty and feature; in his nature, an eminence of all sweetness and ingenuity; in his mind, a conspiration of the politest and most choice varieties of all kind of learning; yet still the spirit of that man is no whit more valuable and precious, no whit more proportionable to eternal happiness, than the soul of a poor and illiterate beggar. Difference indeed there is, and that justly, to be made between them in the eyes of men; which difference is to expire within a few years: and then, after the dust of the beautiful and deformed, of the learned and ignorant, of the honourable and base, are promiscuously intermingled, and death hath equalled all; then at last there will come a day when all mankind shall be summoned, naked, without difference of degrees, before the same tribunal: when the crowns of kings and the

[t] Eph. iv. 24. Col. iii. 10. [u] Matt. xvi. 26. [x] Psal. xlix. 17. [y] Ib. ver. 8. [z] Phil. iii. 8.

shackles of prisoners, when the robes of princes and the rags of beggars, when the gallant's bravery and the peasant's russet, and the statist's policy, and the courtier's luxury, and the scholar's curiosity, shall be all laid aside: when all men shall be reduced unto an equal plea, and, without respect of persons, shall be doomed according to their works: when Nero the persecuting emperor shall be thrown to Hell, and Paul the persecuted apostle shall shine in glory; when the learned scribes and pharisees shall gnash their teeth, and the ignorant, and, as they term them, cursed people, shall see their Saviour: when the proud antichristian prelates, that dyed their robes in the blood of the saints, shall be hurried to damnation, and the poor despised martyrs, whom they persecuted, shall wash their feet in the blood of their enemies: when those punctoes and formalities, and cuts and fashions, and distances and compliments, which are now the darling sins of the upper end of the world, shall be proved to have been nothing else but well-acted vanities: when the pride, luxury, riot, swaggering, interlarded and complimental oaths, nice and quaint lasciviousness, new-invented courtings and adorations of beauty, (the so much studied and admired sins of the gallantry of the world,) shall be pronounced out of the mouth of God himself, to have been nothing else but glittering abominations: when the adulterating of wares, the counterfeiting of lights, the double weight and false measures, the courteous equivocations of men greedy of gain, which are now almost woven into the very arts of trading, shall be pronounced nothing else but mysteries of iniquity and self-deceivings: when the curious subtilties of more choice wits, the knotty questions and vain strife of words, the disputes of reason, the variety of reading, the very circle of general and secular learning, pnrsued with so much eagerness by the more ingenious spirits of the world, shall be all pronounced but the thin cobwebs and vanishing delicacies of a better-tempered profaneness; and lastly, when that poor despised profession of the power of Christianity, a trembling at the word of God, a scrupulous forbearance, not of oaths only, but of idle words a tenderness and aptness to bleed at the touch of any sin, a boldness to withstand the corruptions of the times, a conscience of but the appearance of evil, a walking mournfully and humbly before God, an

heroical resolution to be strict and circumspect, to walk in an exact and geometrical holiness, in the midst of a crooked and perverse generation, the so much conclamated and scorned peevishness of a few silly, unpolitic, unregarded hypocrites, as the world esteems them, shall, in good earnest, from the mouth of God himself, be declared to have been the true narrow way which leadeth unto salvation; and the enemies thereof shall, when it is too late, be driven to that desperate and shameful confession, "We fools counted their life madness, and their end to have been without honour; how are they now reckoned amongst the saints, and have their portion with the Almighty!"

Sect. 10.—A second branch of the disproportion between the soul of man and the creatures, arising from the vanity [a] thereof, is their deadness, unprofitableness, inefficacy by any inward virtue of their own to convey or preserve life in the soul. Happiness in the Scripture phrase is called 'life,' consisting in a communion with God in his holiness and glory. Nothing then can truly be a prop to hold up the soul, which cannot either preserve that life which it hath, or convey unto it that which it hath not. "Charge those, (saith the apostle,) that are rich in this world, that they be not high-minded, neither trust in uncertain riches, but in the living God." [b] He opposeth the life of God to the vanity and uncertainty—the word is, to the *inevidence*, of riches; whereby a man can never demonstrate to himself or others the certainty or happiness of his life. The like opposition we shall find excellently expressed in the prophet Jeremiah; "My people have committed two evils; they have forsaken me the fountain of living water, and have hewed them out cisterns, broken cisterns that can hold no water:" [c] that is, my people are willing to attribute the blessings they enjoy, and to sue for more, rather unto any cause than unto me the Lord. "She did not know," saith the Lord [d] elsewhere, "that I gave her her corn and her wine, and multiplied her silver and her gold, *&c.* But said of them, These are my rewards which my lovers have given me." But, saith the Lord, so long as they trusted me, they rested upon a sure fountain that would never fail them. "With thee," saith the Psalmist, [e] "is the

[a] Jer. xvi. 19. [b] 1 Tim. vi. 17. [c] Jer. ii. 13. [d] Hos. ii. 8. 12. [e] Psal. xxxvi. 9.

fountain of life:"—and so saith the apostle too, "Let your conversation be without covetousness;" that is, Do not make an idol of the creature; do not heap vessels full of money together, and then think that you are all sure; the creature hath no life in it, nay, it hath no truth in it neither; there is deceit and cozenage in riches; but, saith he, Let your conversation[f] be with contentment; consider that what you have, is the 'dimensum,' the portion which God hath allotted you, that food[g] which he findeth most convenient for you: he knows that more would but cloy you with a surfeit of pride or worldliness, that you have not wisdom, humility, faith, heavenly-mindedness enough to concoct a more plentiful estate; and therefore receive your portion from him; trust his wisdom and care over you, "For he hath said, I will not fail thee nor forsake thee."[h] Well then, saith the Lord, so long as they rested on me, they rested upon a sure supply (all his mercies are 'sure mercies,'[i]) upon a fountain which would never fail them: but when once they forsake me, and will not trust their lives in my keeping, but, with the prodigal, will have their portion in their own hands; their water in their own cisterns, their pits prove but to them like Job's torrent[j]; deep and plentiful though they seem for a time, yet at length they make those ashamed that relied upon them. And so I find the prophets assuring us, that Israel, which put so much confidence in the carnal policies of Jeroboam[k], for preserving the kingdom of the ten tribes from any re-union with the house of David, was at last constrained to blush at their own wisdom, and to be ashamed at Bethel their confidence.[l] Briefly then for that place, there are two excellent things intimated in those two words of *cisterns*, and *broken cisterns*: first, the wealth and honour which men get not from the Lord, but by carnal dependencies, are but *cisterns* at the best, and in that respect they have an evil quality in them; they are like dead water, apt to putrefy and corrupt; being cut off from the influence of God, the foundation of life, they have no savour nor sweetness in them. Besides, they are *broken cisterns* too; as they have much mud and rottenness in them, so they are full of chinks, at which whatever is clear and sweet runs away,

[f] Matt. xiii. 22. [g] Prov. xxx. 8. [h] Heb. xiii. 5. [i] Acts xiii. 34. [j] Job. vi. 15. [k] 1 Kings xii. 26. [l] Jer. xlviii. 13. Isai. xxx. 3. xx. 5.

and nothing but dregs remains behind. The worldly pleasure which men enjoy, their youthful vigours that carried them with delight and fury to the pursuit of fleshly lusts, the content which they were wont to take in the formalities and compliments of courtship and good-fellowship, with a storm of sickness, or at farthest a winter of age, blows all away; and then when the fruit is gone, there remains nothing but the diseases of it behind, which their surfeit had begotten, a conscience-worm to torment the soul.

Sect. 11.—Thus the life which we fetch from the cistern, is a vanishing life; there is still, after the use of it, less left behind than there was before: but the life which we fetch from the fountain, is a fixed, an 'abiding life,' as St. John[m] speaks; or, as our Saviour[n] calls it, "a life that abounds;" like the pumping of water out of a fountain,—the more it is drawn, the faster it comes.

We grant indeed, that the Lord, being the fountain of life, doth allow the creature, in regard of life temporal, some ordinate operation and concurrency in the work of preserving life in us. But we must also remember, that the creatures are but God's instruments in that respect; and that, not as servants are to their masters, living instruments, able to work without concurrence of the superior cause; but dead instruments, and therefore must never be separated from the principal. Let God subduct from them that concourse of his own, which actuates and applies them to their several services, and all the creatures in the world are no more able to preserve the body, or to comfort the mind, than an axe and a hammer, and those other dead instruments, are able by themselves alone to erect some stately edifice. It is not the corn or the flour, but the staff of bread which supports the life; and that is not any thing that comes out of the earth, but something which comes down from Heaven, even the blessing which sanctifies the creature: "For man liveth not by bread alone, but by the word which proceedeth out of God's mouth." The creature cannot hold up itself, much less contribute to the subsistence of other things, unless God continue the influence of his blessing upon it. As soon as Christ had cursed the fig-tree, it presently withered and dried up, ἐκ ῥιζῶν, from the roots[o]; to shew that it was not the

[m] 1 John iii. 15. [n] John x. 10. [o] Mark xi. 20.

root alone, but the blessing of Christ which did support the fig-tree. The creatures, of themselves, are indifferent to contrary operations, according as they have been by God severally applied. Fire preserved the three children in the furnace, and the same fire licked up the instruments of the persecution. Fire came down from Heaven to destroy Sodom, and fire came down from Heaven to advance Elias: the same sea a sanctuary unto Israel, and a grave unto Egypt: Jonah had been drowned, if he had not been devoured; the latter destruction was a deliverance from the former, and the ravin of the fish a refuge from the rage of the sea: pulse kept Daniel in good liking, which the meat of the king's table could not do in the other children; for indeed life is not a thing merely natural, but 'of promise,' as the apostle [p] speaks. Let the promise be removed, and however a wicked man lives as well as a righteous man, yet his life is indeed but a breathing death, only the cramming of him to a day of slaughter. When the blessing of God is once subducted, "though men labour in the very fire," turn their vital heat with extremity of pains into a very flame, yet the close of all their labour will prove nothing but vanity, as the prophet [q] speaks. We should therefore pray unto God, that we may live, not only by the creature, but by the word which sanctifieth the creature; that we may not lean upon our substance, but upon God's promises; that we may not live by that which we have only, but by that which we hope for, and may still find God accompanying his own blessing unto our soul.

Sect. 12.—But here the vanity and wickedness of many worldly men is justly to be reproved, who rest on the creature as on the only staff and comfort of their life; who count it their principal joy, when their corn, and wine, and oil increaseth; who magnify their own arts, sacrifice to their own net [r] and drag:—which is the 'idolatry of covetousness,' so often spoken of by the apostle [s], when all the trust, and hope, and glory, and rejoicing which men have, is in the creature, and not in God. "They boast," saith the Psalmist [t], "in the multitude of their riches." Nay, so much sottishness there is in the nature of man, and so

[p] 1 Tim. iv. 8. 2 Tim. i. 1. [q] Hab. ii. 13. [r] Hab. i. 15, 16.
[s] Ephes. v. 5. Col. iii. 5. [t] Psal. xlix. 6.

much sophistry in the creature, that the proud fool in the Gospel[u], from greatness of his wealth concludes the length of his life: "Thou hast much laid up for many years;" and the certainty of his mirth and pleasure, "Take thine ease, eat, drink, and be merry."—"Their inward thought is, that their houses shall endure for ever, and their dwelling-places to all generations[x]". And David[y] himself was overtaken with this folly, "I said in my prosperity, I shall never be moved." Yea, so much is there of pride in the heart of man, and so much heat (as I may so speak,) and vigour in the creature to quicken it, as that men are apt to deify themselves in the reflection of their own greatness, and to deify any thing else which contributes to the enlargement of their ambitious purposes. The greatness of the Persian emperors[z] made them all usurp religious worship from their subjects. The like insolence we find in the Babylonish monarchs; they exalted themselves above the height of the clouds, and made themselves equal to the Most High[a]; yea, their pride made them forget any god, save themselves,—"I am, and there is none besides me[b]." It was the blasphemous arrogance of Tyrus the rich city, "I am a God; I sit in the seat of God; I have a heart like the heart of God[c]." Neither are these the sins of these times alone; the fountain of them is in the nature, and the fruits of them in the lives, of those who dare not venture upon the words: for albeit men with their mouths[d] profess God, there is yet a bitter root of atheism and of polytheism in the minds of men by nature, which is mightily actuated by the abundance of earthly things. Where the treasure is, there is the heart[e]; where the heart, there the happiness; and where the happiness, there the God.

Sect. 13.—Now worldly men put their trust[f] in their riches, "set their heart[g] upon them, make them their strong city[h]," and therefore no marvel if they be their idol too. What is the reason why oftentimes we may observe rich and mighty men[i] in the world, to be more impatient of the word of God, more bitter scorners of the power of religion,

[u] Luke xii. 19. [x] Psal. xlix. 11. [y] Psal. x. vi. [z] Vid. *Brisson.* de Regno Pers. *l.* 11. *p.* 14. [§ 14-18. ed. Trekell, pag. 436.] [a] Isai. xiv. 14. [b] Isai. xlvii 7. 8. Zeph. ii. 15. [c] Ezek. xxviii. 26. [d] Psal. ix. 20. [e] Mat. vi. 21. [f] Psal. xlix. 6. [g] Psal. lxii. 10. [h] Prov. x. 15. [i] Jer. xliii. 2. Obad ver. 3.

more fearfully given over to the pursuit of fleshly lusts, and secular purposes, to vanity, vain glory, ambition, revenge, fierce, implacable, bloody passions, brazen and boasting abominations, than other men; but because they have some secret opinion that there is not so great a distance between God and them, as between God and other men; but because the abundance of worldly things[k] hath brawned their heart, and fatted their conscience, and thickened their eyes against any fear, or faith, or notice at all, of that supreme dominion, or impartial revenge, which the most powerful and just God doth bear over all sinners, and against all sin? What is the reason why many ordinary men drudge and moil all the year long, think every hour in the church so much time lost from their life, are not able to forbear their covetous practices on God's own day, count any time of their life, any work of their hand, any sheaf of their corn, any penny of their purse thrown quite away, even as so much blood poured out of their veins,—which is bestowed on the worship of God, and on the service of the altar; but because men think that there is indeed more life in their money and the fruits of their ground, than in their God, or the promises of his Gospel? Else how could it possibly be, if men did not in their hearts "make God a liar," as the apostle[l] speaks, that the Lord should profess[m] so plainly, "From this day upward, since a stone hath been laid of my house," since you have put yourselves to any charges for my worship, "I will surely bless you:" and again[n], "Bring all my tithes into my house, and prove me if I will not open the windows of Heaven, and pour a blessing upon you, that there shall not be room enough to hold it:" and again[o], "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again:" and again[p]; "If thou wilt hearken unto me, and observe to do all these things, then all these blessings shall come on thee, and overtake thee, blessings in the city and in the field," &c. If men did, in good earnest, personally and hypothetically believe and embrace these divine truths; how could it be, that men should grudge Almighty God and his worship every farthing

[k] Psal. xvii. 10. Ib. x. 4. 5. Job. xx. 7. 15. [l] 1 John v. 10. [m] Hag. ii. 15. 19. [n] Mal. iii. 10. [o] Prov. xix. 17. [p] Deut. xxviii. 2. 14.

which he requires from them, of his own gifts; that they should dare let the service and house of God lie dumb and naked; that they should shut up their bowels of compassion against their poor brethren[q], and in them venture to deny Christ himself a morsel of bread, or a mite of money; that they should neglect the obedience, profane the name, word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greediness of that gain, which yet themselves, in their general subscription to God's truth, have confessed will either never be gotten, or at least never blessed, by such cursed courses? So prodigious a property is there in worldly things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. "I speak unto thee in thy prosperity, saith the Lord, but thou saidst, I will not hear[r]."—"According to their pasture, so were they filled; they were filled and their heart was exalted: therefore have they forgotten me[s]."—"Take heed, lest when thou hast eaten and art full, thine heart be lifted up, and thou forget the Lord thy God[t]." Therefore it is that we read of the "poor, rich in faith[u]," and of the "Gospel preached to the poor, and revealed unto babes[x];" because greatness and abundance stops the ear, and hardens the heart, and makes men stand at defiance with the simplicity of the Gospel.

Sect. 14.—Now then that we may be instructed how to use the creature, as becometh a dead and impotent thing, we may make use of these few directions: First, have thine eye ever upon the power of God, which alone animateth and raiseth the creature to that pitch of livelihood which is in it, and who alone hath infinite ways to weaken the strongest, or to arm the weakest creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheep and oxen as Job or Nabal; yet thou hast not the lordship[y] of the clouds: God can harden the heavens over thee; he can send the mildew and canker into thy corn, the rot and murrain into thy cattle. Though thy barns be full of corn, and thy fats overflow with new wine,—yet he can break the staff of thy bread, that the floor and the wine-press[z] shall not feed thee.

[q] Matth. xxv. 42. [r] Jer. xxii. 21. [s] Hosea xiii. 6. [t] Deut. vi. 10, 11, 12. Deut. viii. 10. 18. [u] Jam. ii. 5. [x] Matt. xi. 5. 25. [y] Πάντες τὴν χρῆσιν ἴχομεν δεσποτείαν δὲ οὐδεὶς. *Chrysost. Hom.* 2 *ad pop. Antioch.* [z] Hosea ix. 2.

Though thou hast a house full of silver and gold, he can put holes into every bag, and chinks into every cistern, that it shall all sink away like a winter-torrent. God can either deny thee a power [a] and will to enjoy it; and this is as sore a disease as poverty itself: or else he can take away thy strength, that thou shalt not relish any of thy choicest delicates: he can send a stone [b] or a gout that shall make thee willing to buy with all thy riches a poor and a dishonourable health; and, which is yet worst of all, he can open thy conscience, and let in upon thy soul that lion which lies at the door, amaze thee with the sight of thine own sins, the history of thine evil life, the experience of his terrors, the glimpses and pre-occupations of Hell, the evident presumptions of irreconciliation with him, the frenzy of Cain [c], the despair of Judas, the madness of Ahitophel, the trembling of Felix, which will damp all thy delights, and make all thy sweetest morsels as the white of an egg; at which pinch, however now thou admire and adore thy thick clay, thou wouldst count it the wisest bargain thou didst ever make, to give all thy goods to the poor, to go barefoot the whole day with the prophet Esay; to dress thy meat with the dung of a man, as the Lord commanded the prophet Ezekiel; to feed with Micaiah in a dungeon, on 'bread of affliction', and 'water of affliction for many years together'; that by these or any other means, thou mightest purchase that inestimable peace which the whole earth, though changed into a globe of gold or centre of diamonds, cannot procure. So utterly unable are all the creatures in the world to give life, as that they cannot preserve it entire from foreign or domestic assaults, nor remove those dumps and pressures which do any way disquiet it.

Sect. 15.—Secondly, to remove this natural deadness of the creature, or rather to recompense it by the accession of a blessing from God, use means to reduce it unto its primitive goodness. The apostle [d] shows us the way: "Every creature of God is good, being sanctified by the word of God, and by prayer." In which place, because it is a text, than which there are few places of Scripture that come more into daily and general use with all sorts of men, it will be needful to

[a] Eccles. vi. 1, 2. [b] Quantumlibet delectant jactantia divitiarum, et tumor honorum, et vorago popinarum, et bella theatricorum, &c. aufert omnia ista una febricula, et adhuc vivcntibus totam falsam beatitudinem subtrahit; remanet inanis et saucia conscientia. *Aug. de Catechiz. Rud. c.* 16. [c] Gen. iv. 7. [d] 1 Tim. iv. 4.

unfold; 1. What is meant by the sanctification of the creature. 2. How it is sanctified by the word. 3. How we are to sanctify it to ourselves by prayer.

Sect. 16.—For the first, The creature is then sanctified, when the curse and poison which sin brought upon it, is removed; when we can use the creatures with a clean conscience, and with assurance of a renewed and comfortable estate in them. It is an allusion to legal purifications and differences of meats, Levit. 11: "No creature is impure of itself," saith the apostle [e], in its own simple created nature: but inasmuch as the sin of man forfeited all his interest in the creature, because 'eo ipso' a man is legally dead; and a condemned man is utterly deprived the right of any worldly goods (nothing is his 'ex jure', but only 'ex largitate'); and inasmuch as the sin of man hath made him, though not a sacrilegious intruder, yet a profane abuser of the good things which remain; partly by indirect procuring them, partly by despising the author of them, by mustering up God's own gifts against him in riot, luxury, pride, uncleanness, earthly-mindedness, &c. hereby it comes to pass, that "To the unclean all things are unclean, because their minds and consciences are defiled" [f]. Now the whole creation being thus, by the sin of man, unclean,—and by consequence, unfitted for human use, as St. Peter [g] intimates, "I never eat any thing common or unclean;" it was therefore requisite that the creature should have some purification, before it was unto men allowed: which was indeed legally done in the ceremony, but really in the substance and body of the ceremony by Christ, who hath now unto us in their use, and will at last for themselves in their own being, delivered the creatures from that vanity and malediction unto which, by reason of the sin of man, they were subjected, and fashion them into "the glorious liberty of the children of God [h]", make them fit places for the saints to inhabit, or confer upon them a glory which shall be, in the proportion of their natures, a suitable advancement unto them, as the glory of the children of God shall be unto them. The blood of Christ doth not only renew and purify the soul and body of man, but washeth away the curse and dirt which adhereth to every creature, that man useth; doth not only cleanse and sanctify [i] his

[e] Rom. xiv. 14. [f] Tit. i. 15. [g] Acts x. 14. [h] Rom. viii. 20, 21. [i] Eph. v. 26.

church, but reneweth all the creatures; "behold," saith he[k], "I make all things new;" and if any man be in Christ, not only he is a new creature, but, saith the apostle[l], "All things are become new." Those men, then, who keep themselves out of Christ, and are by consequence under the curse, their possessions likewise are under the curse. As their consciences, so their estates are still unclean: they eat their meat, like swine rolled up in dirt, the dirt of their own sin, and of God's malediction. So then the creature is then sanctified, when the curse thereof is washed away by Christ.

Sect. 17.—Now secondly, let us see how the creature is sanctified by the word.

By 'word,' we are not to understand the word of creation, wherein God spake, and all things were made good and serviceable to the use of man; for sin came after that word, and defaced as well the goodness which God put into the creature, as his image which he put into man. But by 'word,' I understand, first in general, God's command and blessing, which strengtheneth the creature unto those operations for which they serve: in which sense our Saviour useth it, Mat. iv. 4. and elsewhere[m]: "If ye call those gods unto whom the word of God came," that is, who by God's authority and commission are fitted for subordinate services of government under him, 'say ye of him whom the Father hath[n] sanctified,' that is, to whom the word of the Father, and his commission or command came, to whom the Father hath given authority by his[o] power, and fitness by his[p] spirit, to judge and save the world, 'Thou blasphemest, because I said I am the Son of God?' 2. By that word I understand more particularly the fountain of that blessing which the apostle[q] calls in general, 'the word of truth,' and more particularly, 'the Gospel of salvation;' and this word is a sanctifying word; "Sanctify them by thy truth; thy word is truth[r]". And as it sanctifies us, so it sanctifies the creature too; it is the fountain, not only of eternal, but of temporal blessings: therefore Christ[s] did not only say to the sick of the palsy, "Thy sins are forgiven thee," but also, "Arise

[k] Rev. xxi. 5. [l] 2 Cor. v. 17. [m] Joh. x. 35, 36. [n] Heb. v. 5. John vi. 27. 37. 40. Acts iv. 27. John x. 18. [o] John v. 22. 27. 30. Matth. xxviii. 18. [p] Isa. xi. 2, 3, 4. [q] Joh. iii. 34, 35. Ephes. i. 13. [r] Joh. xvii. 17. [s] Matth. ix. 2. 9.

and walk"; intimating, that temporal blessings come along with the Gospel; it hath the "promises, as well of this life, as that to come[w]."—"I never saw the righteous forsaken", saith the prophet David[x], (suitable to that of the apostle[x] to the Hebrews, "he hath said, I will never leave thee, nor forsake thee;") "nor their seed begging their bread"; that is, never so wholly by God forsaken, if they were the seed of the righteous, inheritors of their fathers' hope and profession, as to make a constant trade of begging their bread; and so to expose the promises[y] of Christ, that they which seek the kingdom of Heaven, shall have all other things added to them, unto reproach and imputation from wicked men. Or thus, "I never saw the righteous forsaken, or their seed forsaken" by God, though they begged their bread; but even in that extremity God was present with them, to sanctify to their use, and to give them a comfortable enjoyment of that very bread, which the exigency of their present condition had constrained them to beg. Thus we see in general, that the blessing or command of God, and the fountain of that blessing, the Gospel of salvation, do sanctify the creature.

Sect. 18.—But yet neither by the blessing, nor the Gospel, is the creature effectually sanctified unto us, till it be by us apprehended with the word and promise, and this is done by faith; "for the word (saith the apostle[z]) profited not those that heard it, because it was not mingled or tempered with faith." For faith hath this singular operation, to [a]particularize, and single out God and his promises unto a man's self:—so then the creature is sanctified by the word, and blessing believed and embraced, whereby we come to have a nearer right and peculiarity in the creatures which we enjoy: for being by faith united unto Christ, and made one with him (which is that noble effect of faith, to incorporate Christ[b] and a Christian together), we thereby share with him in the inheritance, not only of eternal life, but even of the common creatures: fellow-heirs we are, and co-partners with him; therefore inasmuch as God hath appointed him to be "heir of all things," as the apostle[c] speaks, we like-

[w] 1 Tim. iv. 8. [x] Psal. xxxvii. 25. [x] Heb. xiii. 5. [y] Matth. vi. 33. [z] Heb. iv. 2. [a] ἀφωρίζει καὶ ἰδιοποιεῖται. in 1 Cor. Hom. 2. Chrysost. [b] Ephes. iii. 17. Gal. ii. 20. [c] Rom. viii. 17. Heb. i. 2. 1 John i. 3. Rom. viii. 32.

wise, in the virtue of our fellowship with him, must in a subordinate sense be heirs of all things too. "All is yours," saith the apostle[d], "and you are Christ's, and Christ is God's." "Fidelis quippe hominis mundus divitiarum est"—"the saints," saith St. Austin[e], "have all the world for their possession." And if it be here demanded how this can be true, since we find the saints of God often in great want, and it would doubtless be sin in them to usurp another man's goods upon presumption of that promise that Christ is theirs, and with him all things; to this I answer, first in general; as Christ, though he were the heir of all things, yet for our sakes became poor[f], that we by his poverty might be made rich; so God oftentimes pleaseth to make the faithful partake, not only in the privileges, but in the poverty of Christ, that even by that means they may be 'rich in faith' and dependance upon God, as St. James[g] spake; "having nothing, and yet possessing all things[h]." 2. All is ours in regard of Christian liberty; though our hands are bound from the possession, yet our consciences are not bound from the use of any. Thirdly, though the faithful have not, in the right of their inheritance, any monopoly or engrossment of the creatures to themselves, yet still they have, and shall have, the service of them all. That is thus: if it were possible for any member of Christ to stand absolutely in need of the use and service of the whole creation, all the creatures in the world should surely wait upon him, and be appropriated unto him. The moon should stand still; the sun go back; the lions should stop their mouths; the fire should give over burning; the ravens should bring him meat; the Heavens should rain down bread; the rocks should gush out with water; all the creatures should muster up themselves to defend the body of Christ. But though no such absolute necessity shall ever be, yet ordinarily we must learn to believe, that those things which God allows us, are best suitable to our particular estate, God knowing us better than we do ourselves: that as less would haply make us repine, so more would make us full, and lift up our hearts against God, and set them on the world; so that all is ours, not absolutely, but subordinately, serviceably, according to the

[d] 1 Cor. iii. 21. 23. [e] *Aug.* Epist. 89. [vol. ii. p. 422. D. 10.] [f] 2 Cor. viii. 9. [g] James ii. 5. [h] 2 Cor. vi. 10.

exigence of our condition, to the proportion of our faith, and furtherance of our salvation.

Sect. 19.—The third particular inquired into, was, how we do, by prayer, sanctify the creature to ourselves? This is done in these three courses: 1. In procuring them. We ought not to set about any of our lawful and our just callings, without a particular addressing ourselves unto God in prayer. This was the practice of good Eleazar, Abraham's servant, when he was employed in finding out a wife for his master's son[i], "O Lord God of my master Abraham, I pray thee send me good speed this day:" and this also was the practice of good Nehemiah in the distresses of his people[k], "I prayed unto the God of Heaven, and then I spake unto the King." And surely the very heathens themselves shall, in this point, rise up in judgment against many profane Christians, 'who look oftener upon their gold, than upon their God,' as Salvian speaks. We read often in their writings, that, in any general calamity, they did jointly[l] implore the peace and favour of their idolatrous gods; that in any[m] matter of consequence, they made their entry upon it by prayer, commending the success thereof to the power and providence of those deities which they believed. Insomuch that we read of[n] Pub. Scipio, a great Roman, that he ever went to the Capitol before to the senate, and began all the businesses of the Commonwealth with prayer. How much more then ought we to do it, who have not only the law and dictate of nature to guide us, who have not deaf and impotent idols to direct our prayers to, as their gods were; but have, first, the law of Christ requiring it; "[o] Pray always, pray without ceasing. In every thing by prayer and supplication with thanksgiving, let your requests be made known to God." Who have, secondly, the example of Christ to enforce it; for not only[p] morning and[q] evening

[i] Gen. xxiv. 12. [k] Nehemiah ii. 4. [l] A morbis grassantibus, vel prodigiis nunciatis, pacem Deûm exposci moris erat: vide *Brisson.* de Form. l. i. pag. 81. edit. 1592. [m] *Plin.* Panegyr.; Bene ac sapienter majores instituerunt, ut rerum agendarum, ita dicendi, initium à precationibus capere, &c.—*Sueton.* in Aug. cap. 35. Vide *Brisso.* de Form. lib. i. page 42; et Coquæi commentaria in *Aug.* de Civit. Dei, lib. ii. cap. 8. num. 2. [n] *Livius*, l. 26.—*A. Gell.* Noct. Attic. l. vii. c. 1.—Cujus ab adolescentia vita describitur Diis dedita templisque nutrita: *Aug.* de Civit. Dei, l. 3. cap. 21. [o] Eph. vi. 18. 1 Thess. v. 17. Phil. iv. 6. [p] *Mark* i. 35. [q] Matt. xiv. 23.

was it his[r] custom to pray, but upon every other solemn occasion: as for example, before his[s] preaching, before his[t] eating, before the[u] election of his disciples, before his[w] transfiguration in the Mount[x], before and[y] in his Passion. Who have, thirdly, from Christ that "legitimate, ordinary, fundamental prayer," as[z] Tertullian calls it, the Lord's Prayer, as a rule and directory by him framed, to instruct us how to pray, and to bound and confine our extravagant and vast desires. Who, lastly, have also the altar of Christ to receive, the incense of Christ to perfume, the name and intercession of Christ, to present our prayers unto God by; who have Christ sanctifying, and, as I may so speak, praying our prayers unto his Father for us; as we read of the Angel of the Covenant, who had 'a golden censer, and much incense,' to offer up the prayers of the saints, which was nothing else but the mediation of Christ, bearing the 'iniquity of our holy things,' as Aaron was appointed to do; nothing but his intercession for us at the right hand of his Father. I say, how much more reason have we, than any gentile could have, to consecrate all our enterprises with prayer unto God? humbly to acknowledge how justly he might blast all our businesses, and make us labour in the fire; that unless he keep the city, the watchman watcheth but in vain; that unless he build the house, their labour is in vain that build it; that unless he give the increase, the planting of Paul, and the watering of Apollos are but empty breath; that it is only his blessing on the diligent hand which maketh rich without any sorrow; that unless he be pleased to favour our attempts, neither the plotting our heads, nor the solicitousness of our hearts, nor the drudgery of our hands, nor the whole concurrence of our created strength, nor any other assistances which we can procure, will be able to bring to pass the otherwise most obvious, and feasible events: and therefore to implore his direction in all our counsels, his concurrence with all our actions, his blessing on all our undertakings, to aim at his glory, as the sole end of all that we are to do. For by this means we do first acknowledge our dependency on God as the first cause, and give him the glory of his sovereign power and dominion over all second agents, in acknowledging that

[r] Luke xxii. 39. [s] Mark i. 35, 38. [t] Mark vi. 41. [u] Luke vi. 12, 13. [w] Luke ix. 28. [x] Matt. xxvi. 36. John xvii. 1. [y] Heb. v. 7. [z] *Tertul.* de Orat. c. 9. Rev. viii. 3, 4. Exod. xxviii. 38. Rom. viii. 24.

without him we can do nothing; and the power[a] of God is the ground of prayer. Secondly, by this means we put God in mind[b] of his promises, and so acknowledge not our dependance on his power only, but on his truth and goodness too; and the promises and truth of God are the foundation of all our prayers. That which encouraged Daniel[c] to set his face to seek unto God in prayer for the restitution of liberty out of Babylon, was God's promise and truth revealed by Jeremy the prophet, that he would accomplish but seventy years in the desolation of Jerusalem. That which encouraged Jehoshaphat[d] to seek unto God against the multitude of Moabites which came up against him, was his promise, that he would hear and help those that did pray towards his house in their affliction. That which encouraged David[e] to pray unto God for the stability of his house, was the covenant and truth of God, "Thou hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord, thou art that God," that is, the same God in thy fidelity and mercy, as then thou wert; "and thy words be true, and thou hast promised this goodness to thy servant; therefore let it please thee to bless the house of thy servant," &c. Excellent to this purpose is that which St. Austin[f] observes of his mother, who very often and earnestly prayed unto God for her son, when he was an heretic; "Chirographa tua ingerebat tibi," "Lord, (saith he) she urged thee with thine own hand-writing;" she challenged, in an humble and fearful confidence, the performance of thine own obligations. Thirdly and lastly, by this means we hasten the performance of God's decreed mercies; we retardate, yea, quite hinder his almost purposed and decreed judgments. The Lord had resolved to restore Israel to their wonted peace and honour; "Yet for all these things will I be inquired unto by the house of Israel to do it for them," saith he in the prophet[g]. The Lord had threatened destruction against Israel for their idolatry, "Had not Moses stood before him in the breach, to turn away his wrath," as the Psalmist[h] speaks. And we read of the primitive Christians, that their prayers procured

[a] 2 Chron. xx. 6. and xiv. 11. Matt. viii. 2. [b] Isaiah xliii. 26. [c] Daniel ix. 1, 2, 3. [d] 2 Chron. xx. 9. [e] 2 Sam. vii. 27, 28, 29. [f] *Aug.* Confess. l. 5. c. 9. [g] Ezek. xxxvi. 37. [h] Psal. cvi.

rain from Heaven, when the armies of the Emperors were even famished for want of water, and that their very persecutors have begged their prayers[i].

Sect. 20.—Secondly, As by prayer the creature is sanctified in the procurement (for no man hath reason to believe that there is any blessing intended unto him by God, in any of the good things, which do not come in unto him by prayer) so in the next place, the creature is by prayer sanctified in the fruition thereof; because, to enjoy the portion allotted us, and to rejoice in our labour, is the gift of God, as Solomon[k] speaks. The creature of itself is not only *dead*, and therefore unable to minister life by itself alone; but, which is worse, by the means of man's sin, it is *deadly* too, and therefore apt to poison the receivers of it, without the corrective of God's grace. Pleasure is a thing in itself lawful; but corruption of nature is apt to make a man a lover of pleasure, more than a lover of God[l]; and then is that man's pleasure made unto him 'the metropolis of mischief,' as Clemens Alexandrinus speaks. "A good name is better than sweet ointment, and more to be desired than much riches[m]:" but corruption is apt to put a fly[n] of vain glory, and self-affectation into this ointment; to make a man foolishly feed upon his own credit; and with the Pharisees, to do all for applause, and prefer the praise of men[o] before the glory of God; and then our sweet ointment is degenerated into a curse; "Woe be unto you, when all men shall speak well of you[p]." Riches of themselves are the good gifts and blessing of God; as Solomon saith, "The blessing of the Lord maketh rich;" but corruption is apt to breed by this means covetousness, pride, self-dependency, forgetfulness of God, scorn of the gospel, and the like; and then these earthly blessings are turned into the curse of the earth, into thorns and briars, as the apostle[q] speaks, "They that will be rich, pierce themselves through with many sorrows." Learning in itself is an honourable and a noble endowment. It is recorded for the glory of Moses[r], that he was learned in all the wisdom of the Egyptians: but corruption is apt to turn learning into leaven, to infect the heart with pride, which being armed

[i] *Just. Mart.* Apolog.—*Tertul.* Apolog. c. 5. [k] Eccles. v. 19. [l] 2 Tim. iii. 4. [m] Prov. xxii. 1. [n] Eccles. vii. 1. [o] Matt. xxiii. 5. John v. 44. and xii. 43. [p] Luke vi. 26. [q] 1 Tim. vi. 10. [r] Acts vii. 22.

and seconded with wit, breaks forth into perverse disputes, and corrupts the mind: therefore St. Paul[s] advised the Christians of his time, to "Beware lest any man spoil them through philosophy, and beguile them with enticing words." And the ancient[t] fathers counted the philosophers, the seminaries of heresy. Proof whereof, to let pass the Antitrinitarians and Pelagians, and other ancient heretics, who out of the niceness of a quaint wit, perverted God's truth to the patronage of their lies; and to pass by the schoolmen and Jesuits of late ages, who have made the way to Heaven, a very labyrinth of crooked subtilties, and have weaved divinity into cobwebs; we may have abundantly in those Libertines and Cyrenians who disputed with Stephen, and those Stoics that wrangled with St. Paul[u] about the resurrection. And now learning, being thus corrupted, is not only turned into weariness[x], but into very notorious and damnable folly; "For thinking themselves wise," saith the Apostle[y], "they became fools; and their folly shall be made known unto all men[z]." To get wealth in an honest and painful calling, is a great blessing: for 'the diligent hand maketh rich;' but corruption is apt to persuade unto cozenage, lying[a], equivocation, false weights[b], engrossments, monopolies, and other arts of cruelty and injustice; and by this means our lawful callings are turned into abominations, mysteries of iniquity, and a pursuit of death. Every creature of God is good in itself, and allowed both for necessity and delight; but corruption is apt to abuse the creatures to luxury and excess, to drunkenness, gluttony, and inordinate lusts; and by this means a man's "table is turned into a snare," as the Psalmist speaks. Now then, since all the world is thus bespread with gins, it mainly concerns us always to pray, that we may use the world as not abusing it; that we may enjoy the creatures with such wisdom, temperance, sobriety, heavenly affections, as may make them as so many ascents to raise us nearer to God; as so many glasses, in which to contemplate the wisdom, providence, and care of God to men; as so many witnesses of his

[s] Col. ii. 4. 8. [t] *Tertul.* de præscrip. c. 7. de Idololatr. c. 10.—*Hieron.* contr. Lucifer. cum Præfat. Erasmi. Vid. *Pet. Erodium.* Decret. l. 1. Tit. 6. sect. 2.—*Hook.* l. 5, sect. 2. See *Reynolds* Confer. with *Hart*, cap. 2. Divis. 3. p. 72. [u] Acts vi. and xvii. [x] Eccles. xii. 12. [y] Rom. i. 22. [z] 2 Tim. iii. 9. [a] Prov. xxi. 6. [b] Deut. xxv. 14. 16. Prov. xx. 10. 23.

love, and of our duty. And thus doth prayer sanctify the creature in the use of it.

Sect. 21.—Lastly, and in one word, prayer sanctifies the creatures in the review and recognition of them, and God's mercy in them, with thanksgiving and thoughts of praise, as Jacob[c], and David[d], looked upon God in the blessings with which he had blessed them. And now, since prayer doth thus sanctify the creatures unto us, we should make friends of the unrighteous Mammon, that we may by that means get the prayers of the poor saints, upon us and our estate; that the eye which seeth us, may bless us,—and the ear that heareth us, may give witness to us; that the loins and the mouths, the backs and the bellies of the poor and fatherless, may be as so many real supplications unto God for us.

Sect. 22.—The third and last direction which I shall give you, to find life in the creature, shall be to look on it, and love it in its right order, with subordination to God and his promises; to love it after God, and for God, as the beam which conveys the influences of life from him; as his instrument, moved and moderated by him to those ends for which it serves; to love it as the cistern, not as the fountain of life; to make Christ the foundation[e], and all other things but as accessions unto him. Otherwise, if we love it either alone, or above Christ,—however it may, by God's providence, keep our breath awhile in our nostrils, and fatten us against the last day; yet impossible it is, that it should ever minister the true and solid comforts of life unto us, "which consisteth not in the abundance of things which a man possesseth," as our Saviour[f] speaks. Life goes not upward, but downward; the inferior derives it not on the superior: therefore by placing the creature in our estimation above Christ, we deny unto it any influence of livelihood from him, whom yet in words we profess to be the fountain of life. But men will object and say, This is a needless caution, not to prefer the creature before the Creator; as if any man were so impious and absurd. Surely St. Paul[g] tells us, "That men without faith, are impious and absurd men," who do in their affec-

[c] Gen. xxxii. 9, 10. [d] 2 Sam. vii. 18. 21. [e] In eo fundamentum non est Christus, cui cætera præponuntur. *Aug.* de Civit. Dei. l. xxi. c. 26.
[f] Luke xii. 15. [g] 2 Thes. iii. 2.

tions[h] and practices, as undoubtedly undervalue Christ, as the Gadarenes[i] that preferred their swine before him. What else did Esau, when, for a mess of pottage, he sold away his birth-right, which was a privilege that led to Christ? What else did the people in the Wilderness, who despised[k] the Holy Land, which was the type of Christ's kingdom, and in their hearts turned back[l] to Egypt? What else did those wicked Israelites, who polluted the table of the Lord, and made his altar contemptible[m], which was a type of Christ? What else did Judas[n] and the Jews, who sold and bought the Lord of glory, for the price of a beast? What else do daily those men, who make religion[o] serve turns, and godliness wait upon gain? who creep into houses with a form of piety, to seduce unstable souls, and pluck off their feathers to make themselves a nest? The apostle's rule is general, "That sensual and earthly-minded men, are all the enemies of the cross of Christ"[p].

The third and last disproportion between the soul of man and the creature, arising from the vanity thereof, is in regard of duration and continuance. Man is by nature a provident creature, apt to lay up for the time to come. And that disposition should reach beyond the forecast of the fool in the Gospel 'for many years,' even for immortality itself. For certainly there is no man who hath but the general notions of corrupted reason alive within him; who hath not his conscience quite vitiated, and his mind putrefied with noisome lusts; who is not wrapped up in the mud of thick ignorance, and palpable stupidity; but must of necessity have oftentimes the immediate representations of immortality before his eyes. Let him never so much smother and suppress the truth; let him with all the art he can, divert his conceits, and entangle his thoughts in secular cares; let him shut his eye-lids as close as his nail is to his flesh; yet the flashes of immortality are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles which a mind, not wholly over-daubed with worldliness and ignorance, can put between. Therefore the apostle useth that for a strong

[h] 'Multi non à Christi unitate, sed à suis commodis nolunt recedere:' *Aug.* de Baptis. l. iv. c. 10. [i] Mark v. 17. [k] Psal. cvi. 24. [l] Acts vii. 39. [m] Mal. i. 7. [n] Zech. xi. 12. [o] 'Uti volunt Deo, ut fruantur mundo:' *Aug.* de Civit. Dei, l. xv. c. 7. [p] Phil. iii. 18, 19.

argument, why rich men should not trust in uncertain riches, but in the living God, and should be rich in good works; "That so, (saith he,) they may lay up in store a good foundation against the time to come, that they may lay hold on eternal [q] life." Wicked men indeed lay up in store: but it is not riches, but wrath [r], even violence and oppression [s] against the last day. But by trusting God, and doing good, a man lays up 'durable riches', as the wise man [t] speaks; in which respect he presently adds, that "The fruit of wisdom is better than gold." For though gold be of all metals the most solid, and therefore least subject to decay, yet it is not immortal and durable riches; for the apostle tells us, that silver and gold are 'corruptible [u] things', and that there is a 'rust and canker' which eateth up the gold [x] and silver of wicked men. I confess, the hearts of many men are so glued unto the world, especially when they find all things succeed prosperously with them, that they are apt enough to set up their rest, and to conceit a kind of steadfastness in the things they possess. "Because they have no changes," saith the prophet David [y], "therefore they fear not God." But yet I say, where the Lord doth not wholly give a man over to heap up treasures unto the last day, to be eaten up with the canker of his own wealth,—the soul must of necessity sometime or other, happen upon such sad thoughts as these: "What ails my foolish heart thus to eat up itself with care, and to rob mine eyes of their beloved sleep for such things, as to the which, the time will come, when I must bid an everlasting farewell? Am I not a poor mortal creature, brother to the worms, sister to the dust? Do I not carry about with me a soul full of corruptions, a skin full of diseases? Is not my breath in my nostrils, where there is room enough for it to go out, and possibility never to come in again? Is my flesh of brass, or my bones of iron, that I should think to hold out, and without interruption to enjoy these earthly things? Or if they were, yet are not the creatures themselves subject to period and mortality? Is there not a moth in my richest garments, a worm in my tallest cedars, a canker and rust in my firmest gold, to corrupt and eat it out? Or if not, will there not come a day,

[q] 1 Tim. vi. 17. 19. [r] Amos iii. 10. [s] Jam. v. 3. [t] Prov. viii. 18.
[u] 1 Pet. i. 18. [x] Jam. v. 2. [y] Psal. lv. 19.

when the whole frame of nature shall be set on fire, and the elements themselves shall melt with heat? when that universal flame shall devour all the bags, and lands, and offices, and honours, and treasures, and storehouses of worldly men? when Heaven and Hell shall divide the world: Heaven, into which nothing can be admitted which is capable of moth or rust to corrupt it; and Hell, into which, if any such things could come, they would undoubtedly in one instant be swallowed up in those violent and unextinguishable flames? And shall I be so foolish as to put my felicity in that which will fail me, when I shall stand in greatest need; to heap up treasures into a broken bag; to work in the fire where all must perish?" Certainly the soul of a mere worldly man, who cannot find God or Christ in the things he enjoys, must of necessity be so far from reaping solid or constant comfort from any of these perishable creatures, that it cannot but ache and tremble, but be wholly surprised with dismal passions, with horrid pre-apprehensions of its own woful estate, upon the evidence of the creature's mortality, and the unavoidable flashes and conviction of its own everlastingness.

Sect. 24.—Now if we consider the various roots of this corruption in the creature, it will then further appear unto us, that they are not only mortal, but even momentary and vanishing.

First, By the law of their creation they were made subject to alterations: there was an enmity and reluctancy in their entirest being.

Secondly, This hath been exceedingly improved by the sin of man, whose evil, being the Lord of all creatures, must needs redound to the misery and mortality of all his retinue. For it was in the greater world, as in the administration of a private family: the poverty of the master is felt in the bowels of all the rest; his stain and dishonour runs into all the members of that society. As it is in the natural body, some parts may be distempered and ill-affected alone; others, not without contagion on the rest. A man may have a dim eye, or a withered arm, or a lame foot, or an impedite tongue, without any danger to the parts adjoining; but a lethargy in the head, or an obstruction in the liver, or a dyspepsy and indisposition in the stomach, diffuseth universal malignity through the body, because these are sovereign and architec-

tonical parts of man: So likewise is it in the great and vast body of the creation. However other creatures might have kept their evil, if any had been in them, within their own bounds; yet that evil which man, the lord and head of the whole, brought into the world, was a spreading and infectious evil, which conveyed poison into the whole frame of nature, and planted the seed of that universal dissolution which shall one day deface with darkness and horror the beauty of that glorious frame which we now admire. It is said, that when Korah, Dathan, and Abiram had provoked the Lord by their rebellion against his servants,—to inflict that fearful destruction upon them, the earth opened her mouth, and swallowed not only them up, but "all the houses, and men, and goods, that appertained to them[z]". Now in like manner the heaven and earth, and all inferior creatures, did at first appertain to Adam; the Lord gave him the free use of them, and dominion over them. When therefore man had committed that notorious rebellion against his Maker, which was not only to aspire, like Korah and his associates, to the height and principality of some fellow-creature, but even to the absoluteness, wisdom, power, and independency of God himself; no marvel if the wrath of God did, together with him, seize upon his house, and all the goods that belonged unto him; bringing in that confusion and disorder which we even now see doth break asunder the bonds and ligaments of nature, doth unjoint the confederacies and societies of the dumb creatures, and turneth the armies of the Almighty into mutinies and commotion, which in one word hath so fast manacled the world in the bondage of corruption[a], as that it doth already groan and linger with pain, under the sin of man and the curse of God; and will at last break forth into that universal flame, which will melt the very elements[b] of nature into their primitive confusion.

Thus we see, besides the created limitedness of the creature, by which it was utterly unsuitable to the immortal desires of the soul of man, the sin of man hath implanted in them a secret worm and rottenness, which doth set forward their mortality, and by adding to them confusion, enmity, disproportion, sedition, inequality[c] (all the seeds of corrup-

[z] Numb. xvi. 32. [a] Rom. viii. 21. [b] 2 Pet. iii. 10. [c] *Arist.* Polit: *l.* v. cap. i. 10.

tion) hath made them not only, as before they were, mortal, but, which adds one mortality to another, even momentary and vanishing too. When any creature loseth any of its native and created vigour, it is a manifest sign that there is some secret sentence of death gnawing upon it. The excellency of the heavens, we know, is their light, their beauty, their influence upon the lower world; and even these hath the sin of man defaced. We find when the Lord pleaseth to reveal his wrath[d] against men for sin, in any terrible manner, he doth it from heaven: "There shall be wonders in the heaven, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood[e]." And the day of the Lord[f], is called 'a day of darkness and gloominess, and thick darkness.' How often hath God's heavy displeasure declared itself from heaven in the confusion of nature! "In storms and horrible tempests: in thick clouds, and dark waters: in arrows of lightning, and coals of fire: in blackness and darkness[g]:" in brimstone on Sodom[h]: in a flaming sword[i] over Jerusalem: in that fearful star of fire to the Christian world of late years, which hath kindled those woful combustions, the flames whereof are still so great, as that we ourselves, if we look upon the merits and provocations of our sins, may have reason to fear, that not all the sea between us and our neighbours can be able to quench, till it have scorched and singed us! We find likewise by plain experience, how languid the seeds of life, how faint the vigour, either of heavenly influences, or of sublunary and inferior agents are grown, when that life of men, which was wont to reach to almost a thousand years, is esteemed even a miraculous age, if it be extended but to the tenth part of that duration. We need not examine the inferior creatures, which we find expressly cursed for the sin of man with thorns and briars (the usual expression of a curse[k] in Scripture): if we but open our eyes and look about us, we shall see what pains husbandmen take to keep the earth from giving up the ghost, in opening the veins thereof, in applying their soil and marl as so many

[d] Rom. i. 18. [e] Joel ii. 30. [f] Zeph. i. 15. [g] Psal. xi. 6. & xviii. 12. Jer. iv. 23. 28. Isai. xiii. 10. [h] *Euseb.* hist. l. 3. cap. viii. [i] *Joseph.* de bello Judaico, l. 7. c. 12. [k] Gen. iii. 17, 18. Hos. x. 8. Isa. xxxiv. 13.

pills or salves, as so many cordials and preservatives to keep it alive, in laying it asleep, as it were, when it lyeth fallow every second or third year, that by any means they may preserve in it that life, which they see plainly approaching to its last gasp.

Sect. 25.—Thus you see how, besides the original limitedness of the creature, there is, in a second place, a moth or canker, by the infection of sin begotten in them, which hastens their mortality: God ordering the second causes so among themselves, that they, exercising enmity one against another, may punish the sin of man in their contentions, as the Lord stirred up the Babylonians [l] against the Egyptians, to punish the sins of his own people. And therefore we find, that the times of the gospel, when holiness was to be more universal, are expressed by such figures as restore perfection and peace to the creatures. "The earth shall be fat and plenteous; there shall be upon every high hill rivers and streams of water; the light of the moon shall be as the light of the sun; and the light of the sun seven-fold, as the light of seven days [m]." And again; "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and a calf, and a young lion, and a fatling together," &c. [n] Which places, though figuratively to be understood, have yet, methinks, thus much of the letter in them,—to assure, that whatever blemish since the creation any of those glorious heavenly bodies are, either in themselves, or by interposition of foggy vapours, subject unto; whatever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sin, which nothing can remove but the gospel of Christ. And this is that universal contagion which runneth through the whole frame of nature, into the bowels of every creature.

Sect. 26.—But yet further; in a third place, there is a particular ground of this mortality to many men, namely, the particular curse [o] upon that place or creature which men enjoy. For as a piece of oak, besides the natural corruptibleness of it, as it is a body compounded of contrary prin-

[l] Jer. xliii. 8. [m] Isa. xxx. 23. [n] Isai. xi. 6, 7. Joel iii. 18. Amos ix. 13.
[o] Quodcumque nunc nascitur· mundi ipsius senectute, degenerat: ut nemo mirari debeat singula in mundo cœpisse deficere, cum totus ipse jam mundus in defectione sit. *Cyprian.* cont. Dem.

ciples, whereby it would of itself at last return to its dust again, may further have a worm, like Jonah's gourd, eating out the heart of it, and by that means hastening its corruption;—and yet further, besides that, may be presently put into the fire, which will make a more speedy riddance than either of the former;—or as in the body of a man, besides the general consumption, which lingeringly feedeth upon the whole, each particular member may have a particular disease, which may serve to hasten that corruption to itself, which the other threatens to the whole;—so may it be, and often is, in the creatures of God: besides their natural finiteness, and their general bondage of corruption, which, by a hidden and insensible insinuation, doth emasculate the vigour and strength of the creatures, there may be a particular curse, which may serve speedily to hasten that decay, which, without any such concurrence, would have made haste enough to leave the possessors of them in everlasting penury. "I will be unto Ephraim as a moth, and to the house of Judah as rottenness," saith the Lord. That is God's first instrument of mortality, whereby he will certainly, though indeed lingeringly, consume a thing. But now if for all this, when the moth secretly consumes him, so that he seeth his sickness and feeleth his wound, he will yet trust in his own counsels and confederacies, sacrifice to his own net, go to Assyria or king Jareb for succour, "I will then be unto Ephraim as a lion,"[p] in a more sudden and swift destruction. As he dealeth thus with men, so with the things about them too: first he puts a moth into them, rust in our gold, canker in our silver, heartlessness in our earth, faintness in the influences of heaven: and if, notwithstanding all this, men will trust in the cistern, God will put holes into it too, which shall make it run out as fast as they fill it: he will give wings[q] to their money, increase the occasions[r] of expense; and if they clip their wings, that they fly not away, he will make holes[s] in the bottom of their bags, that they shall drop away. He will not only send a moth and rust, which shall in time eat them out, but he will send a thief upon them too, which shall suddenly break through and carry them away. So many steps and gradations are there in the mortality of the creature, when God pleaseth to add his curse unto them

[p] Hos. v. 12. [q] Prov. xxiii. 5. [r] Eccles. v. 12. [s] Hag. i. 6.

for sin. "As for Ephraim, saith the Lord, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception."[t]

Sect. 27.—Observe the gradations of mortality in the best blessings we enjoy, in our very glory, namely, our children, which are called an 'inheritance'[u] and reward to take away shame from their parents. They shall fly away like a bird; that notes the swiftness of the judgment: and that first from the birth; as soon as they are born, the murderer shall destroy them, yea, from the womb; before they be born they shall perish, nothing of them shall be enjoyed but the hope: and if that be too much, here is a degree as low as can be,—from the very conception they shall miscarry, and prove abortive. "I will smite the winter-house, and the summer-house, the houses of ivory, and the great houses shall have an end."[x] If the Lord undertake to smite, if he send abroad the[y] fire of his wrath, it shall seize on those palaces and great houses, which men thought should have endured unto all generations[z]. For that flying roll[a], importing judgment decreed and sudden, which was sent over the whole earth against the thief and the swearer, did not only smite the man, but his house; and, like a leprosy consume the very timber and stones thereof. Therefore we read[b] in the Levitical law, of leprosies, not in men only, but in houses and garments; intimating unto us, that sin derives a contagion upon any thing that is about us; and like ivy in a wall, or that wild caprificus, will get rooting in the very substance of the stone in the wall, and break it asunder. Whatever it is that men can find out under the sun, to fasten their hearts upon for satisfaction and comfort, this leprosy will defile it, and eat it out. If silver and gold,—beside their secret rust and proper corruption[c], the Lord can make the thief rise up suddenly, and bite[d] the possessors, and so unlade them of their thick clay. If real substance and increase,—"The Lord casteth away (saith the wise man[e]) the substance of the wicked;"—and "the increase of his house, saith Job[f], shall depart and flow away." If greatness and high places,—the Lord can put ice under their feet, make

[t] Hos. ix. 11. [u] Psal. cxxvii. 35. [x] Amos iii. 15. [y] Amos i. 4. [z] Psal. xlix. 11. [a] Zach. v. 4. [b] Levit. xiv. 35. 55. [c] Jam. v. 1. [d] Hab. ii. 6, 7. [e] Prov. i. 3. [f] Job. xx. 28.

their places slippery, and subject to a momentary desolation[g]. If a great name and glory,—the Lord cannot only suffer time and ignorance to draw out all the memory of a man, but can presently rot[h] his name from under heaven. If corn, and the fruits of the earth,—the Lord can kill it in the blade, by withholding rain[i] three months before the harvest: He can send a thief, a caterpillar, a palmer-worm to eat it up:—if it hold out to come into the barn, even there he can blow upon it, and consume it like chaff. However men think, when they have their corn in their houses and their wine in their cellars, they are sure, and have no more to do with God; yet he can take away the staff and life of it in our very houses: yea, when it is in our mouths and bowels, he can send leanness[k] and a curse after it. "Awake, ye drunkards, and howl, ye drinkers of wine, (saith the prophet[l],) because of the new wine, for it is cut off from your mouths." The Lord could defer the punishment of these men till the last day, when undoubtedly there will be nothing for them to drink, but that "cup of the Lord's right hand," as the prophet[m] calls it: (a cup of fury and trembling[n], a cup of sorrow, astonishment, and desolation; a cup which shall make all that drink thereof, to be moved and mad[o], to be drunken and fall, and spew, and rise up no more, even that fierce and bitter indignation[p], in the pouring out of which the Lord will put his right hand, his strong arm[q]; not only the terror of his presence, but the glory of his power[r]:) I say, the Lord could let drunkards alone, till at last they meet with this cup, (which undoubtedly they shall do, if there be either truth in God's word, or power in his right hand; if there be either justice in Heaven, or fire in Hell;) till, with Belshazzar, they meet with dregs and trembling in the bottom of all their cups. But yet, oftentimes, the Lord smites them with a more sudden blow, snatcheth away the cup from their very mouths, and so makes one curse anticipate and prevent another. Though Haman and Ahithophel should have lived out the whole thread of their life, yet, at last, their honour must have lain down in the dust with them. Though Judas could have lived a thousand

[g] Psal. lxxiii. 18, 19. [h] Prov. x. 7. [i] Amos iv. 7. 9. [k] Psal. lxxviii. 30, 31. [l] Joel. i. 5. [m] Hab. ii. 16. [n] Isai. li. 17. 22. [o] Ezek. xxiii. 33. [p] Jer. xxv. 16. 27. [q] Isai. lxii. 8. [r] 2 Thes. i. 9.

years, and could have improved the reward of his master's blood to the best advantage that ever usurer did, yet the rust would at last have seized upon his bags, and his money must have perished with him. But now the Lord sets forward his curse; and that which the moth would have been long in doing, the gallows despatcheth with a more swift destruction. Thus as the body of a man may have many summons and engagements unto one death, may labour at once under many desperate diseases, all which by a malignant conjunction, must needs hasten a man's end (as Cæsar was stabbed with thirty wounds, each one whereof might have served to let out his soul); so the creatures of God, labouring under a manifold corruption, do, as it were, by so many wings, post away from the owners of them, and for that reason must needs be utterly disproportionable to the condition of an immortal soul.

Sect. 28.—Now to make some application of this particular before we leave it.

This doth first discover and shame the folly of wicked worldlings, both in their opinions and affections to earthly things. Love is blind, and will easily make men believe that of any thing which they could wish to be in it: and therefore, because wicked men wish with all their hearts, for the love they bear to the creatures, that they might continue together for ever, the devil doth at last so deeply delude them as to think that they shall continue for ever. Indeed in these, and in the general, they must needs confess, "that one generation cometh and another[s] goeth:" but in their own particular they can never assume, with any feeling and experimental assent, the truth of that general to their own estates: and therefore whatever, for shame of the world, their outward professions may be, yet the prophet David[t] assures us, "that their inward thoughts," their own retired contrivances and resolutions are, "that their houses shall endure for ever," and their dwelling-places to all generations; and upon this immortality of stones and monuments they resolve to rest. But the Psalmist concludes this to be but brutish and notorious folly: "This their way is their folly; they, like sheep, are laid down in their graves, and death feeds upon

[s] Eccles. i. 4. [t] Psal. xlix. 11.

them." And indeed, what a folly is it for men to build upon the sand, to erect an imaginary fabrick of I know not what immortality, which hath not so much as a constant subsistence in the head that contrives it! What man will ever go about to build a house with much cost (and, when he hath done, to inhabit it himself) of such rotten and inconsistent material, as will undoubtedly, within a year or two after, fall upon his head, and bury him in the ruins of his own folly? Now then, suppose a man were lord of all the world, and had his life co-extended with it; were furnished with wisdom to manage, and strength to run through all the affairs incident to this vast frame, in as ample a measure as any one man for the government of a private family; yet the Scripture [u] would assure even such a man, that there will come a day, in which the heavens shall pass away with a noise, and the elements shall melt with heat,—and the earth, with the works that are therein, shall be burnt up; and that there is but one hour to come, before all this shall be; "Behold, now this is the last hour [v]." And what man, upon these terms, would fix his heart and ground his hopes upon such a tottering bottom, as will, within a little while, crumble into dust, and leave the poor soul that resteth upon it, to sink into Hell? But now when we consider that none of us labour for any such inheritance; that the extremities of any man's hopes can be but to purchase some little patch of earth, which to the whole world cannot bear so near a proportion as the smallest mole-hill to this whole habitable earth; that all we toil for, is but to have our load of a little "thick clay," as the prophet speaks; that when we have gotten it, neither we nor it shall continue till the universal dissolution, but in the midst of our dearest embracements we may suddenly be pulled asunder and come to a fearful end; it must needs be more than brutish stupidity for a man to weave the spider's web [w], to wrap himself up from the consumption determined against the whole earth, in a covering that is so infinitely too short and too narrow [x] for him. We will conclude this particular with the doom, given by the prophet Jeremiah [y]: "As the partridge sitteth on eggs and hatcheth them not," (she is either caught by the fowler, or her eggs

[u] 2 Pet. iii. 7. 10. [v] 1 John ii. 18. [w] Isaiah lix. 5. [x] Isaiah xxviii. 20. [y] Jer. xvii. 11.

are broken;) "so he that getteth riches, and not by right, shall leave them in the midst of his days, and in the end shall be a fool."

Sect. 29.—Secondly, This serves to justify the wisdom and providence of God in his proceedings with men: the wicked here provoke God, and cry aloud for vengeance on their own heads, and the Lord seems to stop his ears at the cry of sin, and still to load them with his blessings. "He maketh their way to prosper, they take root, and grow, and bring forth fruit[z]:" they shine like a blazing comet, and threaten ruin to all that look upon them: they carry themselves like some tyrant in a tragedy, that scatters abroad death with the sparkles of his eyes, and darts out threats against the heaven above him: they are like Agag before Samuel, clothed very delicately, and presume that there is no bitterness to come. And now the impatiency of man, that cannot resolve things into their proper issues, that cannot let iniquity ripen, nor reconcile one day and a thousand years together,—begins to question God's proceedings, and is afraid lest the world be governed blindfold, and blessings and curses thrown confusedly abroad for men, as it were, to scramble and scuffle for them. But our God, who keepeth times and seasons in his own power, who hath given to every creature under the sun limits which it shall not exceed, hath set bounds unto sin likewise wherein to ripen. The stars, howsoever they may be sometimes eclipsed, have yet a fixed and permanent subsistency in their orbs: but comets, though they rise with a greater train and stream of light, yet at last vanish into ashes, and are seen no more: the tyrant, though in two or three acts or scenes he revel it, and disturb the whole business, yet, at last, he will go out in blood and shame: even so, though wicked men flourish and oppress, and provoke God every day, and rage like the sea, yet the Lord hath set their bounds which they shall not pass; they have an appointed time to take their fill of the creature; and then when they have glutted and cloyed themselves with excess, when their humours are grown to a full ripeness,—the Lord will temper them a potion of his wrath, which shall make them turn all up again, and shameful spewing[a] shall one day be

[z] Jer. xii. 2. [a] Hab. ii. 16.

their glory. "Thus saith the Lord, For three transgressions, and for four, I will not turn away the punishment of Damascus, and those other cities [b]." So long as the wicked commit one or two iniquities, so long I forbear, and expect their repentance; but when they proceed to three, and then add a fourth, that is, when they are come to that measure of sin which my patience hath prefixed, then I will hasten my revenge, and not any longer turn away the punishment thereof. In the fourth generation, saith God [c] to Abraham, thy posterity shall come out of the land where they shall be strangers, and shall inherit this land; "for the iniquity of the Amorites is not yet full." There is a time when sin grows ripe and full, and then the sickle comes upon it. When the prophet [d] saw a basket of 'summer fruits,' that were so ripe, as that they were gathered off the tree, (which was a type of the sins of God's people, which are sooner ripe than the sins of heathens which knew him not, because they have the constant light and heat of his word to hasten their maturity,) then saith the Lord, "The end is come upon my people, I will not pass by them any more," I will have no more patience towards them. "Jeremy, what seest thou? I see the rod of an almond-tree. Thou hast well seen, saith the Lord, for I will hasten my word to perform it [e]." When men hasten the maturity of sin like the blossoms of an almond-tree (which come soonest out), then, saith the Lord, "will I hasten the judgments which I have pronounced." We read in the prophet Zachary [f] of an ephah, a measure, whereinto all the wickedness of that people, figured by a woman, shall be thrown together; and when this measure of sins is full to the brim, then there is a mass of lead, importing the firmness, immutability, and heaviness of God's decree and counsel, which seals up the ephah, never more to have any sin put into it; and then come "two women with wind in their wings," which are the executioners of God's swift and irreversible fury, and carry the ephah between heaven and earth (intimating the public declaration of the righteous judgments of God) into the land of Shinar, to build it there an house; denoting the constant and

[b] Amos i. 2. [c] Gen. xv. 16. [d] Amos i. 2. [e] Jer. i. 11, 12.
[f] Zec. v. 6, 7, 8, 9, 10, 11.

perpetual habitation of the wicked in that place of bondage, whither the wrath of God shall drive them (for building of houses argues an abiding). "Put you in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for the wickedness is great[g]." The revenge of sin is, here and elsewhere, compared to reaping, and treading the wine-press[h]; and the greatness of sin is here called 'the ripeness of the harvest;' and the overflowing of the fats, to shew unto us that there is a time and measure of sin, beyond which the Lord will not defer the execution of his vengeance. There are "days of visitation and recompense for sin[i]," which being come, Israel, which would not know before, shall know[k], that God keeps their sins in store sealed up[l] amongst his treasures; and that, therefore, their foot shall slip 'in due time,' namely, 'in the day of their calamity,' or in their 'month,' as the prophet speaks. As God's blessings have a punctual time, 'from the[m] four and twentieth of the ninth month,' from this day I will bless you: so likewise have his judgments too. The days of man shall be a hundred and twenty years[n], to the old world: Nor are years only, but even months determined with him: now shall a month[o] devour them with their portions, to idolatrous Israel: Nor months only, but days, and parts of days; 'In a morning[p] shall the king of Israel be cut off;' his destruction shall be as sudden as it is certain. 'The wicked[q] plotteth against the just, and gnasheth upon him with his teeth;' but though he plot, he shall not prosper; though he gnash with his teeth, he shall not bite with his teeth; for the Lord shall laugh at him, because he seeth that his day is coming. So much mischief as he can do within the compass of his chain, the Lord permits him to do; but when he is come to his day, then all his thoughts and projects perish with him. Excellently hath holy Job stated the point, with whom I mean to conclude: 'Their good,' saith he[r], 'is not in their hand.' Riot it indeed they do, and take their fill of pleasure for a time; as the fish of the bait, when he hath some scope of line given him to play: but still their good,

[g] Joel iii. 13. [h] Mat. xxiii. 30. Isaiah lxiii. 3. Lamen. i. 15. [i] Hos. ix. 7. [k] Isaiah xxvi. 11. Isaiah xlii. 25. [l] Deut. xxxii. 34, 35. Isaiah lxv. 6. Jer. xvii. i. Hosea xiii. Jer. ii. 22. 24. [m] Hag. ii. 18. [n] Gen. vi. 3. [o] Hosea v. 7. [p] Hosea x. 15. [q] Psal. xxxvii. 12. [r] Job. xxi. 16.

their time, their line, is in God's hand; they are not the lords of their own lives and delights. God layeth up his iniquity for his children; that is, the Lord keeps an exact account of his sins, which, haply, he will repay upon the heads of his children: however he himself shall have no more pleasure in his house after him, when once the 'number of his months is cut off in the midst;' and, in the mean time, however he be full of strength, wholly at ease and quiet, yet saith he, 'The wicked is reserved to the day of destruction.' He is but like a prisoner, shackled peradventure in fetters of gold; but he shall be brought forth to the day of wrath: and though he could rise out of the grave before Christ's tribunal, as Agag appeared before Samuel delicately clothed, yet the sword should cut him in pieces, and bitterness should overtake him. Thus we see how infinitely unable the creature shall be to shelter a man from the tribunal of Christ; and how wise, just, and wonderful the Lord is in the administration of the world, in bearing with patience the vessels of wrath fitted to destruction, and suffering them to muster upon his own blessings against himself.

Sect. 30.—Lastly, This must serve for a needful caution to us, to take heed of deifying the creatures, and attributing that immortality to them which they are not capable of: but, inasmuch as they are only for present refreshment in this vale of misery, and have no matter of real[s] and abiding happiness in them, not to look on them with an admiring or adoring eye, but to use them with such due correctives, as become such mortal and mean things.

Sect. 31.—First, In using the creature, be sure thou keep thine intellectuals untainted: for earthly things are apt to cast a film over men's eyes, and to misguide them into corrupt apprehensions and presumptions of them. We find nothing more frequent in the prophets, than to upbraid the people with their strange confidences, which they were wont to rest upon against all the judgments which were denounced against them, by objecting their wealth, greatness, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses amongst the stars: they could never be

[s] Solatia miserorum, non gaudia beatorum. *Aug.* Epist. 119.

[t] Omnia imaginaria in seculo et nihil veri. *Tertul.* de coron. mil. c. 13.

brought to repent for sin, or to tremble at God's voice, till they were driven off from these holds. A man can never be brought to God, till he forsake the creature: a man will never forsake the creature, till he see vanity in the creature. 'Turn away mine eyes from beholding vanity:' David intimates that a man can never heartily pray against fixing the affections on earthly things, till he be, really and experimentally, convinced of the vanity of them. This rule Solomon observes to withdraw the desires of young men, who have strongest affections and smallest experience of the deceit of worldly things: Though thou rejoice and cheer up thyself, and walk in the ways of thine heart, and in the sight of thine eyes, yet, 'Know thou, that, for all these things, God will bring thee to judgment [u]:' a time will come when thou shalt be stripped of all these; when they shall play the fugitives; and the years of darkness shall draw nigh, when thou shalt say,—I have no pleasure in them:—and then the Lord will revenge thy great ingratitude, in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him, upon a corruptible creature. In the Roman triumphs, the general or emperor, that rode in honour through the city with the principal of his enemies bound in chains behind his chariot,—had always a servant running along by him with this corrective of his glory: 'Respice post te; hominem memento te [v];' look behind thee, and, in the persons of thine enemies, learn that thou thyself art a man, subject to the same casualties and dishonours with others. Surely if men, who had nothing but the creatures to trust to, 'being aliens from the covenant of promise, and without God in the world,' had yet so much care to keep their judgments sound touching the vanity of their greatest honours; how much more ought Christians, who profess themselves heirs of better and more abiding promises! But especially arm thyself against those vanities which most easily beset and beguile thee: apply the authority of the Word to thine own particular sickness and disease; treasure up all the experiences that meet thee in thine own course, or are remark-

[u] Eccles. xi. 9. [v] *Tertul.* Apolog. c. 33.—*Brisson.* de formul. li. 4.—Augustus nocturno visu stipem quotannis die certo emendicabat à populo, cavam manum asses porrigentibus præbens. *Sueton.* in Aug. c. 91.

able in the lives of others; remember how a moment swallowed up such a pleasure, which will never return again; how an indirect purchase embittered such a preferment, and thou never didst feel that comfort in it, which thy hopes and ambitions promised thee; how a frown and disgrace, at another time, dashed all thy contrivances for further advancement; how death seized upon such a friend, in whom thou hadst laid up much of thy dependence and assurances; how time hath not only robbed thee of the things, but even turned the edge of thy desires, and made thee lothe thy wonted idols, and look upon thy old delights, as Ammon upon Tamar, with exceeding hatred. But above all, address thyself to the throne of grace, and beseech the Lord so to sanctify his creatures unto thee, as that they may not be either thieves against him to steal away his honour, or snares to thee to entangle thy soul. We will conclude this first direction with the words of the apostle[x]: "The time is short: it remaineth that both they that have wives, be as though they had none; and they that weep, as though they weeped not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it:" that is, as not to be drowned and smothered in the businesses of this life, as if there were any fundamental and solid utility in them; for saith he, 'The fashion of this world passeth away." The apostle's exhortation is beset at both ends with the same enforcement, from whence I have raised mine. First, 'The time is short:' the apostle, as the learned conceive, useth a metaphor from sails or curtains, or shepherds' tents (as Isaiah[y] makes the comparison), such things as may be gathered up together into a narrow room. 'Time is short;' that is, that time which the Lord hath spread over all things like a sail, hath now this five thousand years been rolling up, and 'the end is now at hand,' as St. Peter speaks[z]. 'The day is approaching when time shall be no more;' and so the words in the original will well bear it; ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, The remainder of time is short, or time is short for so much as yet remaineth of it to be folded up: and therefore we ought so to behave ourselves, as men that have more serious things to consider of, as men that are very near to that everlasting haven, where there

[x] 1 Cor. vii. 29. [y] Isaiah xxxviii. 12. [z] 1 Pet. iv. 7.

shall be no use of such sails any more. And in the apostle's close, the same reason is farther yet enforced: 'For the fashion of this world passeth away;' σχῆμα, *The figure*; intimating that there is nothing of any firmness or solid consistency in the creature; it is but a surface, an outside, an empty promise; all the beauty of it is but skin deep: and then that little which is desirable and precious in the eyes of men, which the apostle calls, 'The lust of the world,' (1 John ii. 17.) παράγει, it *passeth away*, and is quickly gone. The word, as the learned differently render it, hath three several arguments in it, to express the apostle's exhortation.

1. It *deceives* or *cozens*: and therefore use it as if you used it not; use it as a man in a serious business would use a false friend that proffers his assistance; though his protestations be never so fair, yet so employ him, as that the business may be done, though he should fail thee.

2. 'Transversum agit;' it *carries a man headlong*: the lusts of the world are so strong and impetuous, that they are apt to inflame the desires, and even violently to carry away the heart of a man. And for this cause likewise use it, as if you used it not; engage yourselves as little upon it as you can: do as mariners in a mighty wind, hoist up a few sails, expose as few of thy affections to the rage of worldly lusts as may be: beware of being carried where two seas meet, as the ship wherein Paul suffered shipwreck; I mean, of plunging thyself in a confluence of many boisterous and conflicting businesses, lest, for thine inordinate prosecution of worldly things, the Lord either give thy soul over to suffer shipwreck in them, or strip thee of all thy lading and tackling; break thine estate all to pieces; and make thee glad to get to Heaven upon a broken plank.

3. The fashion of this world *passeth over;* it doth but go along by thee and salute thee; and therefore use it, as if thou usedst it not. Do to it as thou wouldst do to a stranger, whom thou meetest in the way; he goes one way, and thou another; salute him, stay so long in his company, till from him thou have received better instructions touching the turnings and difficulties of thy own way; but take heed thou turn not into the way of the creature, lest thou lose thine own home.

Sect. 32.—Secondly, get an eye of faith, to look through

and above the creature. A man shall never get to look off from the world, till he can look beyond it. For the soul will have holdfast of something; and the reason why men cling so much to the earth, is, because they have no assurance, if they let go that hold, of having any subsistence elsewhere. Labour, therefore, to get an interest in Christ, to find an everlasting footing in the steadfastness of God's promises in him, and that will make thee willing to suffer the loss of all things; it will implant a kind of hatred and disestimation of all the most precious endearments, which thy soul did feed upon before. Saint Peter[a] saith of wicked men, that they are *purblind*, 'they cannot see afar off:' they can see nothing but that which is next them; and therefore no marvel, if their thoughts cannot reach unto the end of the creature. There is in a dim eye the same constant and habitual indisposition, which sometimes happeneth unto a sound eye by reason of a thick mist: though a man be walking in a very short lane, yet he sees no end of it: and so a natural man cannot reach to the period of earthly things. Death[b] and danger are still a great way out of his sight: whereas the eye of faith can look upon them as already expiring; and, through them, look upon him who therefore gives the creatures unto us, that in them we might see his power, and taste his goodness. And nature itself methinks may seem to have intended some such thing as this, in the very order of the creatures. Downwards a man's eye hath something immediately to fix on; all is shut up in darkness save the very surface, to note, that we should have our desires shut up too from those earthly things which are put under our feet, and hid from our eyes, and buried in their own deformity. All the beauty, and all the fruit of the earth is placed on the very outside of it, to shew how short and narrow our affections should be towards it. But upward the eye finds scarce any thing to bound it: all is transparent and diaphanous, to note how vast our affections should be towards God; how endless our thoughts and desires of his kingdom; how present to our faith the Heavenly things should be, even at the greatest distance. The apostle[c] saith,

[a] 2 Pet. i. 9. [b] Ἴσασι γὰρ πάντες, ὅτι ἀποθανοῦνται, ἀλλ' ὅτι οὐκ ἐγγύς, οὐδὲν φροντίζουσιν. *Arist.* Rhet. l. 2. [c] Heb. xi. 1.

that "Faith is the substance of things hoped for;" that it gives being and present subsistency to things far distant from us; makes those things which, in regard of natural causes, are very remote,—in regard of God's promises, to seem hard at hand. And therefore though there were many hundred years to come in the apostle's time, and for aught we know, may yet be to the dissolution of the world,—yet the apostle tells us, that even then it was the last hour,—because, faith being able distinctly to see the truth and promises of God, and the endlessness of that life which is then presently to be revealed,—the infinite excess of vastness in that, made that which was otherwise a great space, even seem as nothing,—no more in comparison, than the length of a cane or trunk, through which a man looks on the heavens, or some vast country. And ever the greater magnitude and light there is in a body, the smaller will the medium or distance seem from it. The reason why a perspective glass draws remote objects close to the eye, is, because it multiplies the 'species.' We, then, by faith apprehending an infinite and everlasting glory, must needs conceive any thing through which we look upon it, to be but short and vanishing. And therefore though the promises were afar off, in regard of their own existence, yet the patriarchs [d] did not only see, but embrace them; their faith seemed to nullify and swallow up all the distance. Abraham [e] saw Christ's day, and was glad: he looked upon those many ages which were between him and his promised seed, as upon small and inconsiderable distances in comparison of that endless glory into which they ran: they were but as a curtain or piece of hangings, which divide one room in a house from another. Labour therefore to get a distinct view of the height and length, and breadth and depth, and the unsearchable love of God in Christ, to find in thine own soul the truth of God in his promises, and that his word abideth for ever; and that will make all the glory of other things to seem but as grass [f].

Sect. 33.—Lastly, Though the creature be mortal in itself, yet in regard of man, as it is an instrument serviceable to his purposes, and subordinate to the graces of God in him, it

[d] Heb. xi. 1. [e] John xii. [f] Isai. xl. 8.

that "Faith is the substance of things hoped for;" that i
gives being and present subsistency to things far distan
from us; makes those things which, in regard of nature
causes, are very remote,—in regard of God's promises, t
seem hard at hand. And therefore though there were man

may be made of use even for immortality. To which purpose, excellent is that speech of holy Austin[g]: "If you have not these earthly goods, (saith he) take heed how thou get them by evil works here; and if thou have them, labour by good works to hold them, even when thou art gone to Heaven."—"Make you friends," saith our Saviour[h], "of the unrighteous Mammon, that when you fail, they may receive you into everlasting habitations." A religious and merciful use of earthly things makes way to immortality and blessedness. "Cast thy bread upon the waters, and after many days thou shalt find it." It is an allusion unto husbandmen; they do not eat up and sell away all their corn; for then the world would quickly be destitute: but the way they take to perpetuate the fruits of the earth, is to cast some of it back again into a fruitful soil where the waters come; and then in due time they receive it with increase. So should we do with these worldly blessings; sow them in the bowels and backs of the poor members of Christ; and in the day of harvest we shall find a great increase. "If[i] thou draw out thy soul to the righteous, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day; then thy waters shall not lie unto thee:" that happiness which it falsely promiseth unto other men, it shall perform to thee. And so much be spoken touching the great disproportion between the soul of man and the creature, in regard of the vanity of it.

Sect. 34.—The next disproportion is in their operation: they are vexing and molesting things. Rest is the satisfaction of every creature; all the rovings and agitations of the soul are but to find out something on which to rest: and therefore where there is vexation, there can be no proportion to the soul of man; and Solomon[k] tells us, that "All things under the Sun are full of labour, more than a man can utter." He was not used as an instrument of the Holy Ghost to speak it only, but to try it too: the Lord was pleased for that very purpose, to confer on him a confluence of all outward happiness and inward abilities which his very heart could de-

g Si desunt, non per mala opera quærantur; in mundo si adsunt, per bona opera serventur in cœlo. *Epis.* 205. h Luk. xvi. 9. i Isai. lviii. 10, 11.

sire, that he at last might discover the utter insufficiency of all created excellencies to quiet the soul of man. But if we will not believe the experience of Solomon, let us believe the authority of him that was greater then Solomon; who hath plainly compared the things and the cares of the earth to thorns[k], which, as the apostle[l] speaks, "pierce (or bore) a man through with many sorrows."

Sect. 35.—First, They are wounding thorns: for that which is but a prick in the flesh, is a wound in the spirit; because the spirit is most tender of smart: and the Wise Man calls them 'vexation of spirit.' The apostle[m] tells us, "They beget many sorrows, and those sorrows bring death with them." If it were possible for a man to see in one view those oceans of blood, which have been let out of men's veins by this one thorn; to hear in one noise all the groans of those poor men, whose lives, from the beginning of the world unto these days of blood wherein we live, have been set at sale, and sacrificed to the unsatiable ambition of their bloody rulers; to see and hear the endless remorse and bitter yellings of so many rich and mighty men as are now in Hell, everlastingly cursing the deceit and murder of these earthly creatures; it would easily make every man with pity and amazement to believe, that the creatures, of themselves, without Christ to qualify their venom and to blunt their edge, are, in good earnest, wounding thorns.

Sect. 36.—Secondly, They are choking thorns: they stifle and keep down all the gracious seeds of the Word, yea the very natural sproutings of nobleness, ingenuity, morality in the dispositions of men. Seed requires emptiness in the ground, that there may be a free admission of the rain and influences of the heavens to cherish it: and so the Gospel requires nakedness and poverty of mind, a sense of our own utter insufficiency to ourselves for happiness, in which sense it is said, that 'The poor receive the gospel.' But now earthly things, meeting with corruption in the heart, are very apt first, to fill it, and secondly, to swell it; both which are conditions contrary to the preparations of the gospel.

Sect. 37.—They fill the heart, first, with business[n]. Yokes of oxen, and farms, and wives, and the like content-

[k] Math. xiii. 22. [l] 1 Tim. vi. 10. [m] 2 Cor. vii. 10. [n] Luk. xiv. 18. 20.

ments take up the studies and delights of men, that they cannot find out any leisure to come to Christ.

Secondly, They fill the heart with love, and "the love of the world shuts out the love of the Father," as the apostle speaks[o]. When the heart goes after covetousness, the power and obedience of the Word is shut quite out. "They will not do thy words," saith the Lord to the prophet[p], "for their heart goeth after their covetousness." A dear and superlative love, such as the gospel ever requires (for a man must love Christ upon such terms, as to be ready, without consultation or demur, not to forsake only, but to hate father and mother and wife, and any the choicest worldly endearments for his gospel sake,)—I say, such a love admits of no corrivality or competition. And therefore the love of the world must needs extinguish the love of the Word.

Lastly, They fill the heart with fear of foregoing them; and fear takes off the heart from any thoughts, save those which look upon the matter of our fear. When men, who make gold their confidence, hear that they must forsake all for Christ, and are sometime haply put upon a trial; they start aside, choose rather securely to enjoy what they have present hold of, than venture the interruption of their carnal contentments for such things, the beauty whereof the prince of this world hath blinded their eyes that they should not see. For certainly, till the mind be settled to believe, that in God there is an ample recompense for any thing, which we may otherwise forego for him; it is impossible that a man should soundly embrace the love of the truth, or renounce the love of the world.

Sect. 38.—Secondly, As they fill, so they swell the heart too, and by that means work in it a contempt and disestimation of the simplicity of the gospel. We have both together in the prophet[q], "According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me." Now the immediate child of pride[r] is self-dependence and a reflection on our own sufficiency; and from thence the next issue is, a contempt of the simplicity of that gospel, which should drive us out of ourselves. The Gentiles, out of the pride of their own

[o] 1 Joh. ii. 15. [p] Ezek. xxxiii. [q] Hos. xiii. 6. [r] Psal. x. 4.

wisdom, counted the gospel of Christ foolishness[s], and mocked[t] those that preached it unto them: and the Pharisees, who were the learned doctors of Jerusalem, when they heard Christ preach against earthly affections, out of their pride and covetousness 'derided him,' as the Evangelist[u] speaks. Nay farther, they stifle the seeds of all nobleness, ingenuity, or common virtues in the lives of men:—from whence come oppression, extortion, bribery, cruelty, rapine, fraud, injurious, treacherous, sordid, ignoble courses, a very dissolution of the laws of nature among men, but from the adoration of earthly things, from that idol of covetousness which is set up in the heart?

Thirdly, They are 'deceitful thorns,' as our Saviour expresseth it. Let a man in a tempest go to a thorn for shelter; and he shall light upon a thief instead of a fence, which will tear his flesh instead of succouring him, and do him more injury than the evil which he fled from. And such are the creatures of themselves; so far are they from protecting, that indeed they tempt and betray us. "The pride of thine heart hath deceived thee, thou that dwellest in the clifts of the rocks, thou that sayest in thine heart, Who shall bring me down? I will bring thee down," saith the Lord to Edom[x].

Sect. 39.—Lastly, They are vanishing thorns: nothing so apt, nothing so easy to catch fire, and be presently extinguished. They are "quenched like a fire of thorns."[y]

To consider yet more distinctly the vexation of the creature, we will observe, first, the degrees; secondly, the grounds of it; and thirdly, the uses which we should put it to.

Five degrees, we shall observe of this vexation.

Sect. 40.—First, The creatures are apt to molest the Spirit in the procuring of them, even as thorns will certainly prick in their gathering. They make "all a man's days sorrow and his travel grief, they suffer not his heart to take rest in the night;" as the Wise Man[z] speaks. What pains will men take, what hazards will they run, to procure their desires!

[s] 1 Cor. i. 23. [t] Acts xvii. 32. [u] Luke xvi. 14. [x] Obad. ver. 3. 4. Habak. ii. 9, 10. Ezek. xxviii. 17. Zeph. ii. 15. [y] Psal. lviii. 9. Psal. cxviii. 12. [z] Eccles. ii. 22. 23.

Pains of body; plotting of brain; conflicts of passions; biting of conscience; dis-reputation amongst men; scourge of tongues; any thing, every thing, will men adventure, to obtain at last that which, it may be, is not a competent reward for the smallest of these 'vexations.' How will men exchange their salvation; throw away their own mercy; make themselves perpetual drudges and servitors to the times; fawn, flatter, comply; couple in with the instruments or authors of their hopes; hazard their own blood in desperate undertakings, and stain their consciences with the blood of others, to swim through all to their adored Heaven! "Adorare vulgus, jacere oscula, et omnia serviliter pro imperio:" the historian[a] spake it of Otho, that Roman Absalom; he worshipped the people; dispensed frequently his courtesies and plausibilities; crouched and accommodated himself to the basest routs, that thereby he might creep into an usurped honour, and get himself a hated memory in after-ages. And that the like vexation is ordinary in the procurement of any earthly things, will easily appear, if we but compare the disposition of the mind with the obstacles, that meet us in the pursuit of them. Suppose we a man importunately set to travel unto some place, where the certainty of some great profit or preferment attends his coming: the way through which he must go, is intricate, deep, unpassable; the beast that carries him, lame and tired; his acquaintance none, his instructions few; what a heavy vexation must this needs be to the soul of that man to be crossed with so many difficulties in so eager a desire! Just this is the case with natural men in the prosecution of earthly things. First, the desires of men are very violent; which the scripture useth to express by "making haste,[b] greedy coveting, a purpose to be rich[c]:" 'Qui dives fieri vult, et citò vult fieri:' they that will be rich, cannot be quiet till their desires are accomplished: and therefore we find strong desires in the scripture-phrase expressed by such things, as give intimation of pain with them. The apostle[d] describes them by 'groaning and sighing:' the prophet David[e], by 'panting and gasping:' the spouse in the Canticles[f], by sickness,—'I am sick with love.'

[a] *Tacit.* Hist. l. 1. 36. [b] Prov. xxi. 5. 26. [c] 1 Tim. vi. 9.
[d] Rom. viii. 23. 26. [e] Psal. xlii. 1. [f] Cant. ii. 5.

Thus Amnon[g] grew lean for the desire of his sister, and was vexed and sick: thus Ahab[h] waxed heavy, and laid him down on his bed, and turned away his face, and would not eat because of Naboth's vineyard. So that very importunity of desires is full of vexation in itself. But besides, the means for fulfilling these desires are very difficult, the instruments very weak and impotent. Peradventure, a man's wits are not suitable to his desires, or his strength not to his wits, or his stock not to his strength; his friends few, his corrivals many; his business tough and intricate; his counsels uncertain; his projects waylaid and prevented; his contrivances dashed and disappointed; such a circumstance unseen, such a casualty starting suddenly out, such an occurrence meeting the action, hath made it unfeasible, and shipwrecked the expectation. A man deals with the earth, he finds it weak and languid; every foot of that must oftentimes lie fallow, when his desires do still plough: with men, he finds their hearts hard, and their hands close: with servants, he finds them slow and unfaithful: with trading, he finds the time hard, the world at a stand, every man too thrifty to deal much, and too crafty to be deceived: so that now that vexation, which was at first begun with 'vehemency of desire,' is mightily improved with 'impatiency of opposition;' and, lastly, much increased with the 'fear of utter disappointment' at last. For according as the desires are either more urgent or more difficult, so will the fears of their miscarriage grow: and it is a miserable thing for the mind to be torn asunder between two such violent passions, as desire and fear.

Sect. 41.—The second degree of vexation is, in the multiplying of the creature that men may have it to look upon with their eyes, and to worship it in their affections. And, in this case, the more the heap grows, the more the heart is enlarged unto it; and impossible it is, that that desire should ever be quieted, which grows by the fruition of the thing desired. A wolf that hath once tasted blood, is more fierce in the desire of it than he was before; experience puts an edge upon the appetite: and so it is in the desires of men; they grow more savage and raging in the second or third pro-

[g] 2 Sam. xiii. 2. [h] 1 Kings xxi. 4.

secution than in the first. It is an usual self-deceit of the heart to say and think, If I had such an accession to mine estate, such a dignity mingled with mine other preferments, could but leave such and such portions behind me, I should then rest satisfied and desire no more.—This is a most notorious cheat of the fleshly heart of man; first, thereby to beget a secret conceit, that, since this being gotten I should sit quietly down, I may therefore set myself with might and main to procure it, and, in the mean time, neglect the state of my soul, and peradventure shipwreck my conscience upon indirect and unwarrantable means for fulfilling so warrantable and just a desire. And secondly, thereby likewise to inure and habituate the affections to the love of the world, to plunge the soul in earthly delights, and to distil a secret poison of greediness into the heart. For it is with worldly love as with the sea: let it have at the first never so little a gap at which to creep in, and it will eat out a wider way, till at last it grow too strong for all the bulwarks, and overrun the soul. "Omne peccatum habet in se mendacium [i]:" there is something of the lie in every sin; but very much in this of worldliness, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runs down a steep hill, is at last carried, not barely by the impulsion of his own will, but because at first he engaged himself upon such a motion, as in the which it would prove impossible for him to stop at his pleasure. We read in Saint Austin's [k] Confession of Alipius his companion, who being by much importunity overcome to accompany a friend of his to those bloody Roman games, wherein men killed one another to make sport for the people; and yet resolving, though he went with his body, to leave his heart behind him, and for that purpose to keep his eyes shut, that he might not stain them with so ungodly a spectacle,—yet, at last, upon a mighty shout at the fall of a man, he could not forbear to see the occasion, and upon that grew to couple with the rout, and to applaud the action as the rest did. In another place [m] of the same book we read of Monica, the mother of that holy man, that she had so often used to sip the wine that came to her father's

[i] *Aug.* de Civ. Dei, l. 14. c. 4. [k] Confes. l. 6. c. 8. [m] Confes. l. 9. c. 8.

table, that from sipping she grew to loving, and from thence to excessive drinking: which particulars are by him reported, to shew the deceitfulness of sin in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to itself at first: for it is in the case of sin, as it is in treason, "qui deliberant, desciverunt [n]:" to entertain any the modestest terms of parley with God's enemy, is downright to forsake him. And if it be so in any thing, then much more in the love of the world; for the apostle [o] tells us, that that is a "root;" and therefore we must expect, if ever it get footing in us,—partly, by reason of its own fruitful quality,—partly, by reason of the fertile soil wherein it is, the corrupt heart of man,—partly, by reason of Satan's constant plying it with his husbandry and suggestions,—that it will every day grow faster, settle deeper, and spread wider in our souls. By which means it must needs likewise create abundance of vexation to the spirits of men. For as manna in the wilderness, when the people would not be content to have from God their daily bread, but would needs be hoarding and multiplying of it, "bred worms and stank [p];" so when men will needs heap up wealth and other earthly supplies beyond stint or measure, they do but store up worms to gnaw upon their consciences, that which will vex and annoy the owners. "They pant after the dust of the earth, on the head of the poor," saith the prophet [q] of those cruel oppressors that "sold the righteous for shoes:" it notes how the fierceness of a greedy and unsatiable desire will wear out the strength of a man, make him spend all his wits, and even gasp out his spirits in pursuing the poor unto the dust, sucking out their very livelihood and substance, till they are fain to lie down in the dust. "Woe unto him," saith the prophet, [r] "that increaseth that which is not his, enlarging his desires as hell and death, that loadeth himself with thick clay;" that is, in other expressions, that "storeth [s] up violence and robbery; that heapeth [t] up treasures against the last day." The words shew us, what the issue of vehement and indefatigable affections is; they do but create vexations to a man's own soul; and all his wealth

[n] Tacit. Hist. ii. 77. [o] 1 Tim. vi. 10. [p] Exod. xvi. 20.
[q] Amos ii. 7. [r] Habak. ii. 6. [s] Amos iii. 10. [t] James v. 3.

will, at length, lie upon his conscience like a load and mountain of heavy earth.

Sect. 42.—The third degree of vexation is from the enjoyment, or rather from the use of earthly things: for though a wicked man may be said to use the creatures, yet, in a strict sense, he cannot be said to enjoy [u] them. The Lord maketh his sun to shine upon them, giveth them a lawful interest, possession, and use of them; but all this doth not reach to a fruition. For that imports a delightful, sweet, orderly use of them, which things belong unto the blessings and promises of the gospel. In which respect the apostle [x] saith, "that God giveth unto us πάντα εἰς ἀπόλαυσιν, all things richly to enjoy." This is the main sting and vexation of the creature alone, without God's more especial sanctification and blessing,—that in it a man shall still taste a secret curse, which deprives him of that dearness and satisfaction which he looks for from him. False joy, like 'the crackling of thorns,' he may find; but still there is some 'fly in the ointment,' 'some death in the pot,' 'some madness in the laughter,' which, in the midst of all, damps and surpriseth the soul with horror and sadness: there are still some secret suggestions and whisperings of a guilty conscience, that through all this Jordan of pleasure, a man swims down apace into a Dead sea; that all his delights do but carry him the faster unto a final judgment. "Res severa est verum gaudium;" true joy, saith the heathen [y] man, is not a perfunctory, a floating thing; it is serious and massy, it sinks to the centre of the heart. As in nature, the heavens (we know) are alway calm, serene, uniform, undisturbed; they are the clouds and lower regions that thunder and bluster. The sun and stars raise up no fogs so high, as that they may imprint any real blot upon the beauty of those purer bodies, or disquiet their constant and regular motions: but, in the lower regions, by reason of their nearness to the earth, they frequently raise up such meteors, as often break forth into thunders and tempests. So the more heavenly the mind is, the more untainted doth it keep itself from the corruptions and temptations of worldly things; the more quiet and composed is it in all

[u] Ὁ μὲν πόνος δῆλος, ἡ δὲ ἀπόλαυσις ἄδηλος· σοὶ μὲν τὰ ἁμαρτήματα, τὴν δὲ ἀπόλαυσιν παρέσχεν ἑτέροις. *Chry.* ad Pop. Antioch. Hom. [x] 1 Tim. vi. 17. [y] Senec. Ep.

estates: but in minds merely sensual, the hotter God's favours shine, and the faster his rain falls upon them, the more fogs are raised, the higher thorns grow up, the more darkness and distractions do shake the soul of such a man. As fire under water, the hotter it burns, the sooner it is extinguished by the overrunning of the water; so earthly things raise up such tumultuary and disquiet thoughts in the minds of men, as do, at last, quite extinguish all the heat and comfort, which was expected from them.

Sect. 43.—Give me leave to explain this vexation in some one or two of Solomon's particulars, and to enfold his enforcements thereof out of them. And, first, to begin with that with which he begins; the knowledge of things, either natural in this present text, or moral and civil, v. 17; of both which he concludeth, that they are "Vanity and vexation of spirit." The first argument he takes from the weakness of it, either to restore or correct any thing that is amiss: "That which is crooked, cannot be made straight." We may understand it several ways: First, All our knowledge, by reason of man's corruption, is but a crooked, ragged, impedite knowledge, and for that reason a vexation to the mind: for rectitude is full of beauty,—and crookedness, of deformity. In man's creation, his understanding should have walked in the strait path of truth, should have had a distinct view of causes and effects in their immediate successions; but now sin hath mingled such confusion with things, that the mind is fain to take many crooked and vast compasses for a little uncertain knowledge. Secondly, The weakness of all natural knowledge is seen in this, that it cannot any way either prevent or correct the natural crookedness of the smallest things, much less make a man solidly and substantially happy. Thirdly, That which is crooked, cannot be made straight. It is impossible for a man, by the exactest knowledge of natural things, to make the nature of a man, which by sin is departed from its primitive rectitude, straight again, to repair that image of God which is so much distorted. "When they knew God, they glorified him not as God; they became vain in their imaginations, and their foolish heart was darkened." It is the apostle's[z] speech of the wisest Hea-

[z] Rom. i. 21.

then. Aristotle,[a] the most rational heathen man that the world knows of, in his doctrine confesseth the disability of moral knowledge to rectify the intemperance of nature, and made it good in his practice; for he used a common strumpet to satisfy his lust. Seneca likewise, the exactest stoic which we meet with, than whom never any man writ more divinely for the contempt of the world, was yet the richest usurer that ever we read of in ancient stories; though that were a sin discovered and condemned by the Heathen themselves.

Sect. 44.—A second ground of vexation from knowledge is, The defects and imperfections of it: "That which is wanting, cannot be numbered." There are many thousand conclusions in nature, which the most exquisite judgment is not able to pierce into, nor resolve into their just principles. Nay, still the more a man knows, the more discoveries he makes of things he knows not.

Sect: 45.—Thirdly, "In much wisdom, is much grief; and he that increaseth knowledge, increaseth sorrow." In civil wisdom, the more able a man is, the more service is cast upon him, the more businesses run through him,—the less can he enjoy his time or liberty. His eminence loads him with envy, jealousies, observation, suspicions; forceth him oftentimes upon unwelcome compliances, upon colours and inventions to palliate unjust counsels, and stop the clamours of a gainsaying conscience; fills him with fears of miscarriage and disgrace, with projects of honour and plausibility, with restless thoughts how to discover, prevent, conceal, accommodate the adversaries, or his own affairs; in one word, is very apt to make him a stranger to God and his own soul. In other learning, let a man but consider, first, The confusion, uncertainty, involvedness, perplexities of causes and effects by man's sin: secondly, The pains of the body, the travail of the mind, the sweat of the brain, the tugging and plucking of the understanding, the very drudgery of the soul to break through that confusion, and her own difficulties: thirdly, The many invincible doubts and errors, which will still blemish our brightest notions: fourthly, The great charges

[a] Ethic. lib. 7. cap. 3 & 4. Vide de Philosophis impudicis et veritatem corrumpentibus, *Tert.* Apolog. c. 46. *Tacit.* An. lib. 13. *Dio. Tac.* Annal. lib. 6. *Arist.* Polit. lib. 1. c. 10. Vid. *Rosin.* Ant. l. 8. cap. 20.

which the very instruments and furniture of learning will put men to: fifthly, The general disrespect which, when all is done, it finds in the world, great men scorning it as pedantry, as ordinary men unable to take notice of it, and great scholars fain to make up a theatre amongst themselves: sixthly, The insufficiency thereof to perfect that which is amiss in our nature, the malignant property thereof to put sin into armour, to contemn the simplicity and purity of God's word: and lastly, The near approach thereof to its own period, the same death that attendeth us, being ready also to bury all our learning in the grave with us. These and infinite the like considerations must needs mingle much sorrow with the choicest learning.

Sect. 46.—Secondly, Let us take a view of pleasure. There is nothing doth so much disable in the survey of pleasure, as the mixture either of folly or want. When a man hath wisdom to apprehend the exquisiteness of his delights, and variety to keep out the surfeit of any one, he is then fittest to examine what compass of goodness or satisfaction is in them. First then, Solomon kept his wisdom; he pursued such manly and noble delights, as might not vitiate, but rather improve his intellectuals, chap. ii. v. 1, 2, 3. Secondly, his wisdom was furnished with variety of subjects to inquire into; he had magnificence and provisions suitable to the greatness of his royal mind: sumptuous and delicate diet, under the name of wine, v. 3; stately edifices, v. 4; vineyards and orchards, yea, very paradises, as large as woods, v. 5, 6; fish-ponds, and great waters, multitudes of attendants and retinue of all sexes; mighty herds [b] of cattle of all kinds, v. 7; great treasures of silver and gold; all kinds of music, vocal and instrumental. Thirdly, Solomon exceeded "in all these things, all that ever went before him," ver. 9. Fourthly, as he had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all; "he withheld not his heart from any joy:" there was no mixture of sickness, war, or any intercurrent difficulties to corrupt their sweetness, or blunt the taste of them. Here are as great preparations as the heart of man can expect, to make an universal survey of those delights which are in the crea-

[b] 1 Kings iv. 23.

ture: and yet, at last, upon an impartial inquiry into all his most magnificent works, the conclusion is, they were but "Vanity and vexation of spirit," vers. 11. Which vexation he further explains, first, by the necessary divorce which was to come between him and them; "He was to leave them all," vers. 18. Secondly, by his disability so to dispose of them, as that, after him, they might remain in that manner, as he had ordered them, vers. 19. Thirdly, by the effects which these and the like considerations wrought in him: they were so far from giving him real satisfaction, as that, first, he 'hated' all his works; for there is nothing makes one hate more eagerly than disappointment in the good which a man expected. When Amnon[c] found what little satisfaction his exorbitant lust received in ravishing his sister Tamar, he as fiercely hated her after, as he had desired her before. Secondly, he 'despaired' of finding any good in them; because they beget nothing but travail, drudgery, and unquiet thoughts.

Sect. 47.—Lastly, Let us take a view of riches, the ordinarily most adored idol of all the rest. The Wise Man says, first in general, "Neither riches, nor yet abundance of riches, will satisfy the soul of man," Eccles. v. 10. This he more particularly explains; first, from the sharers which the increase of them doth naturally draw after it, vers. 11; and between the owners and the sharers, there is no difference but this, an empty speculation; one sees as his own, what the other enjoys to those real purposes for which they serve, as well as he. Secondly, from the unquietness which naturally grows by the increase of them, which makes an ordinary drudge in that respect more happy, verse 12. Thirdly, from the hurt which usually, without some due corrective, they bring, vers. 13: either they hurt a man in himself, being strong temptations and materials too of pride, vain-glory, covetousness, luxury, intemperance, forgetfulness of God, love of the world, and by these, of disorder, dissoluteness, and diseases in the body; or else, at least, they expose him to the envy, accusations, violences of wicked men. Fourthly, from their uncertainty of abode, they perish by an evil travail[d]; either God's curse, or some particular

[c] 2 Sam. xiii. 15. [d] See Job xv. 20, 29.

humour, lust, or project, overturns a great estate, and posterity is beggared. Fifthly, from the certainty of an everlasting separation from them, vers. 15, 16: and this, he saith, is a 'sore evil,' which galls the heart of a worldly man, that hath resolved upon no other Heaven than his wealth: when sickness comes to snatch him away from this his idol, there is not only sorrow, but "wrath and fury in him," vers. 17. Sixthly, from the disability to use or enjoy them, when a man, through inordinate love, or distrustful providence, or sordidness of spirit, or encumbrances of employments, will not, while he lives, enjoy his abundance; and when he dies, hath not, either by his own covetous prevention, or his successor's inhumanity, an honourable burial, chap. vi. ver. 1, 2, 3. Seventhly, from the narrowness of any satisfaction, which can be received from them, vers. 7. All the wealth a man hath, can reach no higher than the filling of his mouth, than the outward services of the body; the desires of the soul remain empty still. A glutton may fill his belly, but he cannot fill his lust: a covetous man may have a house full of money, but he can never have a heart full of money: an ambitious man may have titles enough to overcharge his memory, but never to fill his pride: the agitations of the soul would not cease, the curiosity of the understanding would not stand at a stay, though a man could hold all the learning of the great Library in his head at once: the sensuality of a lascivious man would never be satiated, it would be the more enraged, though he should tire out his strength and waste his spirits, and stupify all his senses with an excessive intemperance. When men have done all they can with their wisdom and wealth, they can fill no more but the mouth; and poverty and folly makes a shift to do so too, vers. 8: the desires wander, the soul roves up and down as ever, vers. 9. Eighthly, From their disability to protect or rescue a man from evil, to advance the strength of a man beyond what it was before, vers. 10. Though a man could scrape all the wealth in the world together, he were 'but a man still,' subject to the same dangers and infirmities as before: nothing can exalt him above, or exempt him from, the common laws of humanity; neither shall he be ever able to contend with him that is mightier than he. All his wealth shall never be able to blind the eye, or bribe the jus-

tice, or restrain the power, of Almighty God, if He be pleased to inflict the strokes of his vengeance upon his conscience.

Sect. 48.—The fourth degree of vexation is from the review of them. First, If a man consider the means of his getting them, his conscience will oftentimes tell him, that, peradventure, he hath pursued indirect and unwarrantable ways of gain; hath ventured to lie, flatter, swear, deceive, supplant, undermine; to corrupt and adulterate wares, to hoard up and dissemble them till a dearer season; to trench upon God's day for his own purposes, that so he might not only receive, but even steal away, blessings from him.

Secondly, If a man consider the manner, the inordinate and over-eager way of procuring them. How much precious time hast thou spent, which can never be recalled again, for one hour whereof, a tormented soul in Hell would part with all the world, if he had the disposal of it, to be but so small a space within the possibilities of salvation again*; how much of this precious time hast thou spent for that which is no bread, and which satisfieth not! How many golden opportunities of increasing the graces of thy soul; of feeding thy faith with more noble and heavenly contemplation on God's truth and promises, on his name and attributes, on his word and worship; of rousing up thy soul from the sleep of sin; of stirring up, and new inflaming thy spiritual gifts; of addressing thyself to a more serious, assiduous, durable communion with thy God; of mourning for thine own corruptions; of groaning and thirsting after heavenly promises; of renewing thy vows and resolutions; of besieging and besetting Heaven with thy more ardent and retired prayers; of humbling thyself before thy God; of bewailing the calamities, the stones, the dust of Sion; of deprecating and repelling approaching judgments; of glorifying God in all his ways,—things of precious, spiritual, and everlasting consequence; how many of these golden opportunities hath thy too-much absurd love and attendance on the world stolen from thee! And surely to a soul enlightened, these must needs be matters of much vexation.

Thirdly, If a man consider the use he hath made of them:

* Ἐν τοῖς ἔξω πλουτοῦντες ἀμελοῦσι τῶν ἔνδον, ἔρημον καὶ αὐχμῶσαν, ἀραχνίων γέμουσαν, περιορῶντες τὴν ἑαυτῶν ψυχήν. *Chrysost.* ad Pop. Antioch. hom. 2.

how they have stolen away his heart, from trusting in God, to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on present contentments; to love life, to fear death; to dispense with much unjust liberty; to gather rust and security in God's worship; how much excess and intemperance they have provoked; how little of them have been spent on God's glory and church; how small a portion we have repaid him in his ministers, or in his members; how few naked backs they have clothed; how few empty bellies they have filled; how few languishing bowels they have refreshed; how few good works and services they have rewarded;—These are considerations, which, unto sensible consciences, must, some time or other, beget much vexation.

Fourthly, If a man consider his own former experiences, or the examples of others, that bring the vanity of these earthly things into mind; how some of his choicest pleasures have now outlived him, and are expired; how the Lord hath snatched, from his dearest embracements, those idols which were set up against his glory; how many of his hopes have failed, of his expectations and presumptions proved abortive; how much money, at one time, a sickness,—at another, a suit,—at a third, a thief,—at a fourth, a shipwreck or miscarriage,—at a fifth, yea, at a twentieth time, a lust hath consumed and eaten out; how many examples there are in the world of withered and blasted estates, of the curse of God, not only, like a moth, insensibly consuming, but, like a lion, suddenly tearing asunder great possessions.

Sect. 49.—The last degree of vexation from the creatures, is from the disposing of them. All creatures, sinners especially, that have no hope or portion in another life, do naturally love a present earthly immortality: and therefore, though they cannot have it in themselves, yet as the philosopher saith of living creatures, the reason why they generate, is, That that immortality, which in their own particulars they cannot have, they may, ἐὰν δύνανται, so far as they are able, procure in the species or kind which they thus preserve; so rich and worldly men, though they cannot be immortal on the earth themselves, yet they affect an immortality in their names and dwelling-places, Psal. xlix. 11.

And therefore they desire to transmit their substance to such successors, as may have wisdom and nobleness of mind to continue it. Now then if a man either have no heir, or one that is so active as to alter, or so careless and supine as to ruin all; either base to dishonour the house, or profuse to overthrow it;—these and many other the like doubts, must needs infinitely perplex the minds of men, greedy to perpetuate their names and places. Eccles. ii. 18. 19.

The second thing which we proposed to consider in this argument, was, the grounds of this vexation: I shall name but three; God's curse,—man's corruption,—and the creature's deceitfulness.

Sect. 50.—I have at large before insisted on the curse, considered alone; now I am to shew in one word, the issuing of vexation therefrom. The curse of the creature is, as it were, the poison and contagion of it: and let a man mix poison in the most delicate wine, it will but so much the easier, by the nimbleness of the spirits there, invade the parts of the body, and torment the bowels. Gold of itself is a precious thing; but to be shackled with fetters of gold, to have it turned into a use of bondage, adds mockery to the affliction: and far more precious to a particular man, is a chain of iron which draws him out of a pit, than a chain of gold which clogs him in a prison; a key of iron which lets him out of a dungeon, than a bar of gold that shuts him in. If a man should have a great diamond, curiously cut into sharp angles, worth many thousand pounds, in his bladder, no man would count him a rich, but a miserable and a dead man. This is just the case between a man and the creatures of themselves, without Christ to sanctify them unto us: though the things be excellent in their own being, yet, mingled with our corruptions and lusts, they are turned into poison, into the gall of asps within a man; they will not suffer him to feel any quietness in his belly. "In the fulness of his sufficiency, he shall be in straits; and while he is eating, the fury of wrath shall rain down upon him[f]." Let a man's meat be never so sweet in itself, yet if he should temper the sauce with dirt out of a sink, it would make it

[f] Job xx. 14, 16, 20, 22, 23.

altogether loathsome; and a wicked man eats all his meat like swine, wrapped up and overdaubed with dirt and curses. "A little," saith Solomon, "which the righteous hath, is better than great riches of the ungodly." 'In se' it is not, but 'quoad hominem,' in regard of the man, it is: for that little which a righteous man hath, is to him an experience of God's promise, a branch of his love, a means of thankful affections in him, a viaticum unto Heaven: whereas the wicked man's abundance turns into his greater curse, their table becomes their 'snare';[g] and those things which should have been for their good, prove unto them an occasion of falling. God makes his sun to shine on the just and on the unjust, on a garden of spices, and on a dunghill: but in the one, it begetteth a sweet savour of praise and obedience; in the other, it raiseth up noisome lusts, which prove a savour unto death. And who had not rather be free in a cottage, than condemned in a palace? St. Paul[h] distinguisheth of a reward, and a dispensation: "If I preach the gospel willingly, I have a reward; if against my will, a dispensation is committed unto me." We may apply it to our purpose: those good things which the faithful enjoy, though but small, are yet rewards and accessions unto the kingdom of God and his righteousness; and, so long, they bring joy and peace with them: but, unto the wicked, they are merely a dispensation; they have only the burden and business, not the reward, nor benediction, of the creature.

Sect. 51.—The second ground is the corruption of nature, which maketh bitter and unclean[i] every thing that toucheth it. It polluteth 'holy flesh'[k]; much more will it pollute ordinary things. We read of a roll which was sweet in the mouth, but bitterness in the belly: such are the creatures. In the bowels of men, their hearts and consciences (which are the seminaries of corruption) they turn into gall, however in the mouth they have some smatch of honey[l] in them. For this is a constant rule,—'Then only doth the creature satisfy a man, when it is suitable to his occasions and necessities.' The reason why the same proportion is insufficient for a prince, which is abundant for a private man, is, because the occasions of the prince are more vast, massy,

[g] Psal. lxix. 22. [h] 1 Cor. ix. 17. [i] Tit. i. 15. [k] Hag. ii. 12, 13, 14. [l] Rev x. 9.

and numerous, than the occasions of a private man. Now the desires and occasions of a man in Christ, that doth not ransack the creature for happiness, are limited and shortened; whereas another man's are still at large. For he is in a way; his eye is upon an end; he useth the world but as an inn; and no man that travels homeward, will multiply businesses unnecessarily upon himself in the way. In his house, he can find sundry employments to busy himself about; the education of his children, the government of his family, the managing of his estate, are able to fill up all his thoughts; whereas, in the inn, he cares for nothing but his refreshment and rest. So here, the faithful make their home their business, how to have their conversation in Heaven; how to have a free and comfortable use of the food of life; how to relish the mercies of God; how to govern their evil hearts; how to please God their Father, and Christ their Husband; how to secure their interest in their expected inheritance; how to thrive in grace; to be rich in good works; to purchase to themselves a farther degree of glory; how to entail their spiritual riches to their posterity, in a pious education of their children: these are their employments. The things of this life are not matters of their home, but only comfortable refreshments[m] in the way; which therefore they use not as their grand occasions, to create businesses to them, but only as interims and necessary respites. So that hereby their occasions being few and narrow, those things which they here enjoy, are unto those occasions largely suitable, and, by consequent, very satisfactory unto their desires. But worldly men are here at home; they have their portion in this life: hereupon their desires are vast, and their occasions, springing out of those desires, infinite. A man in the right way finds at last an end to his journey; but he that is out of the way, wanders infinitely without any success. Rest is that which the desires and wings of the soul do still carry men upon. Now the faithful, being always in the way, do with comfort go on, though it be peradventure deep and heavy, because they are sure it will bring them home at last: but wicked men in a fairer way are never satisfied, because they have not before them that

[m] Solatia, non negotia.

rest which their soul desires: for inordinate lusts are ever infinite. What made the heathen burn in lust one towards another, but because the way of nature is finite, but the way of sin infinite[n]? What made Nero, that wicked emperor, have an officer about him, who was called Arbiter Neronianæ libidinis[o], the inventor and contriver of new ways of uncleanness, but because lust is infinite? What made Messalina, that prodigy of women, (whom I presume St. Paul had a particular relation to, Rom. i. 26,) "profluere ad incognitas libidines," as the historian speaks, prostitute herself with greediness unto unnatural and unknown abominations, but because lust is infinite? What makes the ambitious man never leave climbing, till he build a nest in the stars; the covetous man[p] never leave scraping, till he fill bags, and chests, and houses, and yet can never fill the hell of his own desires; the epicure never cease swallowing, and spewing, and staggering, and inventing new arts of catches, and rounds, and healths, and caps, and measures, and damnation; the swearer find out new gods to invoke, and have change of oaths, as it were of fashions; the superstitious traveller run from England to Rheims, from thence to Rome, and from Rome to Loretto, and after that to Jerusalem, to worship the milk of Our Lady, or the cratch and tomb of Our Saviour, or the nails of his cross, or the print of his feet, and I know not what other fond delusions of silly men, who had rather find salvation any where than in the Scriptures;—what is the reason of these and infinite the like absurdities, but because lust is infinite? and infinite lust will breed infinite occasions; and infinite occasions will require infinite wealth, and infinite wit, and infinite strength, and infinite instruments to bring them about: And this must needs beget much vexation of mind, not to have our possessions, in any measure, proportionable to our occasions.

Sect. 52.—The third and last ground is the creature's deceitfulness. There is no one thing will more disquiet the mind than to be defeated. Those things wherein men fear miscarriage, or expect disappointment, they prepare such a disposition of mind as may be fit to bear it. But when a

[n] Ἡ πονηρία ἀνθρώπων ἄπληστον. Ἄπειρος ἡ τῆς ἐπιθυμίας φύσις. *Aristot.* Polit. l. cap. 7. [o] *Tacit.* Annal. l. 16. c. 2. [p] Εἰς ἄπειρον αὔξουσιν οἱ χρηματιζόμενοι τὸ νόμισμα. *Arist.* Polit. l. 1. c. 9.

man is surprised with evil, the novelty increaseth the vexation. And therefore the Scripture useth to express the greatness of a judgment, by the unexpectedness of it: "When thou didst terrible things, which we looked not for [q]." —The unexpectance doth add unto the terror. "A breach in an instant [r], a momentary [s], a sudden destruction [t], a swift damnation [v], a flying roll [u], a winged woman;"—such are the expressions of a severe judgment. And therefore it was a wise observation which Tacitus made of a great Roman, he was "ambiguarum rerum sciens, eoque intrepidus;" he foresaw, and by consequence was not so much troubled with evil events, as those whom they did surprise. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the fool in the parable; and to be herein disappointed is the ground of much vexation. When a man travels in a deep way, and sees before him a large smooth plain, he presumes that will recompense the toil he was formerly put to: but when he comes to it, and finds it as rotten, as full of sloughs, and bogs, and quagmires, as his former way, his trouble is the more multiplied, because his hopes are deceived. The Devil and the world beget in men's minds large hopes, and make profuse promises to those that will worship them; and a man, at a distance, sees abundance of pleasure and happiness in riches, honours, high places, eminent employments, and the like: but when he hath his heart's desire, and peradventure hath outclimbed the very modesty of his former wishes, hath ventured to break through many a hedge, to make gaps through God's law and his own conscience, that he might, by shorter passages, hasten to the idol he so much worshipped; he finds at last, that there was more trouble in the fruition, than expectation at the distance; that all this is but like the Egyptian temples [w], where, through a stately frontispiece and magnificent structure, a man came, with much preparations of reverence and worship, but to the image of an ugly ape, the ridiculous idol of that people. A man comes to the world as to a lottery, with a head full of hopes and projects to get a prize; and returns with a heart full of blanks, utterly

[q] Isai. lxiv. 3. [r] Isai. xxx. 13. [s] Isai. xlvii. 9. [t] Psal. lviii. 9.
[v] 2 Pet. ii. 1. [u] Zech. v. 2, 9. [w] Clem. Alex. in Pædag. lib. 3. cap. 2.

deluded in his expectation. The world useth a man as ivy doth an oak; the closer it gets to the heart, the more it clings and twists about the affections, though it seem to promise and flatter much, yet it doth indeed but eat out his real substance, and choke him in the embraces.

Sect. 53.—First, then, they deceive our judgments, make us think better of them than they deserve; they deal with us as the Philistines with Samson, they begin at our eyes. Thus the Devil began to beguile Eve[x], when she saw that the tree was good and pleasant to the eyes; then being thus first deceived, she became a transgressor[y]. And thus Esau[z] disputes himself out of his birthright: 'I am at the point of death; the pottage will make me live; the birthright will not go into the grave with me; I will prefer my life before my privilege.'

Sect. 54.—Secondly, They deceive our hopes and expectations. Achan promised himself much happiness in a wedge of gold and Babylonish garment; but they were 'devoted and cursed things,' they did not only deceive him, but undo him. The wedge of gold (if I may so speak) did serve to no other purpose, but to cleave asunder his soul from his body, and the Babylonish garment but for a shroud. Gehazi's presumptions were vast; and the bargain he thought very easy, to buy garments, and olive-yards, and vineyards, and sheep, and oxen, and man-servants and maid-servants, at the price of an officious and mercenary lie; he thought he had provided well for his posterity by the reward of Naaman: but the event proves quite contrary; he provided nothing but a leprosy for himself and his seed for ever.

Sect. 55.—They deceive our hopes in respect of good. They promise long life, and yet the same night[a] a man's soul is taken from him, and they the instruments[b] of that calamity. How many men have perished by their honours! how many have been eaten up by their pleasures! how many hath the greedy desire of wealth poured out into the grave! They promise peace and safety (as we see how Israel boasted in their mountains, confederacies, supplies from Egypt and Assyria, in their own counsels and inventions), and yet all these end in shame and disappointment[c];

[x] Gen. iii. 6. [y] 1 Tim. ii. 14. [z] Gen. xxv. 32. [a] Luke xii. 20.
[b] Ezek. xxviii. 9. [c] Jer. ii. 36. Hos. x. 6. Isa. xlvii. 8. 11. Job vi. 19. 20.

they promise liberty, and yet make men slaves unto 'vile lusts[d];' they promise fitness for God's service, and nothing more apt to make men forget him or his worship[e]. Thus all those fantastical felicities, which men build upon the creature, prove, in the end, to have been nothing else but the banquet of a dreaming[f] man, nothing but lies and vanity in the conclusion.

Sect. 56.—Lastly, They deceive us, likewise, in respect of evil. No creatures, however they may promise immunity and deliverance, can do a man any good, when the Lord will be pleased to send evil upon him. And yet it is not for nothing, that a truth so universally confessed, should yet be repeated in the Scripture, that "silver, and gold, and corruptible things," are not a fit price[g] for the souls of men. Doubtless the holy men of God foresaw a time, when false Christs and false prophets should come into the world, which should set salvation to sale, and make merchandise of the souls[h] of men: as we see at this day in Popish indulgencies and penance, and the like, no less ridiculous than impious superstitions. Neither is it for nothing that Solomon[i] tells us, that "riches, yea whole treasures, do not profit in the day of death;" a speech repeated by two prophets[k] after him. For surely those holy men knew, how apt wealth and greatness is to bewitch a man with conceits of immortality, as hath been shewed. Who were they that made a covenant with death, and were at an agreement with Hell to pass from them, but the scornful men, the rulers of the people, which had abundance of wealth and honour? Who were they that did put far away the evil day, and, in despite of the prophet's[l] threatenings, did flatter themselves in the conceit of their firm and inconcussible estate; but they who were at ease in Sion[m], who trusted upon the mountains of Samaria, who lay upon beds of ivory, and stretched themselves upon their couches? Yet we see all this was but deceit; they go captive with the first of those that go captive; and the banquet of them that stretched themselves, is removed. All earthly supports, without God,

[d] Psal. lxii. 9. [e] Hos. x. 13. [f] Jer. xvi. 19. [g] 1 Pet. i. 18. Psal. xlix. 7, 8. [h] Rev. xviii. 13. [i] Prov. xi. 4. x. 2. [k] Ezek. vii. 19. Zeph. i. 18. [l] Isa. xxviii. 14, 15. [m] Amos. vi. 1, 7.

are but like a stately house on the sand, without a foundation; a man shall be buried in his own pride. He that is strong, shall be to seek of his strength; he that is mighty, and should deliver others, shall be too weak for his own defence; he that is swift, shall be amazed, and not dare to fly; if he be a bowman, at a great distance,—if he be a rider, and have a great advantage,—he shall yet be overtaken; and he that is courageous, and adventures to stand out, shall be fain to fly away naked at the last. Whatever hopes or refuges any creature can afford a man in these troubles, they are nothing but froth and vanity; the Lord challenges and derides them all [n]. And the prophet Isaiah [o] gives a sound reason of it all, "The Egyptians are men, and not God; and their horses are flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth, shall fall; and he that is holpen, shall fall down; and they all shall fail together."

Sect. 57.—Before we proceed to the last thing proposed, here is a question to be answered.

If the creatures be so full of vexation, it should seem that it is unprofitable, and, by consequence, unlawful, either to labour or to pray for them: Which yet is plainly contrary to Christ's direction, "Give us our daily bread;" and contrary to the practice of the saints, who use to call for the fatness of the earth, and dew of heaven, peace of walls, and prosperity of palaces, upon those whom they bless.

To which I answer, That which is evil by accident, doth not prejudice that which is good in itself, and by God's ordination. Now the vexation which hath been spoken of, is not an effect flowing naturally out of the condition of the creature, but ariseth merely by accident, upon the reason of its separation from God, who, at first, did appoint his own blessed communion to go along with his creatures. Now things which are good in themselves, but accidentally evil, may justly be the object of our prayers and endeavours. And so, on the other side, many things there are, which, in themselves alone, are evil; yet, by the providence and disposition of God, they have a good issue; they work together

[n] Amos ii. 14, 16. Amos ix. 2, 5. Obad. ver. 3, 9. Isa. lvii. 13. Jer. ii. 28. Deut. xxxii. 37, 42. Jer. xi. 12. Isa. x. 3, 4. Ezek. xxii. 14. Jer. iv. 30. [o] Isa. xxxi. 3.

for the best to them that love God. It was good for David, that he had been afflicted; yet we may not lawfully pray for such evils on ourselves, or others, upon presumption of God's goodness to turn them to the best. Who doubts that the calamities of the Church do, at this time, stir up the hearts of men to seek the Lord, and his face, and walk humbly and fearfully before him? Yet that man should be a curse and prodigy in the eyes of God and men, who should still pray for the calamities of Sion, and to see the stones of Jerusalem still in the dust. Death is in itself an evil thing (for the apostle calls it an 'enemy[o]'); yet, by the infinite power and mercy of God, who delights to bring good out of evil, and beauty out of ashes, it hath not only the sting taken away, but is made an entrance into God's own presence: with reference unto which benefit, the apostle desireth "to be dissolved, and to be with Christ[p]." Now, notwithstanding this goodness, which death, by accident, brings along with it, yet being in itself a destructive thing, we may lawfully, in the desires of our soul, shrink from it, and decline it. Example whereof we have in the death of Christ himself, which was of all, as the most bitter, so the most precious; and yet by reason of that bitterness which was in it, he prays against it, presenting unto his Father the desires of his soul for that life which he came to lay down: as his obedience to his Father, and love to his church, made him most willingly embrace death; so his love to the integrity of his human nature, and fear of so heavy pressures as he was to feel, made him as seriously to decline it. And though the apostle did most earnestly desire to be with Christ, yet he did in the same desire decline the common road thither, through the dark passages of death[q]. Unlawful indeed it is for any man to pray universally against death, because that were to withstand the statutes of God[r]. But against any particular danger we may, as Hezekiah did[s]; reserving still a general submission to the will and decrees of God: for we are bound, in such a case, to use all good means, and to pray for God's blessing upon them, which amounts to a prayer against the danger itself. So then, by the

[o] 1 Cor. xv. [p] Phil. i. 23. [q] 2 Cor. v. 4. [r] Heb. ix. 27.
[s] 1 Kings xx. 1, 2.

rule of contraries, though the creatures be full of vanity and vexation, yet this must not swallow up the apprehension of that goodness which God hath put into them; nor put off the desires of men from seeking them of God, in those just prayers which he hath prescribed, and in those lawful endeavours which he hath commanded and allowed.

Sect. 58.—The third thing proposed was, The consideration of that use which we should make of this vexation of the creature.

And first, the consideration thereof, mingled with faith in the heart, must needs work humiliation in the spirit of a man, upon the sight of those sins which have so much defaced the good creatures of God. Sin was the first thing that did pester the earth with thorns[t]; and hath filled all the creation with vanity and bondage. Sin is the ulcer of the soul. Touch a wound with the softest lawn, and there will smart arise: so, though the creatures be never so harmless, yet as soon as they come to the heart of a man, there is so much sin and corruption there, as must needs beget pain to the soul. The palate, prepossessed with a bitter humour, finds its own distemper in the sweetest meats it tastes: so the soul, having the ground of bitterness in itself, finds the same affection in every thing that comes near it. Death itself, though it be none of God's works, but the shame and deformity of the creature, yet, without sin, it hath no sting in it[u]. How much less sting, think we, have those things which were made for the comforts of man's life, if sin were not the serpent that did lurk under them all? Dost thou, then, in thy swiftest career of earthly delights, when thou art posting in the ways of thy heart, and in the sight of thine eyes,—feel a curb privily galling thy conscience,—a secret damp seizing upon thy soul, and affrighting it with dismal suspicions, and trembling pre-occupations of attending judgments,—see a hand against the wall writing bitter things against thee? Dost thou, in all thy lawful callings, find much sweat of brow, much toil of brain, much plunging of thoughts, much care of heart in compassing thy just and lawful intendments? Do not lose the opportunity of that good which all this may suggest unto thee;

[t] Gen. iii. 17, 18. [u] 1 Cor. xv. 55.

take advantage to fish in this troubled water. Certainly there is some Jonah that hath raised this storm; there is some sin or other, that hath caused all this trouble to thy soul. Do not repine at God's providence, nor quarrel with the dumb creatures; but let thine indignation reflect upon thine own heart. And as ever thou hopest to have the sweat of thy brow abated, or the care of thy heart remitted, or the curse of the creature removed,—cast thyself down before God, throw out thy sin, awake thy Saviour with the cry of thy repentance, and all the storms will be suddenly calmed. Certainly the more power any man hath over the corruption of his nature, the less power hath the sting of any creature over his heart. Though thou hast but a dinner of herbs with a quiet conscience, reconciled unto God, thou dost therein find more sweetness, than in a fatted ox, with the contentions of a troubled heart. Whenever, therefore, we find this thorn in the creature, we should throw ourselves down before God, and in some such manner as this, bewail the sin of our heart, which is the root of that thorn: "Lord, thou art a God of peace and beauty; and whatever comes from thee, must needs originally have peace and beauty in it. The earth was a paradise, when thou didst first bestow it upon me; but my sin hath turned it into a desert, and cursed all the increase thereof with thorns. The honour which thou gavest me, was a glorious attribute, a sparkle of thine own fire, a beam of thine own light, an impress of thine own image, a character of thine own power; but my sin hath put a thorn into mine honour: my greediness, when I look upward to get higher,—and my giddiness, when I look downward for fear of falling, never leaves my heart without anguish and vexation. The pleasure which thou allowest me to enjoy, is full of sweet refreshment; but my sin hath put a thorn into this likewise: my excess and sensuality hath so choked thy word, so stifled all seeds of nobleness in my mind, so, like a canker, overgrown all my precious time, stolen away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The riches which thou gavest me, as they come from thee, are sovereign blessings, wherewith I might abundantly have glorified thy name, and served thy church, and supplied thy saints, and made the eyes that saw

me, to bless me, and the ears that heard me, to bear witness to me; wherewith I might have covered the naked back, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine own Saviour in his distressed members: but my sin hath put in so many thorns of pride, hardness of heart, uncompassionateness, endless cares, security, and resolutions of sin, and the like, as are ready to pierce me through with many sorrows. The calling wherein thou hast placed me, is honest and profitable to men, wherein I might spend my time in glorifying thy name, in obedience to thy will, in attendance on thy blessings: but my sin hath brought so much ignorance and inapprehension upon my understanding, so much weakness upon my body, so much intricateness upon my employments, so much rust and sluggishness upon my faculties, so much earthly-mindedness upon my heart, as that I am not able, without much discomfort, to go on in my calling. All thy creatures are of themselves full of honour and beauty, the beams and glimpses of thine own glory; but our sin hath stained the beauty of thine own handywork, so that now thy wrath is as well revealed from Heaven, as thy glory; we now see in them the prints as well of thy terrors as of thy goodness. And now, Lord, I do, in humbleness of heart, truly abhor myself, and abominate those cursed sins, which have not only defiled mine own nature and person, but have spread deformity and confusion upon all those creatures, in which thine own wisdom and power had planted so great a beauty, and so sweet an order."—And after some such manner as this, ought the consideration of the thorniness of the creature to humble us in the sight of those sins, which are the roots thereof.

Sect. 59.—Secondly, The consideration hereof should make us wise to prevent those cares, which the creatures are so apt to beget in the heart; those, I mean, which are branches of the vexation of the creatur. Tehere is a two-fold care, regular, and irregular. Care is then regular, first, when it hath a right end, such as is both suitable with, and subordinate to, our main end, 'the kingdom of God, and his righteousness.' Secondly, when the means of procuring that end are right; for we may not do evil to effect good. Recovery was a lawful end which Ahaziah did propose; but to

enquire of Baal-zebub was a means, which did poison the whole business. Nay, St. Austin [x] is resolute, that "if it were possible by an officious lie to compass the redemption of the whole world, yet so weighty and universal a good must rather be let fall, than brought about by the smallest evil." Thirdly, when the manner of it is good; and that is, first, when the care is moderate [y]. Secondly, when it is with submission to the will and wisdom of God: when we can, with comfort of heart, and with much confidence of a happy issue, recommend every thing that concerns us, to his providence and disposal; can be content to have our humours mastered, and conceits captivated to his obedience; when we can with David [z], resolve not to torment our hearts with needless and endless projects, but to roll ourselves upon God's protection: "If I shall find favour in his eyes, he will bring me again, and shew me both the ark and his habitation. But if he say thus unto me, I have no delight in thee; let him do to me as seemeth good unto him." Such was the resolution of Eli [a]: "It is the Lord; let him do what seemeth him good." Such the submission of the disciples [b] of Cæsarea, when they could not persuade Paul to stay from Jerusalem: "The will of the Lord be done."—Clean contrary to that wicked resolution of the king of Israel [c] in the famine: "This evil is of the Lord; what should I wait for the Lord any longer?" Now, in this respect, care is not a vexation, but a duty. 'He is worse than an infidel that provides not for his own [d].' Our Saviour himself had a bag in his family; and Solomon sends foolish and improvident men unto the smallest creatures to learn this care [e].

That care, then, which is a branch of this vexation, is not *σπουδή*, but *μερίμνα*, a cutting, dividing, distracting care, against which we ought the rather to strive, not only because it is so apt to arise from the creature, coupling in with the corruption of man's heart; but also because of its own evil quality, it being both superfluous and sinful. First, Irregular cares are superfluous, and improper to the ends which we direct them upon, and that not to our main end

[x] *Aug.* de Mendac. ad Consent. l. [y] Phil. iv. 5, 6. [z] 2 Sam. xv. 25, 26. [a] 1 Sam. iii. 18. [b] Acts xxi. 12, 14. [c] Kings vi. 33. [d] 1 Tim. v. 8. [e] Prov. vi. 8.

only, happiness (which men toiling to discover in the creature, where it is not, do, instead thereof, find nothing but trouble and vexation); but even to those lower ends, which the creatures are proper and suitable unto. For unto us properly belongs the industry; but unto God, the care: unto us the labour and use of means; but unto God, the blessing and success of all. Though Paul plant [f], and Apollos water, it is God only that can give the increase; he must be trusted with the events of all our industry. Peter [g] never began to sink, till he began to doubt; that was the fruit of his carking and unbelief. "Which of you, by taking thought, can add one cubit to his stature?" saith Christ [h]. Our cares can never bring to pass our smallest desires, because, I say, the care of events was ever God's prerogative, and belonged wholly to his providence. Upon him we must "cast our care [i];" upon him we must "unload [k] our burdens," and he will "sustain us." We are all of one family [l], of the household of God and of faith: now we know, children are not to lay up for parents, but parents for children [m]. If we should see a child cark and toil for his living, we should presently conclude, that he was left to the wide world, and had no father to provide for him: and that is our Saviour's [n] argument, "Take no thought; for your heavenly Father knoweth you have need of these things." Let us therefore learn to cast ourselves upon God: first, in faith, depending upon the truth of his promises; "He hath said, I will not fail thee, nor forsake thee [o]": and upon the all-sufficiency of his power; "Our God whom we serve, is able to deliver us [p]." This was that which comforted David [q] in that bitter distress, when Ziklag was burnt by the Amalekites, his wives taken captive, and himself ready to be stoned by the people; "He encouraged himself in the Lord his God." This was that which delivered Asa [r] from the huge host of the Lubims and Ethiopians, because he rested on God; and all which afterwards he got by his diffidence and carnal projects, was, to purchase to himself perpetual wars. That which grieved the Lord with his people in the wilderness [s], was their distrust of his

[f] 1 Cor. iii. 6. [g] Matth. xiv. 26. [h] Luke xii. 25. [i] Pet. v. 7. [k] Psal. lv. 22. [l] Ephes. ii. 19. [m] Gal. vi. 10. [n] Matt. vi. 32. [o] Heb. xiii. 5. [p] Dan. iii. 17. [q] 1 Sam. xxx. 6. [r] 2 Chron. xiv. 11, 12, and 16, 8. [s] Num. xiv. 11.

power and protection; "Can he spread a table in the wilderness? can he give bread also, and flesh for his people[a]?" And indeed, as [x]Cain's despair, so, in some proportion, any fainting under temptation, any discontent with our estate, proceeds from this,—that we measure God by ourselves, that we conceive of his power only by those issues and ways of escape, which we are, by our own wisdoms, able to forecast: and when we are so straitened that we can see no way to turn, there we give over trusting God[y], as if our sins were greater than could be forgiven, or our afflictions than could be removed. It is therefore a notable means of establishing the heart in all estates, to have the eye of faith fixed upon the power of God[z], to consider, that his thoughts and contrivances are as much above ours, as Heaven is above the Earth[a]: and therefore to resolve with Jehoshaphat[b], that when we know not what to do, yet we will have our eyes upon him still. "Son of man," saith the Lord to Ezekiel[c], "Can these dead bones live?" And he answered, "O Lord God, thou knowest:" Thy thoughts are above our thoughts; and where things are to us impossible[d], they are easy unto thee. Secondly, by prayer. This is a main remedy against careful thoughts. When the apostle had exhorted the Philippians[e], that their 'moderation,' that is, their equanimity and calmness of mind, in regard of outward things, should 'be known unto all men,' he presseth it with this excellent reason, "The Lord is at hand;" he is ever at home in his family; he is near to see the wants, and to hear the cries of all that come unto him: therefore, saith he, "Be careful for nothing, but in every thing, by prayer, and supplication, with thanksgiving" (*thanksgiving* for what you have, and *prayer* for what you want) "let your requests be made known unto God;" and he shall furnish you with peace in all estates.

A remarkable example of which promise we have in Hannah[f], the mother of Samuel: in the bitterness of her soul she wept, and did not eat (namely, of the sacrifices,

[a] Psal. lxxvii. 19, 20. Psal. cvi. 24. [x] Gen. iv. 13. [y] Ezek. xxxvii. 11. Isa. xlix. 24, 25. [z] Hab. iii. 3, 18. Zech. iv. 6, 10. [a] Isa. lv. 8, 12. Hos. xi. 9. [b] 2 Chron. xx. 6, 12. [c] Ezek. xxxvii. 3. [d] Mark x. 26, 27. [e] Phil. iv. 5, 6, 7. [f] 1 Sam. i. 7, 10, 18.

which were to be eaten with rejoicing [g]); then she prayed, and vowed a vow unto the Lord; and having cast her cares upon him, she then went her way, and did eat, and her countenance was no more sad. Hezekiah [h] in his sickness chattered like a 'swallow,' and mourned as a 'dove;' but after his prayer, he sung songs of deliverance to the stringed instruments. Habakkuk [i], before his prayer, trembled; but, after his prayer, he triumphed in the midst of death. David, full of heaviness, and of groanings in his prayer; but after, as full of comfort against all his enemies. [k]

Sect. 61.—Secondly, As irregular cares are needless and superfluous, so they are sinful too. First, in regard of their object, they are worldly cares, the cares of the men of this world: therein we declare ourselves to walk in conformity to the Gentiles [l], as if we had no better foundation of quietness and contentment than the Heathen, which know not God. And this is Christ's [m] argument; "After all these things do the Gentiles seek." We are taken out [n] of the world; we have not received the spirit [o] of the world; and therefore we must not be conformable [p] unto the world, nor bring forth the fruits of a worldly spirit, but walk as men that are set [q] apart, as a peculiar [r] people, and that have heavenly promises, and the grace of God to establish our hearts. "Illi terrena sapiant, qui promissa cœlestia non habent;" [s] It is seemly for those alone, who have no other portion but in this life, to fix their thoughts and cares here. Secondly, They are sinful in regard of their causes, and they are principally two: first, [t] inordinate lust, or coveting, the running of the heart after covetousness: secondly, distrust of God's providence; for those desires which spring from lust, can never have faith to secure the heart in the expectation of them. Lastly, They are sinful in their effects. First, They are murdering [u] cares; they work sadness, suspicions, uncomfortableness, and at last death. Secondly, They are choking cares [x]; they take off the heart from the Word, and thereby make it unfruitful. Thirdly, They are adulterous cares [y]; they steal away the

[g] 1 Chron. xxix. 9. Deut. xii. 18. Deut. xxviii. 47. Mal. ii. 13. [h] Isa. xxxviii. 14. 20. [i] Hab. iii. 2, 16, 18, 19. [k] Psal. vi. 9. [l] Eph. iv. 17. [m] Matt. vi. 32. [n] John xv. 19. [o] 1 Cor. ii. 12. [p] Rom. xii. 2. [q] Psal. iv. 3. [r] Tit. ii. 14. 1 Pet. ii. 9. [s] Cyprian. [t] Jam. iv. 3. [u] 2 Cor. vii. 10. [x] Matt. xiii. 22. [y] Jam. iv. 4.

heart from God, and set a man at enmity against him. In all which respects, we ought to arm ourselves against them.

Sect. 62.—Which that we may the better do, we will, in the last place, propose two sorts of directions: First, How to make the creature no vexing creature. Secondly, How to use it as a vexing creature. For the former, First, Pray for conveniency; for that which is suitable to thy mind; I mean not to the lusts, but to the abilities, of thy mind. Labour ever to suit thy occasions to thy parts, and thy supplies to thy occasions. If a ship out of greediness be overloaden with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled: On the other side, fill it to the brim with feathers, and it will still toss up and down, for want of due ballasting. So is it in the lives of men; some have such greedy desires, that they think that they can run through all sorts of business, and so never leave loading themselves, till their hearts sink, and be swallowed up with worldly sorrow and security in sin. Others set their affections on such trivial things, that though they should have the fill of all their desires, their minds would still be as floating and unsettled as before. Resolve, therefore, to do with thyself as men with their ships: there may a tempest arise, when thou must be constrained to throw out all thy wares into the sea. Such were the times of the apostles, and after bloody persecutions, when men were put to forsake father, mother, wife, children, nay, to have the ship itself broken to pieces, that the mariner within might escape upon the ruins. But besides this, in the calmest and securest times of the Church, these two things thou must ever look to, if thou tender thine own tranquillity: First, Fill not thyself only with light things: such are all the things of this world in themselves; besides the room and cumbersomeness of them (as light things take up ever the most room), they still leave the soul floating and unsettled. Do therefore as wise mariners: have strong and substantial ballasting in the bottom, faith in God's promises, love and fear of his name, a foundation of good works; and then whatever becomes of thy other loading, thy ship itself shall be safe at last, thou shalt be sure in the greatest tempest to have thy life for a prey. Secondly, Consider the burden of thy vessel: all ships are not of an equal capacity; and they

must be freighted, and manned, and victualled with proportion to their burden. All men have not the same abilities: some have such a measure of grace, as enables them, with much wisdom and improvement, to manage such an estate as would puff up another with pride, sensuality, superciliousness and forgetfulness of God. Again, some men are fitted to some kind of employments, not to others; as some ships are for merchandise, others for war: and, in these varieties of states, every man should pray for that which is most suitable to his disposition and abilities, which may expose him to fewest temptations, or, at least, by which he may be most serviceable in the body of Christ, and bring most glory to his master. This was the good prayer of Agur; "Give me neither poverty nor riches: feed me with food convenient for me." This is that we all pray: "Give us our daily bread;" that which is most proportioned to our condition; that which is fitted for us to have, and most advantageous to the ends of that Lord whom we serve.

Sect. 63.—Secondly, Labour ever to get Christ into thy ship; he will check every tempest, and calm every vexation that grows upon thee. When thou shalt consider that his truth, and person, and honour is embarked in the same vessel with thee, thou mayest safely resolve on one of these: Either he will be my pilot in the ship, or my plank in the sea to carry me safe to land: if I suffer in his company, and as his member, he suffers with me; and then I may triumph to be made any way conformable unto Christ my head. If I have Christ with me, there can no estate come, which can be cumbersome unto me. Have I a load of misery and infirmity, inward, outward, in mind, body, name, or estate? This takes away the vexation of all, when I consider it all comes from Christ, and it all runs into Christ. It all comes from him as the wise disposer of his own body; and it all runs into him as the compassionate sharer with his own body: It all comes from him, who is the distributer of his Father's gifts; and it all runs into him who is the partaker of his members' sorrows. If I am weak in body, Christ my head was wounded; if weak in mind, Christ my head was heavy unto death. If I suffer in my estate, Christ my head became poor[z], as poor as a servant; if in my name, Christ

[z] 2 Cor. viii. 9. Phil. ii. 7.

my head was esteemed vile, as vile as Beelzebub[a]. Paul was comforted in the greatest tempest[b] with the presence of an angel; how much more with the grace of Christ? When the thorn[c] was in his flesh, and the buffets of Satan about his soul, yet then was his presence a plentiful protection; "My grace is sufficient for thee:" and he confesseth it elsewhere[d], "I am able to do all things through Christ that strengthens me." Christ's head hath sanctified any thorns; his back, any furrows; his hands, any nails; his side, any spear; his heart, any sorrow that can come to mine. Again: Have I a great estate, am I loaden with abundance of earthly things? This takes away all the vexation, that I have Christ with me; his promise to sanctify it, his wisdom to manage it, his glory to be by it advanced, his word to be by it maintained, his anointed ones to be by it supplied, his Church to be by it repaired; in one word, his poverty to be by it relieved. For as Christ hath strength and compassion to take off the burden of our afflictions; so hath he poverty too, to ease that vexation, which may grow from our abundance. If thou hadst a whole wardrobe of cast apparel, Christ hath more nakedness than all that can cover: If whole barns full of corn and cellars of wine, Christ hath more empty bowels, than all that can fill: If all the precious drugs in a country, Christ hath more sickness than all that can cure: If the power of a great prince, Christ hath more imprisonment than all that can enlarge: If a whole house full of silver and gold, Christ hath more distressed members to be comforted, more breaches in his Church to be repaired, more enemies of his Gospel to be opposed, more defenders of his faith to be supplied, more urgencies of his kingdom to be attended, than all that will serve for. Christ[e] professeth himself to be still hungry, naked, sick and in prison, and to stand in need of our visits and supplies. As all the good which Christ hath done, is ours, by reason of our communion with him; so all the evil we suffer, is Christ's, by reason of his compassion with us. The apostle[f] saith, that we "sit together with Christ in heavenly places;" and the same apostle[g] saith, that the sufferings of Christ are made up in his mem-

[a] Matth. xii. 24. [b] Acts xxvii. 23. [c] 2 Cor. xii. 7, 9. [d] Phil. iv. 13.
[e] Matth. xxv. [f] Eph. ii. 6. [g] Col. i. 24.

she no more regarded the joy of a son, than a man would do, if the sun should be blotted out of Heaven, and a little star put in the room. And therefore, though children be the glory [x] of their parents, yet she professeth that there was no glory in this, to have a son and lose an Ark, a star without light, a son without service, a Levite born and no Ark to wait upon; and therefore she did not set her heart upon it. "They will not set their heart upon us," say the people [y] to David, "for thou art worth ten thousand of us;" that is, they will no whit regard us in comparison of thee. So then a man's heart is set on the creature, when he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours, with which he pursueth them as his god and idol. Thirdly, To rely upon, to put trust and affiance in the creature: and this is imported in the word, by which the prophet expresseth riches, which signifieth strength of all sorts, 'vires,' and 'propugnaculum,' the inward strength of a man, and the outward strength of munition and fortification. Therefore saith Solomon [z], "The rich man's wealth is his strong city:" and rich men [a] are said to trust and glory in their riches: examples whereof the Scripture [b] abundantly gives in Tyre, Babylon, Nineveh, Edom, Israel, &c.

Sect. 67.—Now a man ought not thus to set his heart on the creature; First, because of the tenderness and delicacy of the spirit, which will quickly be bruised with any thing that lies close upon it and presseth it. As men wear the softest garments next their skin, that they be not disquieted; so should we apply the tenderest things, the mercies and the worth of the blood of Christ, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now as subterraneous wind or air, being pressed in by the earth, doth often beget concussions and earthquakes; so the spirit of a man, being swallowed up and quite closed in earthly things, must needs beget tremblings and distractions at last to the soul. The word here which we translate *vexation*, is rendered likewise by 'contritio,' a pressing, grinding, wearing away of a thing; and by 'depastio,'

[x] Hos. ix. 11. [y] 2 Sam. xviii. 3. [z] Prov. x. 15. [a] Psal. xlix. 6. 1 Tim. vi. 17. [b] Jere. ix. 23.

a feeding on a thing; which makes some render the words thus, "All is vanity, and a feeding upon wind." That as windy meats, though they fill and swell a man up, they nourish little, but turn into crudities and diseases; so the feeding upon the creature may puff up the heart, but it can bring no real satisfaction, no solid nutriment to the soul of man. The creature upon the spirit, is like a worm in wood, or a moth in a garment; it begets a rottenness of heart; it bites asunder the threads and sinews of the soul; and, by that means, works an inaptitude and indisposedness to any worthy service, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the hair before the time, and make a man like a "silly dove, without any heart," as the prophet[c] speaks.

Sect. 68.—Secondly, Because the strength of every man is his spirit; "Mens cujusque is est quisque." Now if the creature seize on a man's strength, it serves him as Dalilah did Samson, it will quickly let in the Philistines to vex him. Strength hath two parts or offices; passive, in undergoing and withstanding evil; and active, in doing that which belongs to a man to do. Now when the heart and spirit of a man is set upon any creature, it is weakened in both these respects:—

Sect. 69.—First, It is disabled from bearing or withstanding evil. We will consider it, first, in temptations; secondly, in afflictions. First, A man who hath set his heart inordinately upon any creature, is altogether unfit to withstand any temptation. In the law[d], when a man had new married a wife, he was not to go to war that year, but to rejoice with his wife. One reason whereof, I suppose, was this, because when the mind is strongly set upon any one object, till the strength of that desire be abated, a man will be utterly unfit to deal with an enemy; so is it with any lust, to which a man weds himself, it altogether disables him to resist any enemy. After Hannibal's army had melted themselves at Capua with sensuality and luxury, they were quite strangers to hard service and rigid discipline, when they were again reduced unto it.

Sect. 70.—The reason hereof is: First, The subtilty of

[c] Hos. vii. 9. 11. [d] Deut. xxiv. 5.

Satan, who will be sure to proportion his temptations to the heart, and those lusts which do there predominate, setting upon men with those persuasions, wherewith he is most likely to seduce them: As the Grecians got in upon the Trojans with a gift, something which they presumed would find acceptance. The Devil dealeth as men in a siege, casts his projects and applies his batteries to the weakest and most obnoxious place. Therefore the apostle[e] saith, that "a man is tempted, when he is led away of his own lust and enticed." The Devil will be sure to hold intelligence with a man's own lusts, to advise and sit in counsel with his own heart[f], to follow the tide and stream of a man's own affections in the tempting of him. Adam[g] tempted in knowledge; Pharaoh[h] by lying wonders; the prophet[i] by the pretence of an angel's speech; Ahab[k] by the consent of false prophets; the Jews[l] by the temple of the Lord and carnal privileges; the Heathen[m] by pretence of universality and antiquity. When David's heart after his adultery was set upon his own glory, more than God's, how to save his own name from reproach, we see as long as that affection prevailed against him, as long as his heart was not so throughly humbled as to take the shame of his sin to himself, to bear the indignation of the Lord, and accept of the reproach of his iniquity, he was overcome with many desperate temptations: he yields to be himself a tempter of his neighbour to unseasonable pleasures, to drunkenness and shame, to be a murderer of his faithful servant, to multiply the guilt, that he may shift off the shame of his sin, and provide for his own credit. Peter's heart was set upon his own life and safety more than the truth of Christ, or his own protestations; and Satan fitting his assault to this weakness, prevails against a rock with the breath of a woman. They that will be rich, saith the apostle[n], who set their hearts upon their riches, whose hearts run after their covetousness, "fall into temptation and a snare, into many foolish and hurtful lusts." Such a heart is fit for any temptation: Tempt Achan's covetous heart to sacrilege, and he will reach forth his hand to the accursed thing. Tempt

[e] Jam. i. 14. [f] Causas corruptelarum non in illecebris, sed in cordibus habemus, & vitiositas nostra mens nostra est. *Salvi.* de Guber. l. 6. [g] Gen. iii. 5. [h] Exod. vii. 22. [i] 1 Kings xiii. 18. [k] 2 Chro. xviii. 11. [l] Jer. vii. 4. [m] Acts xix. 27. Acts xvii. 19. [n] 1 Tim. vi. 9, 10.

Judas' covetous heart to treason, and he will betray the precious blood of the Son of God, which is infinitely beyond any rate of silver or gold, for a few pieces of silver, the price of a little field. Tempt Gehazi's covetous heart to multiply lie upon lie, and he will do it with ease and greediness, for a few pieces of money, and change of raiment. Tempt Saul's covetous heart with the fattest of the cattle; and he will venture on disobedience, a sin worse than witchcraft, which himself had rooted out. Tempt the covetous heart of a Judge in Israel to do injustice, and a pair of shoes[o] shall spurn righteousness out of doors, and pervert judgment[p]. Tempt the covetous heart of a great oppressor to blood and violence, and he will lie in wait for the life of his neighbour. Tempt the covetous heart[q] of a proud Pharisee, or secure people, to scorn the word out of the mouth of Christ, or his Prophet, and they will easily yield to any infidelity. The like may be said of any other lust in its kind. If the heart be set on beauty, tempt the sons of God to forsake their covenant of marrying in the Lord, the Israelites to the idolatry of Baal-Peor, Samson to forsake his vow and calling; easily will all this be done, if the heart have the beauty of any creature, as a traitor in it, to let in the temptations, and to let out the lusts. How many desperate temptations doth beauty cast many men upon! Bribery, to lay down the price of a whore; gluttony and drunkenness, to inflame and ingenerate new lusts; contempt of the word and judgments of God, to smother the checks of conscience, frequenting of Satan's palaces, plays, and stews, the chapels of Hell, and nurseries of uncleanness, challenges, stabs, combats, blood, to vindicate the credit and comparisons of a strumpet's beauty, to revenge the competition of unclean corrivals. Thus will men venture as deep as Hell, to fetch fire to pour into their veins, to make their spirits fry, and their blood boil, in abhorred lust. If the heart be set on wit and pride of its own conceits, tempt the Libertines and Cyrenians to dispute against the truth, the Greeks to despise the Gospel, the wise men of the world to esteem the ordinance of God foolishness of preaching, the false teachers to foist their straw and stubble upon the founda-

[o] Amos ii. 6. [p] Prov. i. 18, 19. [q] Luke xvi. 14. Ezek. xxxiii. 31.

tion, Achitophel to comply with treason, Lucian to revile Christ and deride religion; easily will these, and a world of the like temptations, be let into the heart, if pride of wit stand at the door and turn the lock. Whence is it that men spend their precious abilities in frothy studies, in compliments, forms and garbs of salute, satires, libels, abuses, profanations of God's word, scorn of the simplicity and power of godliness, with infinite the like vanities, but because their hearts are taken up with a foolish creature, and not with God and his fear? If the heart be set on ambition, tempt Korah to desperate rebellion, Absalom to unnatural treason, Balaam to curse the church, Diotrephes to contemn the apostles and their doctrine, Julian to apostasy, Arius to heresy, the Apostles themselves to emulation and strife; easily will one lust let in these, and a thousand more. What else is it that makes men to flatter profaneness, to adore golden beasts, to admire glistering abominations, to betray the truth of the Gospel, to smother and dissemble the strictness and purity of the ways of God, to strike at the sins of men with the scabbard, and not with the sword; to work upon the fancies of men more than their consciences; to palliate vice, to daub with untempered mortar, to walk in a neutrality and adiaphorism between God and Baal, to make the souls of men and the glory of God subordinate to their lusts and risings; but the vast and unbounded gulf of ambition and vain glory? The like may be said of several other lusts: but I proceed,

Sect. 71.—Secondly, A heart set on any lust, is unfit to withstand temptation, because temptations are commonly edged with promises or threatenings. Now if a man's heart be set on God, there can no promises be made of any such good as the heart cares for, or which might be likely to overpoise and sway to the temptation, which the heart hath not already. Spiritual promises the Devil will make few; or if he do, such a heart knows that evil is not the way to good: if he make promises of earthly things, such promises the heart hath already from one who can better make them[r]. Neither can he promise any thing which was not more mine before, than his: for either that which he promiseth, is convenient for me, and so is manna, food for my nature; or else

[r] 1 Tim. iv. 8.

inconvenient, and then it is quails, food for my lust. If the former, God hath taught me to call it mine already, "Give us our bread," and not to go to the Devil's market to fetch it: if the other, though God should suffer the Devil to give it, yet he sends a curse into our mouths along with it. And as such a heart neglects any promises the Devil can make, so is it as heedless of any of his threatenings; because if God be on our side, neither "principalities, nor powers, nor things present, nor things to come, can ever separate from him:" "Stronger is he that is with us, than he that is with the world." It is the business of our calling, to fight against spiritual wickednesses, and to resist the Devil. But when the heart is set on any creature, and hath not God to rest upon; when a man attributes his wine and oil to his lovers, and not to God; his credit, wealth, subsistency to the favours of men, and not to the all-sufficiency of God; then hath the Devil an easy way to win a man to any sin, or withdraw him from any good, by pointing his temptations with promises or threatenings, fitted to the things which the heart is set on.

Let the Devil promise Balaam honour and preferment, on which his ambitious heart was set, and he will rise early, run and ride, and change natures with his ass, and be more senseless of God's fury than the dumb creature, that he may curse God's own people. Let the Devil promise thirty pieces of silver to Judas, whose heart ran upon covetousness, and there is no more scruple; the bargain of treason is presently concluded. Let the Devil tempt Micah's Levite with a little better reward than the beggarly stipend which he had before, theft and idolatry are swallowed down both together, and the man is easily won to be a snare and seminary of spiritual uncleanness to a whole tribe. On the other side, let Satan threaten Jeroboam with the loss of his kingdom, if he go up to Jerusalem, and serve God in the way of his own worship; and that is argument enough to draw him, and all his successors, to notorious and Egyptian idolatry: and the reason was, because their hearts were more set upon their own counsels, than upon the worship or truth of God. Let the Devil, by the edicts and ministers of Jeroboam, "lay snares in Mizpah, and spread nets upon Tabor[s];" that is, use laws,

[s] Hos. v. 1.

menaces, subtilties to keep the people from the city of God, and to confine them to regal and state idolatry; presently the people tremble [t] at the injunction of the king, and walk willingly after the commandment. Let Nebuchadnezzar [u] erect his prodigious idol, and, upon pain of a fiery furnace, require all to worship it; and all people, nations, and languages are presently upon their faces. Let the Devil threaten Demas with persecution; and presently he forsakes the fellowship of the apostles, and embraceth this present world. And as it was heretofore, so it is still.

Sect. 72.—If a man's heart be not set on God, and taught to rest upon his providence, to answer all Satan's promises with his all-sufficiency to reward us, and all his threatenings with his all-sufficiency to protect us; how easily will promises beguile, and threatenings deter unstable and earthly minds! Let the Devil tell one man, 'All this will I give thee, if thou wilt speak in a cause to pervert judgment;' how quickly will men create subtilties, and coin evasions, to rob a man and his house, even a man and his inheritance! Let him say to another, 'I will do whatsoever thou sayest unto me, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keep down the power of godliness, persecute zeal, set up will-worship and superstitions;' how quickly shall such a man's religion be disguised, and sincerity, if it were possible, put to shame! If to another, 'Thou shalt, by such a time, purchase such a lordship, out such a neighbour, swallow up such a prodigal, if thou enhance thy rents, enlarge thy fines, set unreasonable rates upon thy farms;' how quickly will men grind the faces of the poor, and purchase ungodly possessions with the blood of their tenants! If to another, 'Beware of laying open thy conscience, of being too faithful in thy calling, too scrupulous in thy office, lest thou purchase the disfavour of the world, lest the times cloud over thee, and frown upon thee, lest thou be scourged with persecuted names, and make thyself obnoxious to spies and censures;' how will men be ready to start back, to shrink from their wonted forwardness, to abate their former zeal, to couple in with, and connive at, the corruptions of the age; in one word, to tremble when Ephraim speaks, and not when

[t] Hos. xiii. 1. [u] Dan. iii. 6. 7.

God speaks! So hard is it, when the heart is wedded to earthly things, and they are gotten into a man's bosom, to bear the assaults of any temptation.

Sect. 73.—Lastly; This comes from the just and secret wrath of God, giving men over to the deceitfulness of sin, and to the hardness of their own hearts, to believe the lies and allurements of Satan [x], because they rejected the counsel of God, and the love of his truth before. In the influences of the sun, we may observe, that the deeper they work, the stronger they work; the beams nearer the centre meeting in a sharper point, do consolidate and harden the very element: so the creatures, by the justice of God, when they meet in a man's centre, reach as far as his heart,—do there mightily work to the deceiving and hardening of it. The eye, nor any other outward sense, can find no more in the creature, than is really there; it is the heart which misconceives things, and attributes that deity and worth to them, which the senses could not discover. If men then could keep these things from their spirits, they should ever conceive of them according to their own narrow being; and so keep their hearts from that hardness, which the creatures, destitute of God's blessing, do there beget, and so work in the soul a disposition suitable to Satan's temptations.

Sect. 74.—Secondly; A heart set upon any lust, is unfit likewise to bear any affliction. The young man [y], whose heart was upon his riches, could not endure to hear of selling all, and entering upon a poor and persecuted profession. First, lusts are choice and dainty, they make the heart very delicate, and nice of any assaults. Secondly, They are very wilful, and set upon their own ends; therefore they are expressed by the name of concupiscence, and θελήματα τῆς σαρκὸς, "the will of the flesh [z];" and wilfulness is the ground of impatience. Thirdly, They are natural, and move strongly to their own point; they are a body [a], and our very members; no marvel then if they be sensible of pain [b] from afflictions, which are contrary to nature. The stronger the water runs, the more will it roar and foam upon any opposition. Lust is like a furious beast, enraged with the affliction, the chain

[x] 2 Thes. ii. 9. 22. [y] Mark x. 22. [z] Ephes. ii. 3. [a] Col. ii. 11. & iii. v. [b] Heb. xii. 11.

that binds it. Fourthly, Lusts are very wise, after a fleshy[c] and sensual manner; and worldly wisdom is impatient of any stoppage or prevention of any affliction that crusheth and disappoints it:—therefore the apostle[d] doth herein principally note the opposition between heavenly and carnal wisdom, that the one is meek, peaceable, and gentle; the other, devilish and full of strife. Fifthly, Lusts[e] are proud, especially those that arise from abundance of the creature: and pride, being set upon by any affliction, makes the heart break forth into[f] impatience, debates, and stoutness against God: a proud heart grows harder by afflictions, as metals or clay, after they have passed through the furnace. It is said of Pharaoh,[g] that he did not set his heart to the judgments of God, but exalted himself against his people: pride grew stronger by affliction. Besides, [h] pride in earthly things swallows up the very expectation of affliction; and therefore must needs leave the heart unprepared against them. Sixthly, Lusts are rooted in[i] self-love; and therefore when Christ will have a man forsake his lusts, he directs him to[k] deny himself. Now the very essence of afflictions is, to be grievous and adverse to a man's self. Seventhly, Lusts are[l] contentious, armed things, and their [m] enmity is against God; and therefore utterly unfit to[n] accept of the punishment of sin, and to bear[o] the indignation of the Lord, or to submit unto any afflictions. Eighthly, Lusts[p] resist the truth, set up themselves against the Word; and thereby utterly disable men to bear afflictions: for the [q] Word sanctifies, and lightens all afflictions; the Word shews God's[r] moderation and[s] intention in them, an[t] issue out of them, the[u] benefits which will come from them, the[x] supplies of strength and abilities to bear them, the[y] promises of a more abundant and exceeding weight of glory, in compa-

[c] Rom. viii. 6. [d] Jam. iii. 13. 17. [e] Ezek. xxviii. 5. Psal. x. 4. Obad. v. 3. Isa. x. 12. Jer. xxii. 21. & xliii. 2. Hos. xiii. 6. [f] Mal. iii. 13. 14. Neh. ix. 29. Jer. xiii. 17. [g] Exod. vii. 23. & ix. 17. [h] Psal. x. 6. Jer. xxi. 13. Ezek. xxviii. 2. [i] 2 Tim. iii. 2. [k] Matt. xvi. 24. [l] Jam. iv. 14. 1 Pet. ii. 11. [m] Rom. viii. 7. [n] Levit. xxvi. 41. [o] Mic. vii. 9. [p] 2. Tim. iii. 8. Jer. xxii. 21. Zech. vii. 9. 12. Luke xvi. 14. Acts vii. 51. 2 Cor. x. 35. [q] Psal. cxix. 92, 114, 143, 165. [r] Jer. xxx. 11. Isa. lxiii. 13. Isa. xxviii. 27. 28. Psal. lxxviii. 38. [s] Heb. xii. 6. 10, 11. Isa. x. 11. [t] 1 Cor. x. 13. Zech. i. 16. Isa. lxiv. 7, 12. Hab. iii. 17, 19. Prov. x. 3. Jer. xvii. 8. [u] Psal. cxix. 71. Heb. xii. 11. [x] 2 Cor. xii. 9. Phil. xli. 29. 1 Cor. x. 13. [y] 2 Cor. iv. 17. Isa. lxi. 7. & liv. 8.

rison whereof they are as nothing. Lastly, If we could conceive some afflictions not contrary to lust, yet afflictions are ever contrary to the [a] provisions of lusts, to the materials and instruments of lusts, such as are health, pleasure, riches, honours, &c. And in all these respects, a heart, set upon lust, is weakened and disabled to bear afflictions.

Sect. 76.—Secondly, When the heart is set upon the creature, it is utterly disabled, in regard of its active strength, made unfit to do any duty with that [a] strength as God requires. First, because 'Bonum fit ex causâ integrâ:' a good duty must proceed from an entire cause, from the whole heart. Now lust [b] divides the heart, and makes it [c] unsteadfast, and unfaithful unto God. There is a two-fold unsteadfastness; one, in degrees; another, in objects: the former proceeds from the remainders of corruption, and therefore is found, in some measure, in the best of us; the other, from the predominancy of lust, which oversways the heart unto evil. Good motions and resolutions in evil hearts, are like violent impressions upon a stone; though it move upward for a while, yet nature will at last prevail, and make it [d] return to its own motion. Secondly, a heart, set on lusts, moves to no end but its own [e]; and self-ends defile an action, though otherwise never so specious; turn [f] zeal itself, and obedience into murder; hinder [g] all faith in us, and acceptance with God; nullify all other ends; swallow up God's glory, and the good of others, as the lean kine did the fat: as a wen in the body robs and consumes the part adjoining, so do self-ends the right end. Thirdly, The heart is a fountain and principle, and principles are ever one and uniform: out of the same fountain cannot come bitter water and sweet. And therefore the apostle speaks of some, that they are 'double-minded' men, that have a heart and a heart: yet the truth is, that is but with reference to their pretences; for the heart really and totally looks but one way. Every man is spiritually a married person, and he can be joined but to one. Christ and an idol (as every lust is) cannot consist: he will have a

[a] Rom. xiii. 14. [a] Deut. vi. 5. [b] Hos. x. 2. Jam. i. 8. [c] Psal. lxxviii. 37. [d] Acts vii. 39. Jer. xii. 10. [e] Phil. ii. 21. Isa. lvi. 11. Ezek. xxxiv. 2. [f] 2 Kings ix. 7. 10. x. 16. Hos. i. 4. [g] John v. 44. Jam. iii. 12. Jam. i. 8. Rom. vii. 3, 4. Matthew vi. 24. Ephes. v. 27. Psal. xlv. 10. Matthew x. 37 Cant. v. 10, 16. Phil. iii. 8.

chaste spouse; he will have all our desires and affections subject unto him. If the heart cannot count him altogether lovely, and all things else but dung in comparison of him, he will refuse the match, and withhold his consent.

Sect. 77.—Let us see in some few particulars, what impotency unto any good the creatures bring upon the hearts of men. To pray requires a hungry spirit, a heart convinced of its own emptiness, a desire of intimate communion with God: but now the creature draws the heart and all the desires thereof to itself, as an ill spleen doth the nourishment in a body: lust makes men [h] pray amiss, fixeth the desires only on its own provisions, makes a man unwilling to be carried any way towards Heaven, but his own. The young man prayed unto Christ to shew him the way to eternal life; but when Christ told him, that his riches, his covetousness, his bosom lust, stood between him and salvation, his prayer was turned into sorrow, repentance, and apostasy.[i]

Sect. 78.— Meditation requires a sequestration of the thoughts, a mind unmixed with other cares, a sincere and uncorrupted relish of the Word. Now when the heart is prepossessed with lust, and taken up with another treasure,[k] it is as impossible to be weaned from it, as for a hungry eagle [l] (a creature of the sharpest sight to fix upon, and of the sharpest appetite to desire its object) to forbear the body on which it would prey; as unable to conceive aright of the preciousness and power of the Word, as a feverish palate to taste the proper sweetness of the meat it eats.

Sect. 79.—In hearing the Word, the heart can never accept God's commands, till it be first empty: a man cannot receive the richest gift that is, with a hand that was full before. Now thorns, which are the cares of the world, filling the heart, must needs choke the seed of the Word. The Pharisees and Lawyers [m] rejected the counsel of God against themselves, because their pride would not let them yield to such a baptism, or to such a doctrine as requires emptiness, confession of sins, justifying of God, and condemning of themselves: for these were the purposes of John's baptism, and of the preaching of repentance. That man comes but to be reject-

[h] Jam. iv. 3. [i] Mar. x. 21, 22, [k] Matth. vi. 21. [l] Matth. xxiv. 28. [m] Luke vii. 29, 30.

ed, who makes love to one who hath fixed her heart and affection already. A man must come to God's Word as to a physician[n]; a mere patient, without reservations or exceptions. He must set his corruptions as an open mark for the Word to shoot at; he must not come with capitulations and provisoes, but lay down the body of sin before God, to have every earthly member hewed off. Till a man come with such a resolution as to be willing to part from all naughtiness, he will never receive the ingrafted Word[o] with meekness and an honest heart: a man will never follow Christ in the ways of his Word, till first he have learned to deny himself and his own lusts. Nay, if a man should bind his devotion to his heart with vows, yet a Dalilah in his bosom, a lust in his spirit, would easily nullify the strongest vows. The Jews made a serious and solemn protestation to Jeremiah,[p] that they would obey the voice of the Lord in that which they desired him to inquire of God about, whether it were good or evil; and yet when they found the message cross their own lusts and reservations, their resolutions are turned into rebellions, their pride quickly breaks asunder their vow; and they tell the prophet[q] to his face, that he dealt falsely between God and them; a refuge which they were well acquainted with before. Some, when their conscience awakens and begins to disquiet them, make vows to bind themselves unto better obedience, and forms of godliness: but, as Sampson was bound in vain with any cords, so long as his hair grew unto its length; so in vain doth any man bind himself with vows, so long as he nourisheth his lusts within: a vow, in the hand of a fleshly lust, will be like the chains and fetters of that fierce lunatick,[r] very easily broken asunder. This is not the right way. First, labour with thy heart, cleanse out thy corruptions, purge thy life, as the prophet did the waters, with seasoning and rectifying the fountain. It is one thing to give ease from a present pain; another thing, to root out the disease itself. If the chinks in a ship be unstopped, it is in vain to labour at the pump; so long as there is a constant inlet, the water can never be exhausted: so is it in these formal resolutions and vows; they may ease the present pain,

[n] Matt. ix. 12,13. [o] Jam. i. 21. [p] Jer. xlii. 5,6. [q] Jer. xliii. 2. Jer. v. 12. Jer. xvii. 15. 2 Chron. xxxiii. 16. [r] Luke viii. 29. Joh. v. 44. Matth. xiii. 21.

let out a little water, restrain from some particular acts; but so long as the heart is unpurged, lust will return and predominate. In a word, whereas in the service of God there are two main things required, *faith* to begin, and *courage* or *patience* to go through; lust hinders both these. How can ye believe, since ye seek for glory one from another[s]? When persecution arose because of the Word, the temporary was presently offended.[t]

Sect. 80.—Thirdly and lastly, in one word, A man ought not to set his heart on the creature, because of the nobleness of the heart. To set the heart on the creature, is to set a diamond in lead. None are so mad to keep their jewels in a cellar, and their coals in a closet: and yet such is the profaneness of wicked men, to keep God in their lips only, and Mammon in their hearts; to make Earth their treasure, and Heaven but as an accessory and appendix to that. And now, as Samuel[v] spake unto Saul, Set not thine heart upon thine asses, for the desire of Israel is upon thee; why should a King's heart be set upon asses?—so may I say, Why should Christians' hearts be set upon earthly things, since they have the desires of all flesh to fix upon?

Sect. 81.—I will conclude with one word upon the last particular, How to use the creatures as thorns, or as vexing things. First, Let not the bramble[u] be king, let not earthly things bear rule over thy affections: fire will rise out of them, which will consume all thy cedars, emasculate the powers of thy soul. Let grace sit in the throne, and earthly things be subordinate to the wisdom and rule of God's spirit in thine heart. They are excellent servants, but pernicious masters.[w] Secondly, Be armed[x] when thou touchest or meddlest with them; armed against the lusts and against the temptations that arise from them. Get faith, to place thy heart upon better promises; enter not upon them without prayer unto God, that, since thou art going amongst snares, he would carry thee through with wisdom and faithfulness, and teach thee how to use them as his blessings, and as instruments of his glory. Make a covenant with thine heart, as Job with his eyes; have a jealousy and suspicion of

[s] Joh. v. 44. [t] Matth. xiii. 21. [v] 1 Sam. ix. 20. [u] Judg. ix. 14, 15.
[w] Nec meliores servi, nec domini deteriores. [x] 2 Sam. xxiii. 6, 7.

thine evil heart, lest it be surprised and bewitched with sinful affections.

Thirdly, Touch them gently; do not hug, love, dote upon the creature, nor grasp it with adulterous embraces: the love[y] of money is a root of mischief, and is enmity[z] against God. Fourthly, Use them for hedges and fences, to relieve the saints, to make friends of unrighteous Mammon, to defend the church of Christ; but by no means have them *in* thy field, but only *about* it: mingle it not with thy corn, lest it choke and stifle all. And lastly, Use them as Gideon,[a] for weapons of just revenge against the enemies of God's church, to vindicate his truth and glory; and then, by being wise and faithful in a little, thou shalt at last be made ruler over much, and enter into thy master's joy.

[y] 1 Tim. vi. 10. [z] Jam. iv. 4. 1 John ii. 15. [a] Judg. viii. 16.

THE

SINFULNESS OF SIN.

ROM. VII. 14.

For I was alive without the law, once; but when the commandment came, sin revived, and I died.

We have seen in the former treatise, that man can find no happiness in the creature: I will, in the next place, shew, that he can find no happiness in himself; it is neither about him, nor within him: in the creature, nothing but vanity and vexation; in himself, nothing but sin and death. The apostle in these words sets forth three things: the state of sin; *sin revived.* Secondly, the guilt of sin; *I died,* or found myself to be a condemned man in the state of perdition. Thirdly, the evidence and conviction of both; *when the commandment came*; which words imply a conviction, and that from the spirit. First, a conviction; for they infer a conclusion extremely contradictory to the conclusion, in which St. Paul formerly rested (which is the form [a] of a conviction). St. Paul's former conclusion was, *I was alive;* but, *when the commandment came,* the conclusion was extremely contrary, *I died.* Secondly, it was a spiritual conviction; for Saint Paul was never literally without the law, but the veil till this time was before his eyes; he is now made to understand the law in its native sense and compass; the law is spiritual, ver. 14. and he is enabled to discern [b] it spiritually. Absurd is the doctrine of the [c] Socinians, and some others, "That unregenerate men, by a mere natural perception, without any divine superinfused light," (they are the words of [d] Episcopius, and they are wicked words,) "may understand the whole

[a] Elenchus est Syllogismus cum contradictione conclusionis. *Arist.* [b] 1 Cor. ii. 14. [c] Vid. *Jacob. Portum* contra *Ostorod.* c. 1. [d] Sine lumine supernaturali potentiæ superinfuso: *Episc.* Disput. 3.

law [o]," even all things requisite unto faith and godliness: foolishly confounding and impiously deriding the spiritual and divine sense of the holy Scriptures, with the grammatical construction. Against this we shall need use no other argument, than a plain syllogism, compounded out of the words of Scripture, "Darkness doth not comprehend light," Joh. i. 5: "Unregenerate men are darkness," Ephes. v. 8. iv. 17. 18. Acts xxvi. 18. 2 Pet. i. 9: yea, "held under the power of darkness," Col. i. 13: and, "The word of God is light," Psalm. cxix. 105. 2 Cor. iv. 4: therefore "unregenerate men cannot understand the word in that spiritual compass which it carries." There is such an asymmetry and disproportion between our understanding, and the brightness of the Word, that the [f] saints themselves have prayed for more spiritual light and understanding to conceive it. That knowledge which a man ought to have (for there is a knowledge which is not such as it [g] ought to be) doth pass [h] knowledge, even all the strength of mere natural reason to attain unto, [i] peculiar to the sheep of Christ. Natural men have their principles vitiated, their [k] faculties bound, that they [l] cannot understand spiritual things, till God have, as it were, implanted a [m] new understanding in them, [n] framed the heart to attend, and set it at [o] liberty to see the glory of God with open face. Though the veil do not keep out grammatical construction, yet it blindeth the heart against the spiritual light and beauty of the Word. We see even in common sciences, where the conclusions are suitable to our own innate and implanted notions, yet he that can distinctly construe, and make grammar of a principle in Euclid, may be ignorant of the mathematical sense and use of it: much more may a man, in divine truths, be spiritually ignorant, even where in some respect he may be said to know. For the [p] Scriptures pronounce men ignorant of those things which they see and know. In divine doctrine, [q] obedience is the ground of knowledge, and holiness the best qualification to under-

[o] *Armin.* in Rom. vii. p. 843. *Remonstr. Declar. fidei*, cap. 1. sect. 14. *Exam. censur.* cap. 1. fol. 33. 37. [f] Psal. cxix. 18; 27. 73. 125, 169. Phil. iii. 10. [g] 1 Cor. viii. 2. [h] Ephes. iii. 19. [i] Joh. x. 14. [k] 2 Cor. iii. 14. [l] 2 Cor. ii. 14. Jer. vi. 10. [m] 1 Joh. v. 20. [n] Acts xvi. 14. [o] 2 Cor. iii. 17, 18. Luke xxiv. 45. [p] Hos. vii. 9. Isa. xlii. 25. [q] Joh. vii. 17. Psal. xxv. 9. 14. Rom. xii. 2. Matth. xi. 25.

stand the Scriptures. "If any man will do the will of God, he shall know of the doctrine whether it be of God.—The meek will he teach his way, and reveal his secrets to them that fear him, to babes, to those that conform not themselves to this evil world."

To understand then the words, we must note; first, that there is an opposition between [ποτὲ and ἐλθούσης τῆς ἐντολῆς,] those two clauses in the text, *once*, and, *when the commandment came*. It is the conceit of some, that the latter as well as the former is meant of a state of unregeneration; and that St. Paul, all this chapter over, speaketh in the person of an unregenerate man, not intending at all to shew the fleshliness and adherency of corruption to the holiest of men, but the necessity of righteousness by Christ; without the which, though a man may, when once the commandment comes, and is fully revealed, 'will good, hate sin;' in sinning do that which he would not consent unto, and delight in the law, feel a war in his members, mourn and cry out under the sense of his own wretchedness; yet for all this he is still an unregenerate man;—an opinion tending directly to the honour of Pelagianism, and advancement of Nature; which made St. Austin[r], in that ingenuous and noble work of his Retractations, to recant it; and in all his writings against the Pelagians;—in which, as in other polemical works, where the vigilancy of an enemy, and fear of advantages, makes him more circumspect how he speaks, his expositions of Scripture are usually more literal and solid, than where he allows himself the scope of his own conceit[s]. He still understands those passages of the complaints of a regenerate man against his inherent concupiscence. We are therefore to resolve, that the opposition stands thus; "Once," in my state of unregeneration, "I was

[r] Ante omnia, opus est Dei timore ad ipsum converti, ut ejus voluntatem cognoscamus. In tantum non vident, in quantum huic sæculo vivunt. *Aug.* de Doct. Christ. lib. 2. cap. 5. Deus nos adjuvat, et ut sciamus, et ut amemus. *Epist.* 143. Non doctrina extrinsecus insonante, sed interna, occulta, mirabili, ineffabili potestate operatur Deus in cordibus hominum et veras revelationes et bonas voluntates. *De Grat. Christi*, c. 24. And elsewhere he recants his opinion, Quod, ut prædicato Evangelio consentiremus, nostrum esset proprium et ex nobis. *Ad Prosp.* et *Hilar.* lib. 1. cap. 3.

[s] Socinus, Armin. Tolet. Vid. *Exam. Censur.* cap. xi. fol. 129. cont. *Jul.* lib. vi. cap. 23. et cont. 2. *Epist. Pelag.* lib. 1. cap. 8, 9, 10, 11.

without the law;" that is, without the spiritual sense of the law: but when the Lord began to reveal his mercy to me in my conversion, then he gave me an eye to understand it in its native and proper compass. The apostle was never quite without the law, being an 'Hebrew, and bred up at the feet of Gamaliel;' therefore the difference between being without the law, and the coming of the law, must be only 'in modo exhibendi;' before he had it in the letter, but after it came in its own spiritual shape: and there is some emphasis in the word "came," denoting a vital, moving, penetrative power, which the law had by the spirit of life, and which before it had not, as it was a "dead letter."

Secondly, We must note the opposition between the two estates of St. Paul; in the first he was "alive," and that in two respects: alive in his 'performances,' able, as he conceived, to perform the 'righteousness of the law without blame[s];' alive in his 'presumptions,' mispersuasions, self-justifications, conceits of righteousness and salvation[t]. In the second estate, "sin revived;" I found that that was but a sopor, a benumbedness, which was, in my apprehension, a death of sin: and "I died," had experience of the falseness and miseries of my presumptions. The life of sin, and the life of a sinner, are like the balances of a pair of scales; when one goes up, the other must fall down; when sin lives, the man must die. Man and sin are like Mezentius' couples; they are never both alive together.

Many excellent points, and of great consequence to the spirits of men, would arise out of these words thus unfolded; as first, that a man may have the law in the Church in which he lives, in the letter of it; and yet be without the law, in the power and spirit of it, by ignorance, misconstructions, false glosses, and perverse wrestings: as a covetous man may have the possession of money, and yet be without the use and comforts of it[u].

Which should teach us to beware of ignorance; it makes the things which we have, unuseful to us. If any man have the law indeed, he will labour, first, to have more acquaintance with it, and with God by it. The more the saints

[s] Phil. iii. 6. [t] Acts xxvi. 9. Phil. iii. 5, 7. Acts xxii. 3. 2 Tim. i. 3.
[u] 2 Cor. iii. 6. 2 Pet. iii. 16. Matth. v. 21, 22. 27, 28. 31, 32, 33. 38.

know of God and his will, the nearer communion they do desire to have with him. We see this heavenly affection in Jacob[x]; in Moses[y]; in David[z]; in the Spouse[a]; in Manoah[b]; in Paul[c]. As the queen of Sheba[d], when she had heard of the glory of Solomon, was not content till she came and saw it; or as Absalom[e], being restored from banishment, and tasting some of his father's love, was impatient till he might see his face; so the saints, having something of God's will and mercy revealed to them, are very importunate to enjoy more. Secondly, to be more conformable unto it, and judge and measure himself the oftener by it[f]. The law is utterly in vain[g], no dignity, no benefit nor privilege to a people by it, if it be not obeyed. Thirdly, to love and praise God for his goodness in it[h].

Secondly, Ignorance of the true meaning of the law, and resting upon false grounds, doth naturally beget these two things. First, blind zeal, much active, and, in appearance, unblamable devotion; as it did here, and elsewhere in St. Paul[i]; in the 'honourable women[k];' in the Pharisees[l]; in false brethren[m]; in the Jews, 'that submitted not themselves to the righteousness of God[n];' in the papists, in their contentions for trash, rigorous observation of their own traditions, outsides, and superinducements upon the precious foundation. Secondly, strong mispersuasions and self-justifications, dependance upon our works, and rigid endeavours for salvation at the last[o]. Unregenerate men are often secure men, making principles and promises of their own[p] to build the conclusions of their salvation upon. But beware of it. It is a desperate hazard to put eternity upon an adventure; to trust in God upon other terms than himself hath proposed to be trusted in; to lay claim to mercy without any writings, or seals, or witnesses, or patents, or acquittance from sin; to have the evidences of Hell, and yet

[x] Gen. xxxii. 26. 29. Gen. xlix. 18. [y] Exod. xxxiii. 12. 18. [z] Psal. cxix. 18. 125. [a] Cant. i. 2. [b] Judg. xiii. 17. [c] 2 Cor. v. 2. Phil. iii. 13, 14. [d] 1 Kings x. 7. [e] 2 Sam. xiv. 32. [f] Psal. cxix. 11. [g] Jer. viii. 8. Hos. viii. 2. Rom. v. 13, 17. [h] Joh. xiv. 21. [i] Phil. iii. 6. Acts xxii. 3. [k] Acts xiii. 50. [l] Matth. xxiii. 15. [m] Col. ii. 23. [n] Rom. x. 2, 3. [o] Hos. xii. 8. Isa. xlviii. 1, 2. lviii. 2, 7. Amos v. 18, 21. 25. Mic. iii. 11, 12. Zec. vii. 3, 4, 5, 6. Hos. viii. 2, 3. Luke xviii. 11, 12. [p] De arbitrio sensus sui Deum pensitant. *Tert.* cont. *Mar.* lib. 2. cap. 2.

the presumptions of Heaven; to be weary of one sabbath here, and yet presume upon the expectation of an eternity which shall be nothing else but sabbath. In the civil law, 'testes domestici [q],' household witnesses, (who might in reason be presumed parties) are invalid. Surely, in matters of salvation, if a man have no witness but his own spirit, misinformed by wrong rules, seduced by the subtilties of Satan, and the deceit of his own wicked heart, carried away with the course of the world, and the common prejudices and presumptions of foolish men; they will all fail him when it shall be too late. God will measure men by his own "line, and righteousness by his own plummet;" and then "shall the hail sweep away the refuge of lies, and waters overflow the hiding-place of those men that made a covenant with death [r]." Secondly, beware of proud resolutions, self-love, reservations, wit, distinctions, evasions to escape [s] the Word: these are but the weapons of lust [t], but the exaltations of a fleshly mind [u]; but submit to the Word, receive it with meekness; [x] be willing to count that sense of Scripture truest, which most restraineth thy corrupt humours, and crosseth the imaginations of thy fleshly reason. Our own weapons must be rendered up [y], before the sword of the Spirit, which is the Word of God, will be on our side. Love of lusts and pride of heart can never consist with obedience to the Word [z].

Thirdly, Converting and saving knowledge is not of our own fetching in, or gathering; but it is ἐντολὴ ἐλθοῦσα, a doctrine that 'comes' unto us, and is brought by that sacred blast of the Spirit, which bloweth where he listeth. We do not first come, and are then taught; but first we are taught, and then we come [a]. We must take heed of attributing to ourselves, boasting of our own sufficiencies, congruities, preparations, concurrencies, contributions unto the Word in the saving of us. Grace must prevent, follow, assist us, pre-operate and co-operate: Christ must be "all in all, the author and finisher of our faith:" of ourselves we can do nothing but disable ourselves, resist the Spirit, and pull

[q] Judicia domestica. *Ter.* Apol. ἡ οἰκοθεν κρίσις. *Clem. Alex.* οἱ οἰκοθεν λογισμοί. *Greg. Nazian.* Orat. 1. [r] Isa. xxviii. 15. 17. [s] Deut. xxix. 19, 20. [t] 2 Cor. x. 4, 5. [u] Jam. i. 21. [x] Luke xi. 22. [y] Qui se dedebant, arma tradiderunt. *Brisson.* de formul. lib. 4. [z] Nehem. ix. 16. Jer. xiii. 17. xliii. 2. [a] Joh. vi. 45. Isa. lv. 5. lxv. 1.

down whatever the Word doth build up within us. Ever therefore in humility wait at the Pool where the Spirit stirs. Give that honour to God's ordinances, as, when he bids thee do no great thing, but only wash and be clean, hear and believe, believe and be saved, — not stoutly to cast his law behind thy back, but to humble thyself to walk [b] with thy God, and to see his name and power in the voice which cries unto thee.

Fourthly, Though sin seem dead to secure, civil, moral, superstitiously zealous men, in regard of any present sense or sting; yet all that while it is alive in them; and will, certainly, when the book shall be opened, either in the ministry of the Word to conversion, or in the last judgment to condemnation, revive again. All these points are very natural to the text; but I should be too long a stranger to the course I intend, if I should insist on them. I return therefore to the main purpose. Here is the state of sin, "sin revived;" the guilt of sin, "I died;" the conviction of it by the Spirit bringing the spiritual sense of the commandment, and writing it in the heart of a man, and so pulling him away from his own conclusion.

The doctrines, then, which I shall insist on, are these two: first, The Spirit by the commandment convinceth a man to be in the state of sin. Secondly, The Spirit by the commandment convinceth a man to be in the state of death, because of sin. 'To convince a man that he is in the state of sin,' is, to make a man so to set his own seal and serious acknowledgment to this truth—that he is a sinner,—as that withal he shall feel within himself the quality of that estate; and, in humility and self-abhorrency, conclude against himself all the naughtiness and loathsome influences, which are proper to kindle and catch in his nature and person, by reason of that estate:—and so not in expression only, but in experience; not in word, but in truth; not out of fear, but out of loathing; not out of constraint, but most willingly; not out of formality, but out of humility; not according to the general voice, but out of a serious scrutiny and self-examination, load and charge himself with all the noisomeness and venom, with all the dirt and garbage, with all the malignity and frowardness that his nature and person do abound

[b] Micah vi. 8, 9.

withal, even as the waves of the sea with mire and dirt; and thereupon justify Almighty God, when he doth charge him with all this, yea, if he should condemn him for it.

Now we are to shew two things. First, that a mere natural light will never thus far convince man. Secondly, that the Spirit by the commandment doth. Some things Nature is sufficient to teach: God may be felt and found out, in some sense, by those that ignorantly[c] worship him. Nature doth convince men that they are not so good as they should be: the law is written[d] in the hearts of those that know nothing of the letter of it. Idleness, bestiality, lying, luxury, the Cretian poet[e] could condemn in his own countrymen; drinking of healths, 'ad plenos calices,' by measure and constraint, was condemned by the law of a heathen prince[f], and that in his luxury. Long hair was condemned by the dictate of nature[g] and right reason: and the reason why so many men and whole nations notwithstanding use it, is given by St. Jerome[h], "quia à natura deciderunt, sicut multis aliis rebus comprobatur." And indeed, as Tertullian[i] saith of women's long hair, that it is "humilitatis suæ sarcina," the burden, as it were, of their humility; so by the warrant of that proportion which St. Paul allows, 1 Cor. xi. 14, 15. we may call men's long hair "superbiæ suæ sarcinam," nothing but a clog of pride. Saint Austin[k] hath written three whole chapters together, against this sinful custom of nourishing hair, which, he saith, is[l] expressly against the precept of the apostle, whom to understand otherwise than the very letter sounds, is to wrest the manifest words[m] of the apostle unto a perverse construction.—But to return, these remnants of Nature in the hearts of men, are but like the blazes and glimmerings of a candle in the socket; there is much darkness mingled with them. Nature cannot thoroughly convince;—

1. Because it doth not carry a man to the root, Adam's sin[n], concupiscence, and corrupted seeds of a fleshly mind, reason, conscience, will, &c. Mere Nature will never teach a man to feel the weight and curse of a sin, committed above

[c] Acts xvii. 23. 27. [d] Rom. ii. 15. [e] Titus i. 12, 13. [f] Esther i. 8. [g] 1 Cor. xi. 14. [h] *Hieronym.* in 1 Cor. xi. 14. [i] De Coron. mil. cap. 14. [k] De opere mon. cap. ultimis. [l] Aperte contra Apostoli præceptum. [m] Manifesta verba Apostoli in perversam detorquere sententiam. [n] Rom. v. 12.

five thousand years before himself was born; to feel the spirits of sin running in his blood, and sprouting out of his nature into his life, one unclean thing[p] out of another; to mourn[q] for that filthiness which he contracted in his conception. Saint Paul[r] confesseth that this could not be learned without the law.

2. Because it doth not carry a man to the rule, which is the written law[s], in that mighty wideness, which the prophet David[t] found in it. Nature cannot look upon so bright a thing, but through veils and glasses of its own. "Evil hateth the light, neither cometh to the light[u];" cannot endure a thorough scrutiny and ransacking, lest it should be reproved. When a man looks on the law through the mist of his own lusts, he cannot but wrest and torture it to his own way. Saint Peter[v] gives two reasons of it, because such are ἀμαθεῖς καὶ ἀστήρικτοι. *Unlearned* men, namely, in the mystery of godliness,—have not been taught of God what the truth is in Jesus[x]: till that time, a man will never put off his lusts, but defend them; and rather make crooked the rule, coin distinctions and evasions upon the law itself, than judge himself, and give glory to God. 2. *Fickle*, unstable men, men apt to be tossed up and down like empty clouds with every blast; never rooted[y] nor grounded in the love of the truth; unsteadfast[z] in the covenant of God; that[a] lay not hold on it, and are therefore altogether indisposed to[b] continue in, or hold fast the truth. A man in his lusts is like a man in a disease, not long well in one way, but is ever given to changes and experiments; and as he changeth, so doth he ever new-shape the Scripture, and drag it down to the patronage of his own ways. So that the law, in a wicked man's heart, is like a candle in a foul lantern; or as a straight oar in troubled water; or the shining of light through a coloured glass, wried and changed into the corrupted mind wherein it lies. The law in itself is perfect[c], right[d], pure[e], sure and faithful[f], holy, just, and spiritual[g],

p Job xiv. 4. q Psal. li. 5. r Rom. vii. 7. s 1 John iii. 4. t Psal. cxix. 96. u John iii. 20. v 2 Pet. iii. 16. x John v. 45. Ephes. iv. 20. y Ephes. iii. 17. iv. 14. z Psal. lxxviii. 37. a Isai. lvi. 2. 6. Heb. vi. 18. Acts xi. 23. b 1 Tim. iv. 16. 2 Tim. iii. 14. Titus i. 9. Jude, verse 3. 1 Thes. v. 21. c Psal. xix. 7. d Psal. cxix. 128. e Ibid. v. 140. f Ibid. v. 138. Psal. xix. 7. g Rom. vii. 12. 14.

lively and operative[h]: and men by nature are unlike all this, [i] degenerate, and [k] crooked, [l] wavering and unfaithful, [m] deceiving, and being deceived, [n] unholy, carnal and impure, [o] fleshly-minded, [p] dead, and reprobate to every good work. Such a great disproportion is there between nature and the law.

3. Because it doth not drive us out of ourselves for a remedy. The sublimest philosophy that ever was, did never teach a man to deny himself, but to build up his house with the old ruins, to fetch stones and materials out of the wonted quarry. [q] Humiliation, [r] confusion, [s] shame, [t] self-abhorrency, [u] to be vile in our own eyes, [v] to be nothing within ourselves, to be willing to [w] own the vengeance of Almighty God, and to [x] judge ourselves, to [y] justify him that may condemn us, and be witnesses against ourselves; are virtues known only in the book of God, and which the learned philosophers would have esteemed both irrational and pusillanimous things.

4. Because natural [z] judgment is so thoroughly distorted and infatuated, as to [a] count evil good, and good evil, light darkness, and darkness light: to [b] persuade a man that he is in a right way, when the end thereof will be the ways of death; that he is [c] rich, and in need of nothing, when in the mean time he is miserable, poor, blind, and naked. [d] Plato's community, [e] Aristotle's urbanity and magnanimity, [f] Cicero's blinding the eyes of the judges, and his officious [g] dissimulation and compliancy, the Stoicks' apathy [h] and officious lies, that so much admired [i] stoutness, or rather sullenness of those rigid heathen, that pulled out their own eyes that they may be chaste, and killed themselves to be rid of evil times;

[h] Psal. cxix. 50. Heb. iv. 12. [i] Eccles. vii. 29. [k] Deut. xxxii. 5. [l] James i. 8. [m] 2 Tim. iii. 13. [n] Gen. vi. 5. Tit. i. 15. [o] Col. ii. 18. [p] Rom. i 18. 21. [q] Jam. iv. 10. [r] Dan. ix. 7. [s] Ezra ix. 6. Ezek. xvi. 63. [t] Ezek. xxxvi. 31. Gen. xviii. 27. Job xlii. 6. [u] Job xl. 4. 2 Sam. vi. 22. [v] 2 Cor. xii. 11. [w] Neh. ix. 33. [x] 1 Cor. xi. 31. [y] Ezra ix. 13. Psal. li. 4. [z] 2 Tim. iii. 8. Tit. i. 15. [a] Isai. v. 20. [b] Prov. xiv. 12. [c] Rev. iii. 17. Hos. xii. 8. Prov. xxi. 2. [d] *Arist.* Polit. lib. ii. cap. 1, 2. [e] Idem, lib. iii. cap. 7. Mag. Moral. cap. xxxi. Ethic. lib. ii. cap. 8. lib. iv. cap. 14. lib. iv. cap. 7, 8. [f] *Quintilian.* [g] De Petitione Consulatus ad M. fratrem. [h] *Quintil.* lib. xii. cap. 1. [i] *Tert.* Apolog. cap. 46.

nay, more, [k] the Pharisees' strictness, the zeal and unblameableness of Paul, the devotion of obstinate Jews, [l] all the strength of civil, moral, formal shows and expressions of goodness, though precious in the eyes of men,—yet, in the eyes of God, that seeth not as man seeth, they are all but sinful and filthy, loss and dung.

Lastly, Because Nature in particular men never knew, nor had experience of a better estate, and therefore must needs be ignorant of that full image of God in which it was created, and unto which it ought still to be conformable. As a man, born in a dungeon, is unable to conceive the state of a palace; as the child of a nobleman, stolen away and brought up by some lewd beggar, cannot conceive or suspect the honour of his blood;—so utterly unable is corrupted Nature, that hath been born in a womb of ignorance, bred in a hell of uncleanness, enthralled from the beginning to the prince of darkness,—to conceive, or convince a man of that most holy and pure condition in which he was created [m], the least deviation wherefrom is sin unto him.

Now then, since Nature cannot thus convince, the Spirit in the commandment must. We have no inward principles but these two. We grant there is a difference to be made between the illumination [n] and renovation of the Spirit: men may be enlightened, and yet not sanctified; as a false star, or an 'ignis fatuus,' may have light without influence or heat. Yet withal it is certain too, that it is impossible to know sin in that hatefulness which is in it, with such a knowledge as begets hatred and detestation of it, or to know divine things with such a knowledge as is commensurate to them, such as in their spiritual and immediate purity they are apt to beget, but that knowledge must work admiration, delight, love, endeavours of conformity unto so heavenly truths. No comprehension [o] of things divine without love [p]: the reason why

[k] Luke xviii. 11, 12. Acts xxvi. 5. *Joseph.* Antiq. lib. xviii. cap. 2. De Bello Judaico, lib. i. cap. 4. εὐσεβέστερον τῶν ἄλλων. Vid. *Epiphanium* contra Heres. lib. i. tom. 1. Heres. 16. [l] Prov. x. 27. Hag. ii. 12. Psal. li. 5. Gen. vi. 5. Gen. viii. 21. [m] 1 Cor. vii. 14. Isai. i. 4. Prov. xxii. 15. [n] Heb. vi. 4. [o] Sacros Scripturæ libros nullus inimicus cognoscere sinitur: *Aug.* de Mor. Eccles. lib. i. cap. 25. Si voluntatem Dei nosse quisquam desiderat, fiat amicus Deo. Hoc si haberent, non essent Hæretici. *Idem* de Gen. contra Manicheos lib. 1. cap. 2. [p] Ephes. iii. 17, 18.

God gives men over to "strong delusions, to believe lies," is, because they did not "receive the love of the truth, that they might be saved[q]."

This conviction then of sin, the Spirit worketh, First, by revealing the rule: Secondly, by opening the condition of the state of sin: Thirdly, by giving a heart experimentally and reflectively to understand all, or by shaping and framing the heart to the Word, and so mingling them both together.

The apostle saith, that "by the commandment sin revived." By the 'life of sin,' I understand the strength of it; and that is twofold: a strength to condemn, and a strength to operate, or work in a man obedience to itself:—a strength to hold a man fast, and carry him its own way. Sin is a body, and hath "earthly members[r]," which are very active and vigorous. The apostle speaketh of a "holding" property which it hath[s]; and this strength hath the sinews of all strength in it. It is a lord, and so it hath the strength of power to command; and it is a husband, and so it hath the strength of love, to persuade and prevail.

First, It is a lord and master; in which respect it hath these ties upon us: First, a covenant; there is a virtual bargain between lust and a sinner[t]. We make promise of serving, and obeying sin[u]; and that returneth unto us the wages of iniquity, and the pleasures of sin[x]. Secondly, love unto it, as unto a bountiful and beneficial lord. Sin exerciseth authority over us[y], and yet we account it our benefactor[z]. Thirdly, an easy service; the work of sin is natural; the instruments all ready at hand; the helpers and fellow-servants many, to teach, to encourage, to hasten and lead on in the broad way. Fourthly, in sin itself there is a great strength to enforce men to its service: First, it is edged with malice against the soul, armed with weapons to fight against it, and enmity is a great whetstone to valour. Secondly, it is attended with fleshly[a] wisdom, supported with stratagems and deceit, heartened and set on by the assistance

[q] Thes. ii. 10, 11. [r] Col. iii. 4. [s] Rom. vii. 6. [t] Isai. xxviii. 15. [u] John viii. 34. Rom. vi. 16. [x] 2 Pet. ii. 15. Heb. xi. 25. [y] Luke xxii. 25. [z] Hos. ii. 5. xii. 13. Job xx. 12, 13. [a] Pet. ii. 11.

of Satan and the world [t]. Thirdly, it hath a judicature and regiment in the heart; it governs by a law; it sends forth lusts and temptations like so many edicts into the soul: and when we object the law of God against the service that is required, then as that Persian King [u], who could not find out a law to warrant the particular which he would have done, found out another, "that he might do what he would;" so sin when it hath no reason to allege, yet it hath self-will, that is, all laws in one [x]. In one word, the strong man is furnished with a whole armour [y].

Secondly, Sin is a husband [z]; and so it hath the power of love, which, the wise man saith, "is as strong as death," that will have no denial when it comes. St. Paul [a] tells us, there is a constraining power in love. Who stronger than Sampson, and who weaker than a woman? yet by love she overcame him, whom all the Philistines were unable to deal with.—Now as between a man and a strumpet, so between lust and the heart, there are first certain cursed dalliances and treaties; by alluring temptations, the heart is drawn away from the sight of God and his law, and enticed; and then follows the accomplishment of uncleanness [b]. This, in the general, is that life of strength of sin here spoken of.

We are next to observe, that the ground of all this is the law: "The sting of death is sin, and the strength of sin is the law:" [c] from the law it is, that sin hath both strength to condemn, and to command us, or "have dominion over us [d]."

Now the law gives life or strength to sin three ways: First, by the curse and obligation of it, binding the soul with the guilt of sin unto the judgment of the great day. Every sinner hath the sentence passed upon him already, and in part executed: "he that believeth not, is condemned already, the wrath of God abideth on him [e]." All men come into the world with the wrath of God, like a talent of lead upon their soul; and it may all be poured out within one hour upon them: there is but a span between them and judgment. In which interim, First, the law [f] stops the mouth of a sinner;

[t] Ephes. iv. 22. Heb. iii. 13. [u] Herodotus. [x] Gen. xlix. 6. 2 Pet. ii. 10. Rom. vii. 23. [y] Luke xi. 22. [z] Rom. vii. 1. 5. [a] 2 Cor. v. 14. [b] Jam. i. 14. [c] 1 Cor. xv. 56. 1 Joh. iii. 4. [d] Rom. vi. 14. [e] John iii. 18. 36. [f] Rom. iii. 19.

shuts him in[g], and holds him fast[h], under the guilt of his sin. Secondly, it passeth[i] sentence upon his soul, sealing the assurance of condemnation and wrath to come. Thirdly, it beginneth even[k] to put that sentence in execution, with the spirit of bondage[l], and of fear[m]; shaking the conscience; wounding the spirit, and scorching the heart with the preapprehensions of Hell; making the soul see some portion of that tempest which hangeth over it, rising out of that sea of sin which is in his life and nature (as the[n] prophet's servant did the cloud), and so terrifying the soul with a certain fearful expectation of judgment[o]. Thus the law strengthens sin, by putting it into a condemning power.

Secondly, by the irritation of the law. "Sin took occasion," saith the apostle[p], "by the law, and so by the commandment became exceeding sinful." When lust finds itself universally restrained, meets with death and Hell at every turn, can have no subterfuge nor evasion from the rigour and inexorableness of the law; then, like a river that is stopped, it riseth and foams, and rebels against the law of the mind, and fetcheth in all its force and opposition, to rescue itself from that sword, which heweth it in pieces. And thus the law is said to strengthen sin, not 'per se,' out of the intention of the law, but by accident and 'antiperistasis,' exciting and provoking that strength which was in sin before, though undiscerned, and less operative. For as the presence of an enemy doth actuate and call forth that malice, which lay habitually in the heart before; so the purity of the law, presenting itself to concupiscence in every one of those fundamental obloquies, wherein it lay before undisturbed, and waylaying the lust of the heart, that it may have no passage, doth provoke that habitual fierceness and rebellion which was in it before, to lay about on all sides for its own safety.

Thirdly, by the conviction and manifestation of the law, laying open the wideness of sin to the conscience. Man naturally is full of pride and self-love, apt to think well of his spiritual estate upon presumptions and principles of his own; and though many profess to expect salvation from Christ only,

[g] Rom. xi. 32. Gal. iii. 23. [h] Rom. vii. 6. [i] Gal. iii. 10. 13. 2 Cor. iii. 7. Mark xvi. 16. 1 Cor. xiv. 25. [k] Hos. vi. 5. [l] Rom. viii. 15. [m] 2 Tim. i. 7. [n] 1 Kings xviii. 44. [o] Heb. x. 26. [p] Rom. vii. 8.

yet inasmuch as they will be in Christ no way but their own, that shews that still they rest in themselves for salvation. This is that deceit[q], and guile of spirit, which the Scripture mentions, which makes the way of "a fool right in his own eyes[r]." The philosopher[s] tells us of a sea, wherein by the hollowness of the earth under it, or some whirling and attractive property that sucks the vessel into it, ships use to be cast away in the midst of a calm; even so many men's souls do gently perish in the midst of their own securities and presumptions. As the fish polypus changeth himself into the colour of the rock, and then devours those that come thither for shelter; so do men shape their mispersuasions into a form of Christ and faith in him, and destroy themselves. How many men rest in Pharisaical generalities, plod on in their own civilities, moralities, external justice, and unblamableness, account any thing indiscretion and unnecessary strictness that exceeds their own model; every man in Hell, that is worse than themselves ("I am not as this publican"), and others that are better, but in a fool's paradise! and all this out of ignorance of the law. This here was the apostle's case; when "he lived after the strictest sect of the Pharisees," 'sin was dead,' he esteemed himself 'blameless:' but when 'the commandment came,' discovered its own spiritualness, and the carnalness of all his performances; removed his curtailed glosses and presumptuous prejudices; opened the inordinateness of natural concupiscence; shewed how the least atom doth spot the soul, the smallest omission qualify for Hell; made the conscience see those infinite sparkles and swarms of lust that rise out of the heart; and that God is all eye to see, and all fire to consume every unclean thing; that the smallest sins that are, require the preciousest of Christ's blood to expiate and wash them out;—then he began to be convinced, that he was all this while under the hold of sin, that his conscience was yet under the paw of the lion. As the serpent that was dead in snow, was revived at the fire; so sin that seems dead, when it lies hid under the ignorances and mispersuasions of a secure heart, when either the word of God (which the prophet calls 'fire'), or the last judgment shall

[q] Jer. xvii. [r] Psal. xxxii. [s] *Arist.* Problem. sect. 23. qu. 5. *Tertul.* de Anima, cap. 52.

open it unto the conscience, it will undoubtedly revive again, and make a man find himself in the mouth of death. Thus we see, that unto the law belongs the conviction of sin, and that in the whole compass of evil that is in it.

Three hateful evils are in sin: aberration from God's image; obnoxiousness to his wrath; and rejection from his presence: stain, guilt, and misery, which is the product or issue of the former. Now as we say, 'Rectum est sui judex et obliqui,' the law is such a rule, as can measure and set forth all this evil; it is holy, just, and good [t]. Holy, fit to conform us to the image of God; just, fit to arm us against the wrath of God; and good, fit to present us unto the presence and fruition of God. According unto this blessed and complete pattern was man created; an universal rectitude in his nature, all parts in tune, all members in joint; light and beauty in his mind, conformity in his will, subordination and subjection in his appetites, serviceableness in his body, peace and happiness in his whole being. But man [u], being exactly sensible of the excellency of his estate, gave an easy ear to the first temptation, which laid before him a hope and project of improving it: and so believing Satan's lie, and embracing a shadow, he fell from the substance which before he had, and contracted the hellish and horrid image of that tempter which had thus deceived him.

Having thus considered, in the general, how the law may be said to quicken or revive sin, by the obligation, irritation, and conviction of it; we will, in the next place, look into the life of those particular species or ranks of sin, which the Spirit in the commandment doth convince men of. Wherein I shall insist at large only upon that sin which is the subject of this whole chapter, and (if not solely, yet) principally aimed at by the apostle in my text, namely, those evils which lie folded up in our original concupiscence.

Here then, first, the Spirit by the law intituleth us to Adam's sin, as a derivation [x] from the root to the branches; as poison is carried from the fountain to the cistern; as the children of traitors have their blood tainted with their fathers' treason, and the children of bond-slaves are under their parents' con-

[t] Rom. vii. 12. [u] Vide *Georg. Zeeman.* controvers. de Imagine Dei, c. 4. Artic. 48. [x] John iii. 5, 6. Rom. xi. 5, 16, 17, 18. 1 Cor. xv. 47, 48, 49.

dition. We were all one in Adam, and with him [y]; in him legally, in regard of the [z] stipulation and covenant between God and him; we were in him parties in that covenant, had interest in the mercy, and were liable to the curse which belonged to the breach of that covenant: and in him naturally, and therefore unavoidably subject to all that bondage and burden which the human nature contracted in his fall. And though there be risen up a [a] sect of men, who deny the sin of Adam to be our sin, or any way so by God accounted, and to us imputed; yet certain it is, that before that arch-heretick Pelagius and his disciple Cœlestius did vex the churches, never any man denied the guilt of Adam's sin (and guilt is inseparable from the sin itself, being a proper passion of it) to belong to all his posterity. This then is the first charge of the Spirit upon us, participation with Adam in his sin. And inasmuch as that commandment unto Adam was the [b] primitive law, so justly required, [c] so easily observed, therefore exceeding great must needs be the transgression of it. Pride, ambition, rebellion, infidelity, ingratitude, idolatry, concupiscence, theft, apostasy, unnatural affection, violation of covenant, and an universal renunciation of God's mercy promised; these, and the like, were those woful ingredients which compounded that sin; in the committing whereof, we all are sharers, because Adam's person was the fountain of ours, and Adam's [d] will the representative of ours.

The second charge is touching universal corruption; which hath in it two great evils. First, a general defect of all righteousness and holiness, in which we were at first created; and Secondly, an inherent [e] deordination, pravity, evil dis-

[y] Omnes in Adamo peccaverunt, quia omnes unus ille fuerunt; *Aug.* Traxit reatum homo, quia unus erat cum illo, à quo traxit; *Aug.* ep. 23. *Prosper.* contr. Col. c. 18. Genus humanum in parente primo, velut in radice, putruit; *Greg.* [z] Ἡμῶν χειρόγραφον πατρῶν, ὃ ἐγγράφει ὁ Ἀδάμ. *Chrysost.* apud Aug. Vid. *Gerard. Voss.* Histor. Pelag. l. 2. part 1 & 2. [a] *Ostorodius Instit.* vid. *Jacob. Portum*, cap. 27. *Remon. exam. censur.* cap. 7. sect. 4. Quis, ante prodigiosum Cœlestium, reatu prævaricationis Adam omne genus humanum negavit adstrictum? *Vincent. Lirinens.* advers. hæres. c. 34. [b] Primordialis Lex et Matrix præceptorum Dei. *Tert.* contra Judæos, c. 2. [c] Possibile ac facile præceptum. *Aug.* cont. *Jul.* l. 3. c. 18. *Aug.* Enchirid. cap. 45. [d] *Aug.* Retract. l. 1. cap. 13. *Aquin.* Andrad. Orthodox. explic. l. 3. [e] Vitiositas, inobedientia, vivacitas, libido, morbidus affectus. *Aug.* de per. Inst. c. 4. de Civ. Dei, l. 14. c. 15. con. Jul. l. 4. c. 13. de nup. et concupis. l. 2. c. 13. Retract. l. 2. c. 15. Σαρκὸς ἐσμεν, καὶ οὐδὲν ἐν ἡμῖν ἀγαθὸν ἐνοικεῖ. *Just. Mart.* Ecclesia Anglic. Art. 9.

position, disease, propension to all mischief, antipathy and aversion from all good, which the Scripture calls the [f] 'flesh,' the [g] 'wisdom of the flesh,' the [h] 'body of sin,' [i] earthly members,' the [k] law of the members, the [l] 'works of the Devil,' the [m] 'lusts of the Devil,' the [n] 'Hell that sets the whole course of nature on fire.' And this is an evil, of the thorough malignity whereof no man can be so sensible and distinctly convinced, as in the evidence of that conviction to cry out against it with such strange, strong, and bitter complaint [o] as St. Paul doth, — till his [p] understanding be, by Christ, opened to conceive the [q] spiritualness, [r] penetration, and [s] compass of that holy law, which measureth the [t] very bottom of every action, and condemneth as well the [u] originals as the acts of sin. And hence it is, that [x] many men plead for this sin, as only an evil of nature rather troublesome than sinful. That concupiscence was not contracted by nature 'de novo' in the fall; but that it is annexed to nature by the law of creation, that it belongeth to the constitution and condition of a sensitive creature; and that the bridle of original and supernatural righteousness being removed, the rebellion of the fleshly against the spiritual, that is, as these men most ignorantly affirm, of the sensual against the reasonable part which was by that before suspended, did discover itself. It will not be therefore amiss to open unto you what it is to be in the state of original sin; and what evils they are which the commandment doth so discover in that sin, as thereby to make a man feel the burden of his own nature, smell the sink and stench of his own bosom, and so (as the prophet speaks) 'abhor himself,' and never open his mouth any more, either proudly to justify himself, or foolishly to charge God; but to admire and

[f] John iii. 6. [g] Rom. viii. 6. James iii. 15. 7. [h] Rom. vi. 6. Eph. iv. 22. [i] Col. iii. 5. [k] Rom. vii. 23. [l] 1 Joh. iii. 8. [m] 1 Joh. viii. 44. [n] Jam. iii. 6. [o] Rom. vii. 24. 2 Cor. xii. 8. [p] Luke xxiv. 25. [q] Rom. vii. 14. Joh. iv. 24. [r] Heb. iv. 12. [s] Psal. cxix. 66. [t] Luke x. 27. [u] Lex etiam origines delictorum, i. e. concupiscentias et voluntates, non minus quam facta condemnat; *Tert.* de pudic. cap. 6. [x] *Piggius* controv. 1. *Soto* de natura et gratia, lib. i. cap. 3, *Andrad.* orthodox. explic. lib. iii. p. 217. *Perer.* in Gen. lib. v. de stat. Innocent. disp. de excel. 4. q. 4. num. 164. *Bel.* de gratia primi hominis, cap. v. *Corvin.* contr. Molin. cap. viii. sect. 1. Quam sententiam hoc fundamento rejecit Stapletonus, ne Deus author peccati statuatur; de justific. lib. ii. cap. 7; et *Joh. Driedo* Hæreticam esse dicit; de gratia et lib. arbitr.

adore that mercy, which is pleased to save,—and that power which is able to cure, so leprous and unclean a thing.

First, Consider the universality of this sin, and that manifold. Universality of times; from Adam to Moses, even when the law of creation was much defaced; and they that sinned, did not sin after the similitude of Adam, against the clear revelation of God's pure and holy will. For that I take to be the meaning of the apostle in these words,[y] "Until the law, sin was in the world; but sin is not imputed, where there is no law." Though the law seemed quite extinct between Adam and Moses in the wicked of the world, and with it sin, because sin hath no strength where there is no law; though men had not any such legible characters of God's will in their nature, as Adam had at first, and therefore did not sin after the similitude of his prevarication; yet "even from Adam to Moses did sin reign over all them," even the sin of Adam, and that lust which that sin contracted. And if sin reigned from Adam to Moses, in that time of[z] ignorance, when the 'law of not lusting' was quite extinct out of the minds of men; much more from Moses after: for the law entered by Moses, that sin might abound; that is, that the concupiscence which reigned without conviction before during the ignorance of the original implanted law, might, by the new edition and publication of that law, be known to be 'sinful[a],' and thereby become more exceeding sinful to those who should be thus convinced of it, that so the exceeding sinfulness of sin might serve both the sooner to compel men to come to Christ, and the grace of Christ might thereby appear to be more exceeding gracious. For the law was revived, and promulgated anew, merely with relation to Christ and the gospel; and therefore the apostle[b] saith, "It was added and ordained by angels in the hand of a mediator;" or by the ministry[c] of the mediator. Where there are three reasons to shew God's evangelical purpose in the publication of the law anew. First, it was not published alone, but as an additament, with relation to

[y] Rom. v. 13, 14. 20, 21. Rom. ii. 12. 14. [z] Rom. vii. 7. [a] Rom. vii. 13. [b] Gal. iii. 19. [c] Phrasis ביד notat ministerium legati. *Tarnov.* exercit. bibl. pag. 83. edit. 2.

the evangelical promise, which was before made. Secondly, the service of angels or messengers; which shews, that, in the law, God did send from Heaven anew to instruct men, and therein to take care of them, and prepare them for salvation; for 'angels minister' for this purpose [d], 'that men might be heirs of salvation.' Thirdly, the ministry of a mediator, namely Moses [e], who was mediator in the law, with reference whereunto Christ [f] is called 'mediator of a better covenant,' and was faithful as Moses. Now where there is a mediator appointed, therein God declares his purpose to enter anew into a treaty with men, and to bring them to terms of agreement and reconciliation with him. Men were rebels against God, held under the sentence of death and vengeance; they are in darkness, know not whither they go; are well pleased with their own estate; give no heed to any that would call them out. For this reason, because God is willing to pull men out of the fire, he sends first Moses armed with thunder and brightness, which cannot be endured (for the shining [g] of Moses' face, which the people could not abide, denotes the exceeding purity and brightness of the law, which no sinner is able with peace to look on), and he shews them whither they are hastening, namely, to eternal death [h]; and like the angel that met Balaam in a narrow room, shuts them in, that either they must turn back again, or else be destroyed: and in this fright and anguish, Christ, the 'mediator of a better covenant,' presents himself as a sanctuary and refuge from the condemnation of the law.

Secondly, There is universality of men; and, in men, universality of parts: all men, and every part of man, shut up under the guilt and power of this sin. Both these the apostle [i] proves at large; "Jews, Gentiles, all under sin, none righteous, no not one, all gone out of the way, altogether become unprofitable, none that doeth good, no not one: every mouth must be stopped, all the world must be guilty before God; all have sinned and come short, or are destitute

[d] Heb. i. 14. [e] Deut. v. 5. [f] Heb. viii. 6. [g] Exod. xxxiv. 30. 2 Cor. iii. 7. [h] Deut. v. 25. Heb. ii. 15. Rom. viii. 15. Heb. xii. 18. 20. [i] Rom. iii. 9. 19. 23.

of his glory." God hath concluded [k] all in unbelief; the Scripture hath shut up [l] all under sin; this shews the universality of persons. The apostle adds: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness; their feet swift to shed blood; destruction and unhappiness are in their ways, and the way of peace they have not known; there is no fear of God before their eyes:" these particulars are enough to make up an induction, and so to infer an universality of parts. Every purpose, [m] desire, imagination, incomplete and inchoate notion, every figment, so the word properly signifies, (with reference whereunto the apostle, as I conceive, calls sin 'the creature of the heart;' and our Saviour, 'the issue of the heart,') "is evil, only evil, continually evil." Original sin is an entire body, an 'old man;' which word noteth not the impotency or defects, but the maturity, wisdom, cunning, covetousness, full growth of that sin in us: and in this man, every member is earthly, sensual, and devilish. As there is chaff about every corn in a field, saltness in every drop of the sea, bitterness in every branch of wormwood; so is there sin in every faculty of man. First, look into the mind; you shall find it full of vanity [n], wasting and wearying itself in childish, impertinent, unprofitable notions; 'full of ignorance and darkness;' no man knoweth, nay no man hath so much knowledge, as to 'enquire or seek after God' in that way where he will be found. Nay more, when God breaks in upon the mind, by some notable testimony from his creatures, judgments, or providence,—yet they like it not, they hold it down, they reduce themselves back again to foolish hearts, to reprobate and undiscerning minds, as naturally as hot water returns to its former coldness. Full of curiosity, rash, unprofitable enquiries, foolish and unlearned questions, profane babblings, strife of words, perverse disputes, all the fruits of corrupt and rotten minds.

[k] Rom. xi. 32. [l] Gal. iii. 22. Gen. vi. 5. 8. 21. Amama. Antibarbar. biblic. lib. ii. p. 395. Heb. iv. 13. Mark vii. 21. Col. ii. 11. iii. 5. 9.

[m] Licet facultates non fuerunt per lapsum abolitæ, determinatio tamen earum ad objecta spiritualia fuit protenus extincta. *Zeem.* de imag. Dei, cap. 7.

[n] Ephes. iv. 17. Rom. i. 28. Rom. ii. 11. ἐπισκοτοῦσιν αἱ διάθεσαι πρὸς τὸ μὴ δύνασθαί σε ὁρᾷν τὸν Θεόν. *Theoph.* ad Autol. lib. i.

Full of pride and contradiction against the truth, 'oppositions of science,' that is, setting up of philosophy and vain deceits, imaginations, thoughts, fleshly reasonings against the spirit and truth which is in Jesus. Full of domestical principles, fleshly wisdom, human inventions, contrivances, superinducements upon the precious foundation, of rules and methods of its own to serve God, and come to happiness. Full of inconstancy and roving swarms of empty and foolish thoughts, slipperiness, and unstableness in all good motions [o].

Secondly, Look into the conscience, you shall find it full of insensibleness. The apostle saith of the Gentiles, that they were [p] 'past feeling;' and of the apostates in the latter times, that they 'had their consciences seared with a hot iron [q].' Which things, though they be spoken of an habitual and acquired hardness, which grows upon men by a custom of sin; yet we are to note, that it is originally in the conscience at first, and doth not so much come into it, as grow out of it. As that branch, which, at first shooting out, is flexible and tender, grows at last, even by its own disposition, into a hard and stubborn bough; as those parts of the nail next the flesh, which are at first softer than the rest, yet do, of themselves, grow to that hardness which is in the rest; so the consciences of children have the seeds of that insensibility in them, which makes them at last deaf to every charm, and secure against all the thunder that is threatened against them: full of impurity [r] and disobedience, dead [s], rotten, unsavoury works: full of false and absurd excusations, and accusations, fearing, where there is no cause of fear; and acquitting, where there is great cause of fear, as St. Paul here did.

Look into the [t] heart, and you shall find a very hell of uncleanness, full of deep and unsearchable deceit and wickedness, full of hardness: no sins, no judgments, no mercies, no allurements, no hopes, no fears, no promises, no instructions able to startle, to awaken, to melt, or shape it to a

[o] Rom. i. 18, 21, 22, 28. 1 Tim. vi. 4, 5. 2 Tim. ii. 16, 23. 1 Tim. vi. 20. 2 Cor. x. 5. Eph. iv. 21. Rom. viii. 7. 1 Cor. i. 23. 1 Cor. iii. 12, 19. Col. ii. 23. James i. 8. [p] Ephes. iv. 19. [q] 1 Tim. iv. 2. [r] Tit. i. 15. [s] Heb. ix. 14. [t] Jer. xvii. 9. Jer. viii. 5. Rom. ii. 4. Isai. lvii. 11. Neh. ix. 15, 16, 28, 30. Prov. xxii. 15. 1 Cor. iii. 19. Jer. viii. 9. Rom. i. 21. Eccles. ix. 3. Heb. iii. 12. Psal. cvi. 24. Psal. lxxviii. 18, 19, 20, 22. Matth. xv. 19. Heb. iv. 12. Jam. iii. 6.

better image, without the immediate omnipotency of that God, which melts the mountains, and turns stones into sons of Abraham. Full of impenitency, not led by the very patience and long-suffering of God, not allured by the invitations and entreaties of God to return to him, not persuaded by the fruitlessness and emptiness of all sinful lusts to forsake them. Full of folly, it is bound up, riveted fast into the heart of a child, and therefrom childish folly grows up to wise and sober folly, (as I may so speak) till the heart be changed into a cell of darkness. Full of madness and rage. Madness is in the hearts of men while they live, all the creatures in the world are not able to cure it. Full of infidelity. A heart that departs from God, undervalues his precious promises, and mistrusts his power. In one word, full of pollution and uncleanness; that forge, where all sins are framed in secret intents, desires, purposes, lusts, and from whence it springs forth into the life; the flames of it breaking out into the tongue, and into every other member, in adulteries, murders, thefts, blasphemies, and every wicked word and work.

Look into the will, and you shall find it, First, full of [u] disability unto any good; it cannot hearken, nor be subject unto the law of God. But there may be weakness, where yet there is a good will and affection: not so here. It is, Secondly, [x] full of loathing and aversation; it cannot endure to hear or see any thing that is good; casts it behind the back, and turns away the shoulder from it. But there may be a particular nausea, or loathing of a thing, out of some distemper, and not out of antipathy: a man may loathe the sight of that in a disease, which at another time he loves. But the will doth not sometimes loathe, and sometimes love. But, Thirdly, It is full of enmity against that which is good; it looks upon it as a base thing, and so it [y] scorns it; and it looks on it as an adverse thing, and so it sets up resolutions to [z] withstand it; and it looks upon it as an unprofitable thing, and so [a] slights and neglects it. But enmity is seldom

[u] Jer. vi. 10. Rom. viii. 7. Jer. ii. 27. Neh. ix. 29. [x] Mal. i. 13. Zech. vii. 11. Libertas arbitrii periit quantum ad justitiam, non quantum ad naturam aut peccatum. Vid. *Aug.* contr. 2. Ep. Pelag. lib. i. c. 2. et l. ii. c. 5. et Ench. c. 30, 31. [y] Psal. cvi. 24. Luke xvi. 14. Exod. v. 2. [z] Matt. xxiii. 37. Acts vii. 39, 51. Acts xiii 46. Luke vii. 30. Luke xix. 44. [a] Mal. iii. 14.

so rooted, but that it may be overcome, and a reconciliation wrought: not so here; the fleshly will may be crucified, it will never be reconciled. For, Fourthly, it is full of obstinacy, and [b] contrariety, which is a twisted enmity (as I may so speak) which cannot be broken. One contrary may expel another, but it can never reconcile it. The flesh will never give over the combat, nor forbear its own contumacy and resolutions to persist in evil.

Look into the memory, and you shall find it very unfaithful to retain good, very tenacious to hold any evil. It is like a [c] leaking vessel, lets out all that is pure, and retains nothing but mud and dregs. The Lord made great promises to the people of Israel, to bring them into the holy land; began to fulfil them in wonders, in terrible wonders; in mercies, in multitudes of mercies (and nothing so fit to make impressions on the memory as promises, miracles, and multiplied deliverances); and yet, as if they meant to contend with God, which should be the greatest, the wonder of his goodness, or the wonder of their unthankfulness, all this was not long a wearing out; for it is said, 'They did [d] soon forget it all.' Look into the whole man, and you shall find him full of perturbation and disorder. A man cannot trust any member he hath alone, without Job's [e] covenant, without David's bridle [f] to keep it in. If thou hast occasion to use thine eye, take heed unto it; it is full of the seeds of adultery, pride, envy, wrath, covetousness; there are lusts of the eye [g]. If to use thy tongue, trust it not alone, set a door before thy lips: there is a hell within thee, that can set it all on fire [h], that can fill it with rotten and stinking communication: there is blasphemy, persecution, theft, murder, adultery, curses, revilings, clamours, bitterness, crimson and hellish, fiery and brimstone abominations in that little member, able to set the whole frame of Nature on fire about the ears of ungodly men. If to use thy hands or feet, look unto them; there are seeds of more sins, theft, bribery, murder, adultery, (what not?) than there are joints or sinews in those members. If to use thine ear, be slow to hear, take heed

[b] Gal. v. 17. Jer. ii. 25. Isa. xxx. 15, 16. Jer. vi. 17. and vii. 27. Jer. xliv. 16, 17. [c] Heb. ii. 1. Neh. ix. 17. [d] Psal. cvi. 7, 13, 21. [e] Job xxxi. 1. [f] Psal. xxxix. 1. [g] Matth. xx. 15. 2 Pet. ii. 14. 1 Joh. ii, 16. [h] Jam. iii, 6.

how you hear; it is easily open to vanity, lies, slanders, calumniations, false doctrines, trashy and empty doctrines. Thus all over we find a 'body of sin:' and, which is yet more strange, this sinfulness cleaves not to our members only, but runs over with a prodigious exuberancy into our very excrements and adjacents; Absalom proud of his hair; Jezebel proud of her paint; Herod proud of his robes: and though the Word be a sword and a fire, yet it cannot cut off, nor melt away any of this pride, till Absalom's hair become his halter, till Jezebel's paint be washed off with her own blood, and vermin make the robes of Herod baser than a menstruous cloth, or a beggar's rags. Thus we see how universal a corruption original sin is; therefore in Scripture the whole man is called 'flesh,'[i] because in carnal works we work 'secundum hominem;' when we are carnal, we walk as men. As our Saviour[k] saith of the Devil, when he speaks a lie, he speaketh 'de suo,' of his own, according to his own nature; so when men walk after the flesh, they work of their own, they walk according to themselves. For, "of ourselves we can do nothing," as the apostle[l] speaks, but only sin; when we do any good, it is 'by the grace of God;'[m] but lusts, which are the fountain of evil, are all our own. God gave the Heathen over to the lusts of their own hearts[n]: every man is tempted, when he is drawn away of his own lust[o] and enticed. So then, we are all over flesh; the mind is a fleshly mind[p], the will a fleshly will, the affections[q] and lusts all fleshly: so that, as the apostle saith of the body, 'many members, but one body;' so we of original sin, many lusts, but one body: therefore the apostle calleth it, κατ' ἐξοχήν, in the singular number,[r] *sin*. Upon which, excellent is the observation of the author of the book 'De duplici Martyrio,' among St. Cyprian's works, "Plus est tollere peccatum quam peccata:" it is more difficult to root out this sinning sin, than to overcome many actual.

Secondly, Consider the closeness and adherency of this sin. It cleaves as fast to our nature, as blackness to the skin of an Æthiopian, that cannot possibly be washed off.

[i] 1 Cor. iii. 3. [k] Joh. viii. 44. [l] 2 Cor. iii. 5. [m] 1 Cor. xv. 10. [n] Rom. i. 24. [o] Jam. i. 14. [p] Col. ii. 18. [q] Ephes. ii. 3. Gal. v. 24. *Beza in Joh.* i. 29. [r] Rom. vii. 17. Vid. *Schulten.* Exercit. Evan. lib. 1. page 87.

As fast as ivy to a wall (it is the similitude of Epiphanius[s]): though a man may lop and shorten the branches, yet the roots are so fastened to the joints and entrails of the wall, that till the stones be pulled all asunder, it will not be quite rooted out. As that house wherein there was a 'fretting and spreading leprosy[t],' though it might be scraped round about, and much rubbish and corrupt materials removed; yet the leprosy did not cease, till the house, with the stones and timber and mortar of it, was broken down; so, original concupiscence cleaveth so close to our nature, that though we may be much repaired, yet corruption will not leave us, till our house be dissolved. As long as corn is in the field, it will have refuse and chaff about it; as long as water remains in the sea, it will retain its saltness, till it be defecated and cleansed in its passage into the land: and so is it with the church while it is in the world, it will have the body of sin about it, it will be beset with this sin. In the apostle it is, for this reason, called *ἀπερίστατος ἁμαρτία*, an 'encompassing sin'[u]; a sin that will not be cast off, that doth easily occupate and possess all our members and faculties. A man may as easily shake off the skin from his back, or pour out his bowels out of his body, as rid himself of this evil inhabitant: it is an evil that is ever present with us, and dwelling[x] in us.

But it may be objected, Doth not the apostle[y] say, that by being 'baptized into Christ, or planted into the likeness of his death,' our old man is crucified, the body of sin is destroyed, we are freed from sin, as a woman is from a dead husband, we have put off the body of the sins of the flesh, by the circumcision made without hands, that is, by baptism and the Spirit? Doth not the apostle St. John say[z], "He that is born of God," that is, he that is regenerate by Water and the Spirit, "sinneth not," neither can sin? To this I answer in the general with the same apostle[a], "If we say we have no sin, we deceive ourselves, and there is no truth in us." More particularly, we must distinguish both of death and of sin. There is a two-

[s] *Epiph.* Hæres. l. 2. Hæres. 64. [t] Lev. xiv. 41, 45. [u] Heb. xii. 1. Vid. *Glass.* Philolog. Sacra Lib. 1. Tract. 2. pag. 168. [x] Rom. vii. 20, 23. [y] Rom. vi. 3, 8, 11. & vii. 3, 4. Col. ii. 11. *Glass.* Philolog. Sacra Lib. 2. page 425. [z] 1 Joh. iii. 9. Joh. iii. 5. [a] 1 Joh. i. 8.

fold death; an actual or natural death, when the essential parts of a living creature are taken asunder, and the whole dissolved: and a virtual or legal death, when, though the party be naturally alive, yet he is dead in law. And that notes two things; First, a designation unto a certain death at hand, and ready to be executed. Secondly, a disability unto many purposes which lay before in the man's power: as a man condemned, though he have his life out of indulgence for a short space, yet he is then set apart, and appointed for death, and in the very sentence disabled to order or dispose of any thing which was then his own. When a woman is divorced for adultery from her husband, though she be alive naturally,—yet legally and to the purpose of marriage she is dead to her husband, so that though she should live in the same house, yet she should have nothing to do with his bed or body. And thus the apostle speaketh of sinful widows, "that they are dead, while they live[b]."

In sin likewise we may consider the guilt of it, whereby it makes us accursed; and the dominion of it, wherewith it bringeth us into bondage: in these two principally consists the life and strength of sin, which it hath from the law. Now by being 'baptized into Christ, we are delivered from the law.'[c] First, from the covenant of the law; Christ hath put an utter period to the law, 'quoad officium justificandi;' 'He is the end[d] of the law for righteousness.' We are righteous now by grace and donation, not by nature or operation: by the righteousness of God,[e] not that whereby God is righteous, but that which God[f] is pleased to give us; and stands in opposition to a man's own righteousness, which is by working.

Secondly, from the rigour of the law,[g] which requires perfect and perpetual obedience.[h] Though the gospel command holiness,[i] and promise it,[k] and work it in us;[l] yet when the conscience is summoned before God to be justified or condemned, to resolve upon what it will stand to for its last trial, there is so much mixture of sin, that it dares trust none but Christ's own adequate performance of the law:

[b] 1 Tim. v. 6. [c] Rom. vi. 14. Gal. iii. 25. [d] Rom. x. 4. [e] Rom. iii. 20, 21. Phil. iii. 9. [f] Ephes. ii. 8. 10. [g] Planè dicimus decessisse legem quoad onera, non quoad justitiam. *Tert.* [h] Gal. iii. 10. [i] Mat. v. 8. [k] Luke i. 4. [l] Tit. ii. 10, 11.

this is all the salvation,[m] the main charter and privilege of the church. We are not therefore rigorously bound either to a full habitual holiness in our persons, which is supplied by the merit of Christ; nor to a thorough actual obedience in our services, which are covered with the intercession of Christ. We are, at the best, full of weakness; many remnants of the old Adam hang about us. This is all the comfort of a man in Christ, that his desires[n] are accepted;—God regards the sincerity of his heart, and will spare his failings, even as a man spareth his son that desires to please him, but comes short in his endeavours;—that he will not look upon the iniquity of his holy things, but when he falls, will pity him, and take[o] him up, and heal him, and teach him to go. Thus we are delivered from the rigour of the law; which yet is thus to be understood,—that though we be still bound to all the law, as much as ever, under peril of sin (for so much as the best come short of fulfilling all the law, so much they sin); yet not under pain of death, which is the rigour of the law. And therefore,

Thirdly, We are delivered from the curse of the law, from the vengeance and wrath of God against sin: Christ was made a curse for us.[p]

Lastly, From the irritation of the law, and all compulsory and slavish obedience. We have by Christ all the principles and grounds of true obedience put into us. First, knowledge of God's will, the spirit of revelation, wisdom and spiritual understanding.[q] Secondly, will[r] to embrace and love what we know. Thirdly, strength[s] in some measure to perform. And by these means the saints serve God without fear,[t] with delight,[u] willingness,[x] love,[y] liberty,[z] power:[a] the law is to them a new law[b]; a law of liberty[c]; a light yoke[d]; the commandments of God are not grievous[e] to them.

Being thus dead to the law, we are truly dead to sin likewise, and sin to us, but not universally; dead in regard of its strength, but not in regard of its being. To apply then the premises: sin is dead naturally, 'quoad reatum,' in regard of the guilt of it; that is, that actual guilt of sin,

[m] 2 Sam. xxiii. 5. [n] 2 Cor. viii. 12. Mal. iii. 17. [o] Hos. xi. 3. & xiv. 5. [p] Gal. iii. 13. Isa. liii. 4. [q] Col. i. 9. [r] Phil. ii. 13. [s] Phil. iv. 13. [t] Luke i. 74. [u] Rom. vii. 22. [x] Psal. cx. 3. [y] Rom. v. 5. [z] 2 Cor. iii. 17. [a] 2 Tim. i. 7. [b] Joh. xiii. 34. [c] Jam. i. 25. [d] Matth. xi. 30. [e] 1 Joh. v. 3.

whereby every man is born a child of wrath, and made ob noxious to vengeance, is done quite away in our justifica tion, and the obligations cancelled.[f]

Secondly, Sin is dead legally, 'quoad regnum,' in regard of the dominion and government of it, in regard of the vigorous operation which is in it. First, sin is condemned [g], and therein destinated and designed to death; it shall fully be rooted out. Secondly, in the mean time, it is disabled from a plenary rule over the conscience; though the Christian be molested and pestered with it, yet he doth not henceforth serve it, nor become its instrument, to be subject in every motion thereof, as the weapon is to the hand that holds it; but Christ and his love bear the sway, and hold the stern in the heart.[h]

Thirdly, The sentence of the law against sin is already in execution. But we are to note, that sin, though condemned to die, yet (such is the severity of God against it) it is adjudged to a lingering death, a death upon the cross; and, in the faithful, sin is already upon a cross, fainting, struggling, dying daily, yet so as that it retains some life[i] still: so long as we are here, sin will be as fast to our natures, as a nailed man is to the cross that bears him. Our thorn will be still in our flesh, our Canaanite in our side, our twins in our womb, our counter-lustings and counter-willings. Though we be like unto Christ, "per primitias spiritus," by the first fruits of the Spirit; yet we are unlike[k] him "per reliquias vetustatis," by the remainders of our flesh. Not to sin is here only our law; but in Heaven, it shall be our reward. All our perfection here is imperfect. Sin hath its death-blow given it; but yet, like fierce and implacable beasts, it never lets go, it holds till the last breath; "Animamque in vulnere ponit;" never ceaseth to infest us, till it cease to be in us. Who can say, I have made my heart clean? "Cleanse thou me (saith holy David[l]) from my secret sins."—"Though I know nothing by myself, yet am I not thereby justified," saith the apostle;[m] and the reason is added, "He that judgeth

[f] Col. ii. 14. [g] Rom. viii. 3. [h] Rom. vi. 6. 1 Cor. v. 14, 15. 1 Pet. iv. 1, 2. [i] Ut sentiat se mori. *Suet.* [k] *Aug.* Confes. l. viii. cap. 5. De peccator. merit. et remiss. lib. ii. cap. 78, 28. Contra Julian. lib. vi. cap. 16. Contra duas ep. Pelag. l. iii. c. 3. *Hieron.* ep. 8, 9. *Fulgent.* ad Mon. lib. 1. [l] Psal. xix. 12. [m] 1 Cor. iv. 4.

me, is the Lord;" which St. John [n] further unfolds, "God is greater than our heart, and knoweth all things." Which places (though most dangerously perverted by some late innovators[o], which teach, that a man may be without secret sins, that he may make his heart clean from sin, and that St. Paul was so) do yet, in the experience of the holiest men that are or have been, evince this truth, that the lusts of the flesh will be, and work in us, so long as we carry our mortal bodies about us. And this God is pleased to suffer for these and like purposes: first, to convince and humble us in the experience of our own vileness, that we may be the more to the praise of the glory of his great grace. As once Theophilus,[p] bishop of Alexandria, dealt with the Egyptian idols, after the embracement of Christianity: most he destroyed; only one of their apes and images he kept entire, not as a monument of idolatry, but as a spectacle of sin and misery [q]; that, in the sight thereof, the people might after learn to abhor [r] themselves, that had lived in such abominable idolatries. Secondly, to drive [s] us still unto him, to cast us always upon the hold and use of our faith, that our prayers may still find something to ask, which he may give; and our repentance something to confess, which he may forgive. Thirdly, to proportion his mercy to his justice: for as the wicked are not presently fully destroyed, "have not sentence speedily [t] executed" against them, but are "reserved unto their day," [u] that they may be "destroyed together," as the Psalmist speaks,[x]—even so the righteous are not here fully saved, but are reserved unto the great day of redemption, when they also shall be saved together, as the apostle intimates, 1 Thess. iv. 17. Fourthly, to work in us a greater hatred of sin, and longing after glory: therefore we have yet but the first fruits of the Spirit, that we should "groan and wait for the adoption and redemption [y]:" therefore are we burthened in our earthly tabernacle, that we should "the more earnestly groan to be clothed upon with our house which is from heaven." [z] Fifthly, to magnify the power of his grace in the weakest of his members, which

[n] 1 Joh. iii. 20. [o] Exam. Censur. c. xi. sect. 6. fol. 132, 133. [p] Vid. *Aug.* de Nat. et Grat. cap. 27. *Socrat.* Eccles. Hist. l. 5. c. 16. [q] 2 Cor. xii. 7. [r] Ezek. xxxvi. 31. [s] *Aug.* de spir. et lit. cap. ult. [t] Eccles. viii. 11. [u] Job xxi. 30. [x] Psal. xxxvii. 13. 38. [y] Rom. viii. 33. [z] 2 Cor. v. 2, 3, 4.

(notwithstanding that inhabiting traitor, which is ready to let in and entertain any temptation) shall yet make a poor sinful man stronger, in some respect, than Adam was himself, even able to overcome at last the powers of darkness, and to be sufficient against all Satan's buffets [a]. Lastly, to commend the greatness of his mercy and salvation, when we shall come to the full fruition of it, by comparing it with the review of that sinful estate, in which here we lived, when we were, at the best, without possibility of a total deliverance.

Thirdly, Consider the great contagion, and pestilential malignity which is in this sin, which doth not only cleave inseparably to our nature, but derives venom upon every action that comes from us. For though we do not say, that the good works of the regenerate are sins, and so hateful to God (as our adversaries [b] belie and misreport us),—for that were to reproach the Spirit and the grace of Christ, by which they are wrought,—yet this we affirm constantly, unto the best work that is done by the concurrence and contribution of our own faculties, such a viciousness doth adhere, such stubble of ours is super-induced, as that God may justly charge us for defiling the grace he gave,—and for the evil which we mix with them, may turn away his eyes from his own gifts in us. Sin in the faculty, is poison in the fountain, that sheds infection into every thing that proceeds from it. Ignorance and difficulty are two evil properties, which from the fountain do, in some measure, diffuse themselves upon all our works. Whensoever thou art going about any good, this evil will be present with thee, to derive a deadness, a damp, a dulness, an indisposedness upon all thy services, and iniquity upon thy holiest things, which thou standest in need of a priest to bear for thee, Exod. xxviii. 38, and to remove from thee. In the law [c], whatsoever an unclean person touched, was unclean, though it were holy flesh; to note the evil quality of sinful nature to stain and blemish every good work [d] we do. This is that, which, in thy prayers, deads thy zeal, fervency, humiliation, self-abhorrency, thy importunity, faith, and close attention. This, like an evil savour, mingleth with thy sacri-

[a] 1 Cor. xii. 9. [b] *Kellison's* Survey, l. 6. c. 5. *Becani* opusc. tom. 1. op. 6. *Bellarm.* de Justif. l. 4. c. 10. See D. *Reynold's* Conference with Hart, cap. 8. Divis. 4. page 525, 528. and D. *John White* in his Way to the Church. Digres. 37. *Calvin.* Instit. lib. 3. cap. 14. *Aug.* de pec. mer. et remiss. lib. 2. cap. 18.
[c] Numb. xix. 22. [d] Hag. ii. 14.

fice, casteth in impertinent thoughts, wrong ends; makes thee rest in the work done, and never enquire after the truth of thine own heart, or God's blessing and success to thy services. This is that, which, in reading and hearing the Word, throws in so much prejudice, blindness, inadvertency, security, infidelity, misapplication, misconstruction, wresting and shaping the Word to our own fancies. This is that, which, in thy meditation, makes thee roving and unsettled, driving to no point nor issue, running into no conclusion nor resolution of further obedience in faith and godliness. This is that, which, in thy converse with others, mingles so much frowardness, levity, unprofitableness to or from them. This is that, which, in thy calling, makes thee so unmindful of God and his service, aim at nothing but thine own emolument. Where is the man, who, in all the ways of his ordinary calling, labours to walk in obedience and fear of God, to carry always the affections of a servant, as considering that he is doing the Lord's work? that consecrates and sanctifies all his courses by prayer? that beggeth strength, presence, concurrence, supplies of spirit from God to lead him in the way wherein he ought to go, and to preserve him against those snares and temptations, which, in his calling, he is most exposed unto? that imploreth a blessing from Heaven on his hearers in their conversation, on his clients in their cause, on his patients in their cure, on himself in his studies, on the state in his services? that is careful to redeem all his precious time, and to make every hour of his life comfortable and beneficial to himself and others? Where is the man, whose particular calling doth not trench and encroach upon his general calling, the duties which he owes to God? that spares sufficient time to humble himself, to study God's will, to acquaint himself with the Lord, to keep a constant communion with his God? Nay, that doth not adventure to steal from God's own day, to speak his own words, to ripen or set forward his own or his friend's advantages? In all this, take notice of that naughty inmate in thy bosom: set thyself against it, as thou wouldest do against the stratagems of a most vigilant enemy, or of a perfidious friend, "qui inter amplexus strangulat;" that, like Dalilah, never comes alone, but with Philistines too; like Jael, never comes with milk and butter alone, but withal with a nail and a hammer, to fasten, not thy head

alone, but, which is worse, thy heart also, unto earthly things.

Fourthly, Consider the fruitfulness of it: it is both male and female, as I may so speak, within itself; both the tempter, and the seed, and the womb, and the midwife. Suppose it possible for a man to be separated from the sight and fellowship, from the contagions and allurements, of all other wicked men; kept out of the reach of Satan's suggestions and solicitations; nay, to converse in the midst of the most renowned saints that are; yet that man hath enough in himself, and would quickly discover it, to beget, to conceive, to bring forth, to multiply, to consummate actual[e] sins. The apostle St. James sets forth the progress of actual sin, "Every man is tempted, when he is drawn away and enticed of his own lust:" there lust is the father, the adulterer:—"And lust, when it hath conceived, bringeth forth sin[f];" there lust is the mother too: and there is no mention of any seed but the temptation of lust itself, the stirrings, and flatteries, and dalliances of the sinful heart with itself[g]. The same apostle compares it to Hell, which notes the insatiableness of the womb of sin, that doth enlarge its desires as the grave;—nay, to the "fire of Hell:" nothing so apt to multiply as fire, every thing ministers occasion of increase unto it; but then ordinary fire works out itself, and dies:—but lust, as it is like fire in multiplying, so it is like hell-fire in abiding; it is not preserved by a supply of outward materials to foment and cherish it, but it supports itself. It is like "a troubled sea, which casts up mire and dirt[h];" a fountain, out of which, every day, issue "adulteries, theft, murder, evil thoughts[i]," &c. It bringeth forth fruit, like summer-fruit. "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day?" saith the prophet[l]. Yet consider how suddenly this sin brings forth. When you see in your children of a span long, their sin shew itself, before their hair or their teeth, vanity, pride, frowardness, self-love, revenge, and the like,—then think upon your own infancy, and bewail Adam's image so soon in yourselves, and yours in your children. "I have seen," saith St. Austin[m], "a suck-

[e] Τὰ παθήματα τῶν ἁμαρτιῶν: Rom. vii. 5. [f] James iii. 6. [g] James i. 13, 14, 15. [h] Isaiah lvii. 20. [i] Mat. xv. 19. [l] Isa. lxvi. 8. [m] Vidi ego Zelantem parvulum: nondum loquebatur, et intuebatur pallidus amaro aspectu collactaneum suum. *Confess.* l. 1. c. 7.

ing infant, that was not able to articulate a word, look with a countenance even pale for envy, upon his fellow-suckling that shared with him in the same milk." Upon which consideration, the holy man breaks forth into this pious complaint; "Ubi, Domine, quando, Domine; where ever was the place, O Lord; when ever was the time, O Lord, that I have been an innocent creature?" Secondly, consider how continually it brings forth, even "every day," Gen. vi. 5; or all the day long, as fast as the sun begets swarms of vermin, or the fire sparkles. Thirdly, consider how desperately it breaketh forth: when thou seest a man wallow like a beast in his own vomit, dart out blasphemies against Heaven, revile the Gospel of salvation, tear the blessed name of God in pieces, with abhorred and hideous oaths; Cain murdering his brother; Judas betraying his master; Ananias lying to the Holy Ghost; Lucian mocking the Lord Jesus as a crucified impostor; Julian darting up his blood against Heaven in hatred of Christ; the scribes and pharisees blaspheming the Holy Spirit;—then reflect on thyself; and consider that this is thine own image, that thou hast the same root of bitterness in thyself, if the grace of God did not hinder and prevent thee. "As face answereth unto face in water," renders the same shape, colour, lineaments, proportion, "so the heart of man to man [n];" every man may, in other man's heart, see the complete image, deformities, uncleanness of his own. Suppose we two acorns, of most exact and geometrical equality in seminal virtue, planted in two several places of as exact and uniform a temper of earth: needs must they both grow into trees of equal strength and tallness, unless the benignity and influences of Heaven do come differently upon them. Our case is the same: we are all naturally cast into one mould; all equally partake the self-same degrees and proportions of original lusts; our hearts equally by nature fruitful in evil. If then we proceed not to the same compass and excess of riot with other men, we must not attribute it to ourselves, or any thing in our nature, as if we had made ourselves to differ; but only to the free and blessed influences of the grace of Christ and his Spirit, which bloweth where it listeth.

[n] Prov. xxvii. 19.

Lastly, Consider how unexpectedly it will break forth: "Is thy servant a dog, that he should do this great thing; to dash children in pieces, and rip up women with child?" It was the speech of Hazael [o] to Elisha the prophet. As if he should have said, "I must cease to be a man, I must put off all the principles of humanity, I must change natures with fierce and bloody creatures, that are not capable of pity,—before I can do such facts as these: "Is thy servant a dog?"—Yes; and worse than a dog: when pride, ambition, self-projections, the probabilities and promises, the engagement and exigences of a kingdom, shall enliven and rouse up that original inhumanity that is in a man, he will then be not a dog only, but a wolf and a lion. "I will not deny thee; I will die for thee; though all should be offended because of thee, yet will I never be offended:"—they were the words of a great disciple [p]. Alas! Peter, thou knowest not thine own heart; it is but like a quiet sea; when the wind, the temptation, shall blow, thou wilt quickly be troubled and find an alteration; thy tide will turn, and an ebb of thy zeal will follow. Who could have expected or feared adultery from such a man as David, after such communion with God? impatiency from such a man as Jeremiah, after such revelations from God? idolatry from such a man as Solomon, after so much wisdom from God? fretfulness and frowardness of spirit of such a man as Jonah, after such deliverances from God? fearfulness in such a man as Abraham, after so much protection from God? cursing from such a man as Job, after so much patience and experience from God?—Oh! in such examples learn thyself, and fear thyself. The disciples could say, "Master, is it I," that shall betray thee? Peter did not ask, 'Master, is it John?' nor John, 'Master, is it Thomas?' but every one, 'Is it I?' True indeed, I have a deceitful flesh, a revolting heart, a traitor in my bosom. It may as soon be I as another man. "If any one fall, restore him with the spirit of meekness," saith the apostle, [q] "considering thyself:" that is, "Do not rejoice against thy brother, nor insult over him; do not despise him in thine heart, nor exalt thyself: thou art of the same mould; thou hast the same principles with him: that God which hath forsaken him, may

[o] 2 Kings viii. 13. [p] Mat. xxvi. 33. 35. [q] Gal. vi. 1.

forsake thee; that temptation which hath overcome him, may happen unto thee; that enemy which hath sifted him, may winnow thee; and therefore in his fall learn compassion towards him, and jealousy to thyself; "Restore him, and consider thyself."

Fifthly, Consider the temptations that arise from this sin, the daily and hourly solicitations wherewith it setteth upon the soul, to unsettle it in good, and to dispose it unto evil. Satan is emphatically in the Scripture [e] called a 'Tempter:' and yet, as if his were but false temptations, St. James [f] saith, that "a man is indeed tempted by his own lusts, when he is drawn away and enticed:"—First, drawn away from God out of his sight and presence, and then solicited unto evil, either evil simply, or evil concomitantly, in doing good duties formally, blindly, unzealously, unconstantly, unspiritually. If a man shoot an arrow against a rock, it may be broken, but it cannot enter: no more can Satan's temptations prevail against the soul, without something within to give them admittance. Therefore, though he tempted Christ, yet he prevailed not: and our Saviour [g] gives the reason; "He hath nothing in me," nothing to receive his darts. But now, in us, the flesh holds treacherous compliancy with Satan and the world, and is ready to let them in at every assault. This is a great part of the cunning of wicked Angels, to engage and bribe over a man's own concupiscence [h] to their party. Seed will never grow into a living creature, without a womb to foster it; there must be 'partus cordis,' as well as 'seminarium hostis,' the 'conception of the heart', as the 'temptation of Satan.' Temptations may vex, but they cannot corrupt us without our own sinful entertainment: [i] as a chaste woman may be solicited by some base ruffian, but yet no whit in danger while she retains her chastity; it may grieve her, but

[e] Matth. iv. 3. 1 Thes. iii. 5. [f] James i. 14. [g] John xiv. 30.

[h] Ἀθάμαχον λαβοῦσι τὴν ἐν ἑκάστῳ κακὴν καὶ ποικίλην ἐπιθυμίαν. *Just. Martyr.* Apol. 2. [i] Quid tibi facturus est tentator? Te vince, et mundus est victus. Quid tibi facturus est tentator extraneus? Adsit intus castitas, victa est foris iniquitas.—Si non in te inventa fuerit avaritia, remansit frustra extenta muscipula, &c. *Aug.* tom. 10. Serm. 9. de Divers. cap. 9.—Non diabolus voluntatem delinquendi imponit, sed materiam voluntati subministrat. *Tert.* Exhort. castigat. cap. 2.—vid. *Aug.* contr. 2. ep. Pelag. l. 1. c. 2.—Eos qui foris nobis oppugnant, intus vincimus, vincendo concupiscentias, per quas nobis dominantur. *Aug.* tom. 3. l. de Agone Christiano, cap. 2.—*Weems.* Christian. Synagog.

it cannot defile her. Many points of temptation the Devil can compass alone: suggestions, persuasions, arguments, instigations, injections of blasphemous or atheistical notions; but all these are, at the worst, but as the violence of a man that ravisheth a virgin. If we can wholly keep in our hearts from affording their embraces, and accepting the offers of Satan; if we can, with all the strength of our soul, cry out like the ravished woman in the law[k], they are the sins of Satan, and not ours. But here is the misery; Satan knows how our tide stands, he searcheth out our dispositions, and thereunto sorteth his temptations, and taketh ingredients of our own to temper with them, and to sweeten them:—as Agrippina[l], when she poisoned her husband Claudius, tempered the poison in the meat, which he most delighted in. One man hath lust and wit; Satan tempteth him to scorn and slight the humility of the ways of God, and the simplicity of the Gospel. Another hath lust and money; Satan tempteth him to pride, and oppression, to earthly-mindedness, and trust in his strong tower. Another hath lust and poverty; Satan tempteth him to murmuring, discontent, rebellion. Another hath lust and youth; Satan tempteth him to vanity and intemperance. Another hath lust and learning; Satan tempteth him to vain glory and ambition. There is in all of us much need of spiritual wisdom to observe, where we lie most obnoxious, where Satan doth most plant his forces, and direct his attempts; and ever to apply our strongest watch, our most importunate prayers to those gaps of our calling which are most naked, to those lusts in our nature which are most predominant.

Sixthly, Consider the war and rebellion of this sin: "I find a law in my members, warring against the law of my mind. The flesh lusteth against the spirit;—fleshly lusts war against the soul." Which passages[m] are not so to be understood, as if when lust doth fight, it fights against nothing but the spirit; but yet it may be so disheartened and crushed, that it shall not always rebel (which is the late wretched and ignorant gloss of our new Pelagians, who, expressly contrary to the doctrine of St. Paul, and the

[k] Deut. xxii. 27. [l] Infusum delectabili cibo boletorum venenum. *Tacit. An.* Boletum medicatum avidissimo ciborum talium obtulit. [m] Rom. vii. 23. Gal. v. 17. 1 Pet. ii. 11.

articles of the Church of England, with the harmony of other Reformed Churches, deny the sinfulness of original concupiscence, or that it always lusteth against the Spirit); but the meaning of them is, that while we are in the Militant Church, we shall have hourly experience of this traitor in our bosom; and whensoever we go about any spiritual work, this evil will be present with us, and fight against us. And this war is not at a distance; but it is an intimate and close contrariety in the same part, like the combat between heat and cold in the same water; no room nor space to hold a Mediator, or to entertain a treaty, or to shift and evade the conflict. The same soul that commands obedience, doth itself resist it. In the same mind[n] the wisdom of the flesh, which is sensual and devilish,—fighteth against the wisdom of the Spirit, which is meek and peaceable. In the same will, a delight in the law of God, and yet a bias and counter-motion to the law of sin. In the same understanding, a light of the Gospel, and yet many relicks of human principles and fleshly reasonings; much ignorance of the purity, excellency, and beauty of the ways of God. In the same heart, singleness and sensibleness of sin, and yet much secret fraud and prevarication, hardness, and disapprehension of sin and wrath. In the same affections, love of God, and love of the world,—fear of God and fear of men,—trust in God and doubting of his favour. "Lord, I believe; help thou mine unbelief,"—was the cry of the poor man[o] in the Gospel; and such must be the complaints of the best of us: Lord, I will; help thou mine unwillingness: Lord, I hear thee; help thou my deafness: Lord, I remember thee; help thou my forgetfulness: Lord, I press towards thee; help thou my weariness: Lord, I rejoice in thee; help thou my heaviness: Lord, I desire to have more fellowship with thee; help thou my strangeness: Lord, I love and delight in thy law; help thou my failings." Such tugging is there of either nature to preserve and improve itself. Jacob was a man of contention and wrestling from the beginning[p]; contention with his brother in the birth; contention for the birthright; contention with an Angel for the blessing; con-

[n] Quid est hoc monstrum? Imperat animus corpori, et paretur: imperat animus sibi, et resistitur, &c. *Aug.* Confes. l. 8. c. Y. 10. [o] Mark ix. 24. [p] Gen. xxv. 22, 26, 27, xxxii. 24, xxix. 25, xxxj. 36. 41.

tention for his wife, and for his wages with Laban. He was a typical man; his name was Israel, and he was a pattern to the Israel of God.—We must be all men of contention; wrestlers not only with God in strong and importunate prayers for his blessings, but with our elder brother Esau, with the lusts and frowardness of our own hearts. The thief[q] on the cross was a perfect emblem of the sin of our nature; he was nailed hand and foot, destined unto death, utterly disabled from any of his wonted outrages; and yet that only part which was a little loose, flies out in reviling and reproaching Christ. Our old man[r] by the mercy of God is upon a cross, destined to death, disabled from the exercise of that wonted violence and dominion which it used; and yet so long as there is any life or strength left in him, he sets it all on work to revile that blessed Spirit which is come so near him. The more David prevails, the more Saul[s] rageth and persecuteth him. As in the womb of Tamar[t] there was a strife for precedency, Zarah thrust out his hand first, and yet Pharez got forth before him; so in a Christian, many times the Spirit thrusts out the hand, and begins to work, and presently the flesh grows sturdy and boisterous, and gets first into the action. A man sets himself to call upon God, lifts up his hand with the scarlet thread, the blood of Christ upon it,—is in a sweet preparation to pour out his complaints, his requests, his praises to his Father; and ere he is aware, pride in the excellency of God's gifts, or deadness, or worldly thoughts intrude themselves, and justle by God's Spirit, and cast a blemish upon the offering. A man is setting himself to hear God's Word, begins to attend and relish the things that are spoken, as matters which do, in good earnest, concern his peace; begins to see a beauty more than ordinary in God's service, an excellency with David in God's law, which he considered not before; resolves hereafter to love, frequent, submit, believe, prize it more than he had ever done;—presently the flesh sets up her mounds, her reasoning, her perverse disputes, her own principles, her shame, her worldliness, her want of leisure, her secular contentments, and so resists the Spirit of God, and rejects his coun-

[q] Luke xxiii. 39. [r] Gal. v. 24. [s] 1 Sam. xviii. 7, 8. & xxviii. 9. [t] Gen. xxxviii. 28.

sel:—I have enough already; what needs this zeal, this pressing, this accurateness, this violence for Heaven? Strive we what we can, our infirmities will encompass us, our corruptions will be about us. But yet, beloved, as in a pyramid, the higher you go, the less compass still you find the body to be of, and yet not without the curiosity and diligence of him that framed it; so in a Christian man's resurrection, and conversation with Christ in Heaven, the nearer he comes to Christ, the smaller still his corruptions will be, and yet not without much spiritual industry and Christian art. A Christian is like a flame, the higher it ascends, the more thin, purified, and azure it is; but yet it is a flame in green wood, that wants perpetual blowing and encouragement. A man sets himself, with some good resolution of spirit, to set forward the honour of God, in questioning, in discovering, in shaming, in punishing (within the compass of his own calling and warrant) the abuses of the times,—in countenancing, in rewarding, in abetting and supporting, truth and righteousness: his flesh presently interposeth; his quiet, his security, his relations, his interests, his hopes, his fears, his dependencies, his plausibility, his credit, his profit, his secular provisoes: these blunt his edge, upbraid him with impoliticness, with malcontentedness, with a sullen and cynical disposition against men and manners; and thus put I know not what ill-favoured colours upon a good face, to make a man out of love with an honest business. In a word, good is before me, the glory, the service, the ways of God: I see it, but I cannot love it; I will, but I cannot do it; I do it, but I cannot finish it; I will, but yet I rebel; I follow, and yet I fall; I press forward, and yet I faint and flag; I wrestle, and yet I halt; I pray, and yet I sin; I fight, and yet am I captive; I crucify my lusts, and yet they revile me, I watch my heart, and yet it runs away from me. God [u] was at first the author of nothing but peace within me; what envious man hath sown this war in my bowels? Let the apostle answer this question, saith St. Austin, "By one man, sin entered into the world." That [x] which I would be,

[u] In tota anima et in toto corpore conditorem habeo pacis Deum: quis in me seminavit hoc bellum? *Aug.* l. 5. cont. Julian. cap. 7. [x] Odi quod sum, non sum quod amo: infelix ego, qui in me venenatum inimicæ arboris gustum nec crucis ligno digessi! *Aug.* ep. 106.

I am not; and that which I hate, I am: O wretched man, in whom the Cross of Christ hath not yet worn out the poisonous and bitter taste of that first tree. It is the pathetical complaint of Bonifacius in the same father. How doth the apostle even break with complaining of this rebellious and captivating power of original concupiscence, ταλαίπωρος ἐγὼ ἄνθρωπος, "O wretched man that I am, who shall deliver me?" [y] Though he were delivered from the damnation, yet he was not delivered from the misery of this sin, which must necessarily arise from the stirrings and conflicts of it. Though lust in the regenerate be not damnable, because albeit it bring forth sin, yet it doth not finish and consummate it; for it is broken off by repentance, and disabled by the power of Christ's Spirit; yet it is still miserable, because it disquieteth the spiritual peace and tranquillity of the soul. But there is no great danger in the war, if the enemy be either foolish or weak, or treatable, that either victory may be quickly gotten, or some pacifications and compositions concluded. But no such things here.

Seventhly, Therefore consider the wisdom, the policies, the unsearchableness of the sin. The Scripture [z] calls it "the wisdom of the flesh, earthly, sensual, devilish wisdom, wisdom to do evil, reasonings, strong holds, imaginations, high thoughts." And all this wisdom is employed to deceive [a] the soul:—therefore is 'fleshly wisdom' called by St. James [b] "devilish," because it hath the Devil's end, to draw away men from God, and to entice and beguile them:—therefore, in Scripture, the heart of man is said to be [c] "deceitful and unsearchable;" and lusts are [d] called "deceivable lusts, and the deceitfulness of sin." Saint Paul hath a heap of words to express this serpentine quality of sin, by "cogging, or cheating, cunning, craftiness, methods, deceit." [e] But a man may be very wise, and that wisdom look upon none but mischievous and deceitful ends; and yet for all this, no great

[y] Conflictus licet non sit damnabilis, quia non perfecit iniquitatem; miserabilis tamen, quia non habet pacem. *Aug.* de Nupt. et concupis. l. 2. c. 2. [z] Rom. viii. 7. Jam. iv. 15. Jer. iv. 22. 2 Cor. x. 5. [a] Ἐσμὲν ἄνθρωποι καθ' ἑαυτῶν, καὶ κατὰ τῆς ὑγιείας ἡμῶν ἀπιστήμονες. *Greg. Nazian.* Orat. 1. [b] Jam. iii. 15. & i. 14. 2 Pet. iii. 17. Gen. iii. 13. 1 Tim. ii. 14. [c] Jere. xvii. 9. Eph. iv. 22. 2 Thes. ii. 10. Heb. iii. 13. [d] Κυβεία, πανουργία, μεθοδεία, πλάνη. [e] Eph. iv. 14.

hurt done by him, because he may be unwilling to take the pains, like him in the historian[f] that was "innocent," not out of good nature, but merely "out of laziness." Therefore, thirdly, this deceit of sin is actuated and set on work with very strong desires, and universal lusting: the apostle[g] calls them not 'lusts' only, but 'wills or resolutions of the flesh, and of the mind itself.' Hence those secret sins which David himself was so troubled withal, those swarms of lusts which the soul forgeth in itself, as so many creatures. That which Solomon[h] saith of the king's heart, is true of that fleshly king in every man's bosom,—"it is unsearchable;" a gulf; a Hell of sinful profoundness;[i] poliies to keep from good; policies to poison and pervert good; policies to make good unseasonable; policies to bring to evil; policies to keep in evil; policies to maintain, justify, extenuate evil; policies to make men rest in false principles; policies to gloss and corrupt true principles; policies on the right hand for superstition, and flattering of God with will-worship; policies on the left hand for open profaneness. Infinite are the windings and labyrinths of the heart of man, the counsels and projects of the flesh, to establish the kingdom of sin in itself. It is an argument of one of the grandest consequences in Divinity, this one of the wisdom of the flesh, those wiles and principles that hold up the throne of the Prince of this world. What man is there, who will not, in profession, be ready to spit at the name of Satan, and to defy him and the works of his kingdom; and yet what man is there, in whose bosom Satan hath not a council-table, a troop of statists, by whom he worketh effectually the designs of his own kingdom? The more time any man will spend to make himself acquainted with himself, the more light of God's law he will set up in his heart; the more he will beg of God to reveal the secrets of his evil nature unto him, to make him see that abundance of the heart, that treasure of the heart, that Hell of the heart, that panoply and magazine of sin and temptation which is there. The more, with the prodigal, he

[f] Solâ socordiâ innocens. *Tac.* [g] Ἐπιθυμίας τῆς σαρκὸς ἡμῶν· θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν. Eph. ii. 3. [h] Prov. xxv. 3. [i] Hos. v. 2. Grande profundum est Homo, cujus capillos tu, Domine, numeratos habes; & tamen capilli ejus magis numerabiles sunt, quam affectus et motus cordis: *Aug.* Confes. lib. 4. cap. 16.

'comes unto himself,' and views that evil heart, and bitter root which is in him; certainly, the more confusion and silence, and abhorrency, and condemnation will there be of himself; the more adoration of that boundless mercy, of that bottomless purity, which is able to pierce into every corner of so unsearchable a pit, able to cleanse every hole and dungeon, and to enlarge it into a fit receptacle for the Prince of glory. Notable to this purpose is that place of St. Paul[k]; "If all prophesy, and there come in an unbeliever or unlearned man, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God." As soon as a man is convinced and judged out of the Word, and hath the secret filthiness of his heart laid open before him, hath his conscience cut open, and unridged by that 'sacrificing sword,'[l] which is 'a discerner of the very intents of the heart[m];' he presently falls down upon his face in the acknowledgment of his own unworthiness, and acknowledgeth all worship to be due to that most patient and merciful God, that had, all the former days of his ignorance, endured such an unclean vessel, which was from the very womb fitted for wrath—and now at last revealed his Gospel of salvation, opened the bowels of Christ for a sanctuary and refuge against all that vengeance that attendeth, and against all those spiritual enemies which did hunt[n] his soul. When men have their own evil ways revealed unto them (which is ever done by God's Spirit, when he will please to be pacified with them) then must they needs be confounded, and be loathsome in their own sight, and never open their mouths any more, nor 'hold up their faces,[o]' or 'stand before God[p]' with their wonted confidencies and presumptions. This was the bottom of David's[q] repentance, "that he was conceived in sin;" that was not the first time he was an adulterer, but he had it in his nature from the very womb. Men testify their pride in their looks and fashions, in their eyes and tongues: it is the deepest, the closest, and yet one of the openest sins; as a great oak that spreadeth much in sight, and yet is very deep under ground too. But now if men

[k] 1 Cor. xiv. 24, 25. [l] Heb. iv. 12. [m] Rom. xv. 16. [n] Ezek. xiii. 18. [o] Luke xviii. 13. [p] Ezra ix. 15. [q] Psal. li. 4. 5.

did truly consider what black feet they are which do hold up these proud plumes; what a stinking root it is which bears these gaudy flowers; what a sulphury and poisonous soil it is, that nourisheth these painted apples; they would begin a little to new rate themselves. It is nothing but ignorance, that keeps men in pride. If to be wise to do evil, and foolish to do good; if to take endowments from the hand of God, and to fight against him with them; if to pervert the light of reason and scripture, to plead for sin and the purposes of Satan,—as lascivious poets use the chaste expression of Virgil, to notify their sordid and obscene [r] conceits; if to be so wise as to make "evil good, and good evil, light darkness, and darkness light," to distinguish idolatry into religion, superstition into worship, Belial into Christ, be matters to be proud of;—then there is in every man's nature a crop and harvest of just pride. Else we must all conclude, that he who glorieth in any thing which is merely from himself, hath chosen nothing to glory in but his own shame.

Eighthly, Consider the strength and power of sin, to command, to execute, to bring about whatever it hath projected for the advancement of Satan's kingdom. It hath the power of a king, "it reigns in our members [s]:" and it hath the strength of a law, it is "a law in our members [t]:" and a law without strength is no law; for laws are made to bind and hold men fast. And therefore the apostle calls lust a law, because it commands, and holds under all our members to the obedience of it. Therefore wicked men are called [u] "the servants of sin;" and the best of us are captives [x], that is, unwilling servants. Which notes such a strength of sin, as cannot, 'ex toto,' be altogether withstood. So much flesh and uncircumcisedness as a man hath in him, so much disability likewise hath he to withstand sin.

In the wicked it hath an absoluteness, an universal and uncontrolled power. First, they cannot but sin, they can do nothing but sin. "Without faith it is impossible to please God [y]:" and "to the impure and unclean, every thing is unclean [z];" his mercies, cruel; his prayers, abomination;

[r] *Tert.* de præscript. advers. Hæretic. c. 39. [s] Rom. vi. 12. [t] Rom. vii. 23. [u] John viii. 34. [x] Rom. vii. 14. [y] Heb. xi. 6. [z] Tit. i. 15, 16.

his offerings, the sacrifice of fools. Secondly, if they seem to forsake any sin, it is not out of hatred to that, as a sin ("for he that said, Thou shalt not commit adultery, said also, Thou shalt not kill" [a]); but it is because they prefer others before it. A man that hath many concubines, may so dote upon some particulars, as that the rest haply may go untouched, or but cursorily saluted; and yet that is no argument of hatred to them, but of preferring the others. So a man's heart may be so taken up with the pursuit of some Herodias, some darling lust, as that others may seem utterly neglected, and scorned: when the truth is, the heart that plays the adulterer with any sin, doth indeed hate none. Thirdly, if, by the power of the Word, they be frighted from the sin they most love, yet lust will carry them to it again; as a sow returneth to the mire, or a man to his wife. Fourthly, if they should be so fired and terrified away, that they durst never actually return again; yet even then lust will make them wallow in speculative uncleanness; their thoughts, their delights, their longings, would still hanker the other way. As lust may dog, and pester, and overtake a holy man that hates it, and yet he hates it still; so the Word may fright and drive a wicked man from the sin he loves, and yet still he loves it. Fifthly, this sin as it keeps men in love with all sin, so it keeps most off from all good duties. It is a chain upon all our faculties; an iron-gate, that keeps out any good thought, or poisons it when it comes in.

In the faithful themselves, likewise, it is exceeding strong, by antiperistasis from the law, to deceive, captivate, sell as a slave, to make them do that which they hated and allowed not, and do not that which they would and loved. It may seem a paradox at the first, but it is a certain truth, 'Original sin is stronger in the faithful, than those very graces which they have received.' Understand it thus:—A man giveth to a prodigal son a great portion into his own hands, and then gives over the care of him, and leaves him to himself. In this case, though the money of itself were sufficient to keep him in good quality; yet his own folly, and the crows that haunt the carcase, those sharking com-

[a] Jam. ii. 11.

panions that cleave to him, will suddenly exhaust a great estate. So if the Lord should give a man a stock of grace, as much as David or Paul had, and there stop and furnish him with no farther supplies, but give over the care and protection of him,—his lusts are so strong and cunning, as they would suddenly exhaust it all, and reduce him to nothing. For this is certain, that to be preserved from the strength of our own lusts, we have not only use of the good graces which God hath given us already ('per modum principii inhærentis'), but of a continued support and underpropping ('per modum principii adsistentis') of those daily succours and supplies [c] of the Spirit of grace, which may go before us, and lead into all truth, and teach us the way which we are to walk in; which may still say to our lusts in our bosom, as he did to Satan, at the right hand of [d] Jehoiada, "The Lord rebuke thee;" that may still whisper in our ears that blessed direction [e], "This is the way; walk in it." Though a man were able to devour as much at one meal as was spent upon Bel the idol, yet he would quickly perish without further supplies: so though a man should have a great portion of grace, and then be given over to himself, that would not preserve him from falling again. Grace in us is but like the putting of hot water into cold; it may warm it for the time, but the water will reduce itself to its former temper: cold is predominant, even when the water scalds with heat; but that which keeps water hot, is the preserving of fire still about it:—so it is not the graces which the best of us receive, if God should there stop, and leave us to them and ourselves together,—that would overcome sin in us; but that which preserves us, is his "promise of never failing us,—of putting under his hand,—of renewing his mercies daily to us,—of healing our backslidings,—of following us with his goodness and mercy all the days of our life,—of keeping us by his power unto salvation through faith [f]:" that same, which Fulgentius excellently calls "juge auxilium," the daily aid and supply of grace. For grace

[c] Ἐπιχορηγία τοῦ πνεύματος, Phil. i. 19. [d] Zech. iii. 2. [e] Isai. xxx. 21. [f] Heb. xiii. 5. Psal. xxvii. 24. Hos. xiv. 4. Psal. xxiii. 6. 1 Pet. i. 5. Jude v. 24.

doth not only prevent wicked man to make him righteous, but follows him, lest he become wicked again; not only prevent him that is fallen, to raise him, but follow him after he is risen, that he fall not again[g]. Consider further, what a multitude and swarm of lusts and members this body of sin hath, and how they concur in the unity of one body too. For this is worth the noting, that sometimes they are called in the singular number[h] 'sin,' to note their unity and conspiration; and sometimes in the plural number, 'lusts'[i] and 'members,'[k] to note their multitudes and serviceableness for several purposes. And what can be stronger than an army, consisting of multitudes of men and weapons, reduced all to a wonderful unity of minds, ends, and order? So then, both in regard of its regal authority, of its edicts, and laws of government, of its multitude of members, and unity of body, original sin must needs be very strong.

Ninthly, Consider the madness of this sin. "The heart of a man," saith Solomon[l], "is full of evil; and madness is in his heart while he lives."—"Insania" is a general word, and hath two kinds or species of madness in it; madness or unsoundness in passions, which is 'furor,' rage and fierceness; and madness or unsoundness in the intellectuals, which is 'amentia,' folly, or being out of one's right mind. And both these are in original sin.

First, It is full of fierceness, rage, precipitancy, whenever it sets itself on work; the driving thereof is like the driving of Jehu[m], very furious. This disposition the Holy Ghost takes notice of often in the nature of wicked men, that they are ἀσύνθετοι and ἄσπονδοι, 'implacable men,'[n] whom no bounds, nor limits, nor covenants will restrain or keep in order: and again, ἀνήμεροι and προπετεῖς, 'fierce, headstrong, violent, rash;' they know not where nor when to stop.

[g] Prævenit impium, ut fiat justus; subsequitur justum, ne fiat impius. Prævenit, ut lumen conferat; subsequitur, ut quod contuliat, servet. Prævenit elisum, ut surgat; subsequitur elevatum, ne cadat, &c. *Fulg.* de Prædest. lib. 1.
[h] John i. 29. Rom. vii. 17. Jam. i. 14. [i] 1 Pet. ii. 11. Eph. iv. 22.
[k] Col. iii. 5. [l] Eccles. ix. 3. [m] 2 Kings ix. 20. [n] Rom. i. 31. 2 Tim. iii. 3, 4.

Therefore the Scripture compares it to a 'breaking forth[o],' or violent eruption, like that of 'fire out of an oven[p],' or of 'mire and dirt out of a raging sea[q].' Men flatter themselves in their sins; and think when they have gone thus or thus far, they will then give over, and stop at their pleasure: "Sed modo et modo non habent modum," as Austin said of his counterfeit and hypocritical promises: sin can never find a centre to rest in, a fit place to stop at. These are but like the foolish conceits of children, who, being not able to discern the deception of their own senses, and seeing the heavens in the horizon seem to touch the earth, resolve to go to the place where they conceive them to meet, and there to handle and play with the stars; but when they are come thither, they find the distance to be still the same: so is it with the foolish hearts of men; they conceive after so much gain, or honour, or pleasure, I shall have my fill, and will then give over: but as long as the fountain within is not stopped, the pursuits of lust will be as violent at last as at first; as he in the fable—

> ——Expectat dum defluat amnis; at ille
> Labitur et labetur:—

So though men think, that their lusts will, at last, grow dry, and they shall easily step over them unto God; yet the truth is, the outrageous desires of men will grow stronger and stronger; even as a river, the farther it goes from the fountain, doth oftentimes spread itself the wider. The heart is as strongly set upon its own sin, as any creature is upon its own motion. "They set their heart," saith the prophet[r], "on their iniquities."—"The heart of the sons of men," saith Solomon[s], "is fully set in them to do evil." As impossible it is for lust to stop itself, as for the sea to give over swelling, or the fire devouring the matter that is before it. The man, possessed with a legion of devils, is a notable emblem of man's sinful nature (for indeed sin makes a man of the Devil's blood, "Ye are the children of your

[o] Hos. iv. 2. [p] Ibid. vii. 6. [q] Isai. lvii. 20. [r] Hos. iv. 8.
[s] Eccles. viii. 11.

father the Devil," John viii. 44.): he is conversant with nothing but death, dead works, dead companions; death the service, and death the wages. He is full of hideous affections; he cuts and tears his own soul; the presence of Christ is horrible and affrightful to him; and if he worship him, it is out of terror, and not out of love. His name may well be called legion, for the swarms, the services, the strength, the war, of lusts in the heart. It is a torment to lust to come out of a man, and to a man to be dispossessed of his lusts: there will be pain at the parting of sin; the unclean spirit will tear, when he must come out. But in this principally he was the picture of our evil nature, in that he was exceeding fierce and untameable; "No man durst pass by him, no chains were strong enough to hold him [t]:"—and this is the character of wicked men, "to break bands and cords asunder," and to be "their own lords [u]."

Examples of this fierceness of nature, the Scripture doth give us abundantly. The Jews are, for this property, compared to a swift dromedary, or to "a wild ass full of desires, that snuffeth up the wind [x];" as the use of horses [y] is in their lust, and cannot be turned. To a "horse rushing into the battle [z];" it is a similitude from the inundation and precipitancy of torrents, that carry down all before them. To "a backsliding heifer [a]," whom no bounds can hold, but he will break forth into a large place, and have room to traverse his ways. To a 'wild ass' [b] that goes where his own will and lust carries him, alone by himself, no rider to guide him, no bridle to restrain him, no presence of God to direct him, no law of God to overrule him; but alone by himself, as his own lord. With very fierceness they did even "weary themselves in their way [c]." Notably did this rage shew itself in the Sodomites [d]: they reject Lot's entreaties; they revile his person; they grow more outrageous, and pressed in even to tear open the house. Like whereunto was the rage of the Pharisees and Jews against Christ, when he had

[t] Matth. viii. 28. Mark v. 3, 4. [u] Psal. ii. 3. and xii. 4.
[x] Jer. ii. 24. [y] Θηλυμανεῖς ἵπποι, ἀργαλεώτατα θηρία. *Clem. Alex.*
[z] Jer. viii. 6. [a] Hos. iv. 16. [b] Ibid. viii. 9. [c] Isa. lvii. 10. Jer. ix. 5.
[d] Gen. xix. 9.

fully convinced them of their sin, and his own innocency, and they could hold dispute no longer with him; they run (after arguments) to stones and railings, "Thou art a Samaritan and hast a devil[e]." And elsewhere it is said[f], that "they were filled with madness" at the sight of the miracles which Christ wrought. Such was the rage of those which stoned Stephen[g]; "They gnashed their teeth, they stopped their ears, they shouted with their voice, they ran with one accord and stoned him." And Saul, who was one of them, is said to have breathed out threatenings like a tired wolf (unto which some make the prophecy of Jacob[h] touching Benjamin, of which tribe Saul was, to allude); and elsewhere to have 'wasted the churches,' and to have 'dragged the saints into prison,' and to have been 'exceeding mad against them[i].' And such measure himself afterwards found[k]; "Combination, uproars, assaults, draggings, wrath, clamours, confusions, rushing in, casting off of clothes, throwing of dust into the air;" any thing to express rage and madness.

But you will say, All these were at that time wicked men; what is that to nature in common? Have the saints such fierce and intemperate affections too? Surely, while we carry our flesh about us, we carry the seeds of this rage and fury. Simeon and Levi were patriarchs of the Church, and heads of the congregation of Israel; yet see how Jacob aggravateth, and curseth their fierceness: "In their anger they slew a man; in their wrath they digged down a wall: cursed be their anger, for it was fierce; and their wrath, for it was cruel."[l] Peter was a holy man; yet when the winds blew, when the sluices were open, and the water had gotten a little passage, see how it gathers rage, how fierce and mad it grows, even against the evidences of his own heart, against the conscience of his own promises; a denial grows into an oath, and that multiplies into 'cursings and damnings of himself;' for so the words import[m], an imprecating of God's wrath, and of separation from the presence and glory

[e] Joh. viii. 48. 59. [f] Luke vi. 11. [g] Acts ix. 1. [h] Gen. xlix. 27. [i] Acts viii. 3. and xxii. 4. and xxvi. 10, 11. Gal. i. 13. [k] Acts xvii. 5, 6. and xix. 28, 29. 34. and xxii. 22, 23. [l] Gen. xlix. 6, 7.
[m] Καταναθεματίζειν. Matth. xxvi. 4. 7.

of God upon himself, if he knew the man. Jonah was a holy prophet, and one whose rebellion and fierceness against God, might, in reason, have been quite tamed by the sea and the whale: yet look upon him when his nature gets loose, and you shall find more madness and tempest in him than in the sea into which he was thrown: angry, exceeding angry at God's mercy to Nineveh, and (with a strange uniformity of passion in a contrary occasion) as angry at God's severity to the gourd. That which made Job [n] (though before full of impatiency in some particular fits) to lay his hand on his mouth, and reply no more, which was God's debatement and expostulation with him,—Jonah regarded not, but reproves and replies [o] with much madness of heart upon God himself, "I do well to be angry even unto death." So belluine and contumacious are the minds of men, set upon their own ends, that though God himself undertake the cause, they will outface his arguments, and stand on their own defence. Asa was a holy king; "his heart was perfect with the Lord all his days;" [p] yet when the prophet sent from God, told him of his folly in entertaining a league with the Syrians, and depending upon their confederacies, it is said, "that he imprisoned the prophet, and was in a rage," [q] or tempestuousness against him. Theodosius [r] was a holy and excellent prince, and amongst all other graces, for none more eminent than for lenity and compassion: yet so far did his fury kindle upon occasion of an uproar at Thessalonica, where one of his servants had been slain, that he commanded an universal massacre, without distinction, to pass upon the city; where in a short space of three hours, there were three thousand men butchered by the emperor's edict, and the city filled with the blood of innocents.

And this should teach us to keep the stricter watch over our own hearts, since such excellent men as these have fallen; since so many occasions may throw us into the like distemper; since the sin of our nature is but like a sleeping

[n] Job xl. 2. 4. [o] Jonah iv. 9. [p] 1 Kings xv. 14. [q] 2 Chro. xvi. 10. [r] Princeps religiosissimus. *Hieron.* Clemens animus, misericors, communis, in omnes honorificus. *Aurel. Victor.* Beneficium se accepisse putavit, cum rogaretur ignoscere. *Ambros.* Orat. fun. *Theodoret. Paulinus.*

lion, or, at best, like a wounded lion; any thing that awakens and vexeth it, begets rage and fury;—to be the more circumspect over ourselves, and the more jealous of our own passions, in those particular cases, especially wherein this fire is most apt to kindle.

First[r], when thou art in disputation, engaged upon a just quarrel to vindicate the truth of God from heresy and distortion, look unto thy heart; set a watch over thy tongue; beware of wild-fire in thy zeal; take heed of this madness of thine evil nature. Much advantage[s] the Devil may get even by disputations for the truth. When men dispute against those that oppose themselves, as the disciples against the Samaritans, with thunder and fire from Heaven, with railing and reviling speeches, such as the "angel durst not give unto Satan himself[t];" when men shall forget the apostle's rule, "to instruct those that oppose themselves, with meekness, and to restore those that are fallen, with the spirit of meekness[u];" when tongue shall be sharpened against tongue, and pen poisoned against pen; when pamphlets shall come forth with more teeth to bite, than arguments to convince; when men shall follow an adversary, as an undisciplined dog his game, with barking and bawling, more than with skill or cunning; this is a way to betray the truth, and to do the Devil service under God's colours. It is a grave observation which Sulpitius Severus makes of the council of Ariminum, consisting of four hundred bishops, whereof eighty were Arians, and the rest Orthodox; when, after much treaty and agitation, nothing was concluded, but either party kept immovable to his own tenent; it was at last resolved that each side should severally despatch an embassage to the Emperor, of ten men apiece, who should make relation of their faith and opinions. And here now grew the disadvantage; "for," saith he[x], "the Arians sent aged men, cunning, and able to manage their employment to

[r] Vide de hoc argumento auream Greg. Naz. Orationem 26. [s] Affectavit quandoque Diabolus, veritatem defendendo concutere. *Tert.* [t] Jude ver. 5. [u] 2 Tim. ii. 24. Gal. vi. 1. [x] Ex parte nostrorum leguntur homines adolescentes, parùm docti, et parùm cauti; ab Arianis autem missi senes callidi, et ingenio valentes; adeoque apud Principem facilè superiores. *Sulp. Sev.* l. 2.

the best; but on our part, there were young men sent of little learning, and of strong passions, who, being vexed and provoked by the adverse party, spoiled their own business, though far the better, with imprudent and intemperate handling."

Secondly, When thou art upon any civil controversy or debate for matter of right, look unto thy heart; take heed of that seed of madness which lies lurking in it, lest, upon occasion of lawful controversy, there break out rage and revenge upon the persons of one another. It is not for nothing that the apostle saith, "There is utterly a fault amongst you, because you go to law with one another," 1 Cor. vi. 7. Why? the apostle doth plainly allow judicature; v. 1. "A man may go to law before the saints; they may judge small matters and things that pertain to this life," v. 2, 3, 4. And for any man from such a place to infer the unlawfulness of suing to public justice for his right, is a piece of anabaptism and folly, justly punished with the loss of his right. What then is that ἥττημα, that 'impotency' and defect which the apostle blameth in them? It consisteth in two things: First, their going to law before the heathen judges, thereby exposing the profession of Christianity to imputations of schism, divisions, and worldliness amongst the enemies of it: in which case, rather than put a rub unto the progress of the Gospel, by giving unreasonable men occasion to censure the truth thereof by their altercations, and making the ministry evil spoken of by their scandals, they were to suffer and to bear wrong. For those words, "Why do ye not rather take wrong, and suffer yourselves to be defrauded," are not a positive precept, as Julian [y] the apostate objected scornfully to the Christians, when he would have denied them the protection of the Imperial Laws; unless it be in smaller injuries, which may, with more wisdom, be borne with patience, than by contention repaid or overcome; but only a comparative precept, that a man should rather choose to leave his name, life, estate, goods, interests, utterly unvindicated, than by defending them unavoidably to bring a scandal upon the cross of Christ. Secondly, which

[y] *Greg. Nazian.* Orat. 3. invectiva in Julian.

is to my present purpose, Their going to law, though in itself just, when before competent and fit judges, had yet an accidental viciousness, that by their inadvertency did break out of their evil hearts, and cleave unto it,—and that was, their litigations ran from their businesses unto the persons; 'it brake forth into violence, and wrong against one another;' much perturbation of mind, revengeful and circumventing projects shew themselves under the colour of legal debatements; "Nay," saith the apostle, "you do wrong and defraud, and that your brethren." Such a notable frowardness and rage lies in the natures of men, that, without much caution and watchfulness, it will be blown up into a flame, even by honest and just contention.

Thirdly, In differences upon private conversation, look to your hearts; give not the reins too much to anger or displeasure, to suspicions or misconstructions of your neighbours' persons or courses: give not the water passage, no not a little. "Be angry," saith the apostle [z], "but sin not; let not the sun go down upon your wrath." It is not a precept; for such anger, as is required of us by way of duty, the sun may safely go down upon: nor is it a pardon for anger when we fall into it, to take off the inordinateness of it; but is a speech by way of concession, or unavoidable supposition. It cannot be, but that the saints themselves, upon several occasions and provocations, will be overtaken with anger; but yet though their infirmity break forth into the passion, let not pride and self-love harden that passion into a habit; let them be wary, that the flame grow not upon them to set them on fire; 'give no place to the Devil.' The longer a man continues in anger, the more room the Devil hath to get in upon him, and enrage him. Anger is the kernel and seed of malice; if it be let lie long in the heart,—that is so fertile a soil, and Satan so diligent a waterer of his own plants, that it will quickly grow up into a knotty and stubborn hatred. We read of hatreds which have run in the blood, and have been entailed; 'hereditary malice,' as the historian [a] calls it; hatreds which have survived the parties, and discovered themselves in their very [b]

[z] Ephes. iv. 26. *Cameron.* de Ecclesia, p. 15. [a] Odia Hæreditaria. *Flor.*
[b] Flammæque rebelles Seditione rogi. *Stat.*

funerals; hatreds which men have bound upon their posterity by oaths, as Amilcar took a solemn oath of Hannibal [c], that he should be an irreconcilable enemy to Rome. And what do all such expressions import, but that there is a boundless frenzy in the flesh of men, a fierceness which no laws can tame? and that there is enough of it in the best men, to break out into implacable affections, if grace, and prayer, and watchfulness do not prevent it.

Fourthly, In afflictions, pains of body, temptations of spirit, abridgment of estate, trials in reputation and favour, or the like, look by all means unto thy heart; take heed of these seeds of rage and madness which are in thee. Never more time to look to thy wounds, to repair thy bulwarks, than when a tempest is upon thy sea. Have you seen a beast break his teeth upon the chain that binds him, or a dog pour out his revenge upon the stone that did hurt him? then have you seen some dark shadows of that fierceness and fury, that is apt to rise out of the hearts of men, when God's hand lies close upon them. When thou hearest of the strange impatiency of Jonah [d], at "the beating of the sun upon his head," upon whom yet was a mercy beyond wonder, that he did now see the sun; when thou hearest of those deep expostulations of David [e] with God, "Hath he forgotten to be gracious?" forgotten his promises? forgotten his truth? forgotten his power and mercy? "and shut up all his kindness in displeasure?"—when thou hearest of the impatience of Job [f], a man renowned for his patience [g], yet expostulating and charging God, "Is it good for thee, that thou shouldest oppress?"—when thou hearest of those deep curses of [h] Jeremiah "against the day of his birth;" of those froward expostulations [i] and debates of the people of Israel with Moses, and of Moses with God; "Why hast thou evil-intreated this people, why hast thou sent me?"—O then reflect upon thyself, and be afraid of thine own evil heart, which is far more likely to break out against God, than any of those were.

And for a remedy or prevention hereof, keep in thy sight the history of thy sins, make them as heinous to thine own

[c] Liv. dec. 4. lib. 5. Appian. Hannibalic. [d] Jonah iv. 9. [e] Psal. lxxvii. 9. 10. [f] Jam. v. 11. [g] Job x. 3. [h] Jer. xx. 14. 18. [i] Exod. v. 21, 22.

view, as they are in their own nature. The way not to rage against afflictions, is to know ourselves aright: that will make us confess unto God with Ezra [k], let our calamities be what they will, "that the Lord hath punished us less than our iniquities have deserved" The way to bear the hand of God with patience and with acceptance, is to confess our sins, and to be humbled for them. "If their uncircumcised hearts be humbled, and they accept of the punishment of their iniquities," saith the Lord [l]: noting thus much, that the sight of our sin, and humiliation for it, makes a man willing to submit to God's chastisements. "Wherefore doth a living man complain, a man for the punishment of his sins?" [m] There are three strong reasons together, why we ought not to murmur in our afflictions. First, we are men: and what an impudence is it for the clay to swell against the potter that formed it, and complain, Why hast thou made me thus?—Secondly, we are sinners; and the punishments we suffer are our own, the wages of our iniquities: and what a madness is it to complain against the justice of our judge! Thirdly, we are living men; and therefore God hath punished us less than our sins deserve: "for the wages of sin is death;" and what ingratitude is it to repine at merciful and moderate punishments! but yet such is the frowardness of our nature, that we are apt thus to murmur. What is the cure and remedy of this evil affection? "let us search and try our ways," (saith the church) "and turn to the Lord our God." "The more we grow acquainted with our sinful estate and marvellous provocations, with the patience and promises of God,—the more we shall justify God, and wait upon him; the more we shall judge ourselves less than the least of God's mercies and forbearances." "I will bear the indignation of the Lord;" (saith the church again [n] in the same case) I will not repine nor murmur at his dealing with me; I will acknowledge that righteousness belongeth unto him, and confusion unto me:' and the ground of this resolution is the sense of sin,—'Because I have sinned against him:' I have pressed, and wearied, and grieved, and vexed him with my sins, without any zeal or tenderness of his glory; but he hath visited me in judgment, and not in fury:

[k] Ezra ix. 13. [l] Lev. xxvi. 40, 41. [m] Lam. iii. 39, 40. [n] Mic. vii. 9.

in wrath he hath remembered mercy, and not quite consumed me, as he might have done; he hath not dealt with me after my sins, nor rewarded me according to mine iniquities: he hath spared me as a son, when I dealt with him as a traitor; and he will plead my cause and bring me forth to the light, and revenge my quarrel against those which helped forward my affliction.

Thus we see, the way not to rage against afflictions is, to understand and be sensible of the foulness of our sins: otherwise pride and madness will undoubtedly shew themselves in our afflictions. What desperate and horrible rage did the heart of Pharaoh swell into, when, in the midst of those fearful judgments [o], he hardened his heart, and exalted himself against the people of God, and trampled upon them; and did not set his heart unto the judgment, but threatened and drove out Moses and Aaron from his presence, and pursued them with final and obdurate malice, through the midst of that wonderful deliverance! [p] The like example we see in that impatient and fretful reply of Jehoram, [q] king of Israel, in the great famine, "This evil is of the Lord; what should I wait for the Lord any longer?" If this be all the reward we have for waiting and calling upon God, to what purpose serve our humiliations and fastings? what profitableness at all is there in his service? Thus we find the hypocrites challenging God for afflicting them, upbraiding him with their humiliations, and the fruitlessness of his service: [r] "Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Ye have said [s], It is in vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts," &c. And thus Saul, when he found himself forsaken of God, and should have humbled himself, and sought his face, proceeded in a further rage to enquire of the witches, [t] which himself had commanded to be destroyed.

These things should teach us all to labour with God in prayer, that whatever evil he sendeth upon us, he would not suffer his strength and Spirit to forsake us, nor give us over

[o] Exod. ix. 17, vii. 23. [p] Ibid. x. 11. 14. 23. [q] 2 Kings xvi. 33. [r] Isa. lviii. 3. [s] Mal. iii. 14. [t] 1 Sam. xxviii. 6, 7.

to the rage and madness of our own nature. O what hearts should men see in themselves, if they would look upon their own faces in other men's lives! See Julian die with revenge and rage against Christ; Judas bursting asunder under the weight of God's wrath; the cursed persecutors [u] putting off their power, retiring to a private life, pining away with vexation, because the gospel of Christ was too hard for them; Ahithophel despatching himself for very madness, because his oracle was not believed; one despair, another blaspheme, another wrestle with his affliction as a beast in a snare, till the part swell and rankle, and grow too big for the punishment which is upon it:—How could not this choose but make men out of love with themselves, and labour to have more holdfast of the Spirit of Christ; that this madness of their nature may be tamed, and their equanimity and moderation made known to all men!

Fifthly and lastly, In the ministry of the Word, when thy bosom-sin is met with, and the plague of thine own heart discovered; when thou art pricked in thy master-vein; when the edge of the sword enters to the quick, sacrificeth thee, crucifieth thy lusts, cuts off thy earthly members, ransacks thy conscience, and shews thee the inside of thy foul soul; here by all means look unto thy heart; never so likely a time for madness and fierce opposition to set up itself, as when a man is driven into a corner and cannot fly. Sinners are all cowards, and cannot endure the brightness of Moses' face; are not able to abide the scrutiny of the Word, but would fain turn their backs upon it, not only out of scorn,[x] but out of fear [y] too.

Many a sturdy sinner will seem to contemn the plainness and power of the Word, as an illiterate, rude, foolish thing, to scorn and undervalue the persons, companies, discourses of faithful ministers, as of despicable, or supercilious, or schismatical fellows; but the truth is, (and they in their own consciences know it too) that though there be indeed much

[u] 20 Anno Imperii Diocletiani exacto, ambo Imperatores consentientibus animis imperio se abdicarunt, publicè profitentes se mole negotiorum succumbere: sed apud eos, quibus arcana sui pectoris credebant, id ex desperatione facere se fatebantur; quia enim nec Christianos superare, nec præconium Christiani nominis extinguere possent, se nec imperio velle frui. *Zonaras* Annal. Tom. 2. De Diocletiano & Maximiniano Herculeo. [x] Jer. ii. 27. [y] Joh. viii. 9.

stoutness and contempt, yet there is more cowardice. Scorn is the pretence, but fear is the reason. They cannot endure to be disquieted and galled: as a diseased or wounded horse curvets, and pranceth, and is very active and impatient; at first sight a man would think it pride and mettle, but the truth is, it is pain and smart that causeth it. Well then, sinners are all cowards, and would fain fly; but even cowards themselves, when they are shut in and surrounded, will fight with more fierceness than other men, even for very fear. The basest vermin almost that is, when shut out of all his refuges and holes, will try his strength before he will perish, and leap in the face of his pursuer. And this now is the property of the Word, 'to shut men in.'—"The Scripture," saith the apostle, "hath shut up all under sin."[z] And we shall ever find, that the deeper the conviction hath been, the more likewise hath been the prejudice, and the fiercer the opposition against the Word.[a] As in the meeting of two contrary streams, if one prevail not to carry away and overrule the other, there must needs arise a mighty noise and rage in the conflict; so it is in the wrestling and strife between the Spirit of God in the Word, and the current of a man's own corruptions the greater strength and manifestation of the Spirit the Word hath in it, and the fewer corners and chinks it leaves for sin to escape at, the more fierce must needs the opposition be, if the Word be not prevalent enough to turn the current. Let us therefore beware, whatever we do, of snuffing or rebelling against the warnings, which are given us out of the Word. It is hard to kick against the pricks; there is no overcoming of God's Spirit: a man may fall upon the stone, but he shall be broken by it: if he be so strong, and lift so hard as to move the stone, it shall fall upon him, and grind him to powder. Let us not resolve to baffle the ministers, and to despise their message:—it is a sin that leaves 'no remedy'[b] for a man to throw away the physic, to trample under foot the plaster that should heal him. Let us not think to blow away the words of God, as if they were but so much 'empty wind'[c];' for the Lord saith,[d] that they

[z] Gal. iii. 22. [a] See Jer. v. 5. xii. 6. 10. xliii. i. 2. Neh. ix. 29, 30. Joh. viii. 48, 59. Joh. xi. 47, 53. Acts v. 33. Acts vi. 10, 11. vii. 54, 57. 58. Jer. xxxvi. 23. 2 Chron. xxxvi. 15, 16. 17. [b] 2 Chro. xxxvi. 16. [c] Jer. v. 13, 14. [d] Psal. lxviii. 18. 2 Cor. x. 5.

shall become 'fire,' to devour the adversaries. Let us not distinguish Scripture to our own humours, nor accept or reject God's truth, as will best consist with our own resolutions; but as it is the power of the Word, to captivate even rebellious thoughts to the obedience of Christ; so let us resolve to accept of every one of God's righteous commandments, and to hate every false way [e]; to hear Christ and his ministers in 'all things[f];' to answer to God's severest calls, even then when they make us tremble and do astonish us, as St. Paul [g] did, "Lord, what wilt thou have me do?" Even when the Word affrights thee, yet give this honour to it, not to reject it, nor fly from it, nor to smother and suppress it, but to endure it to search thee, and to submit thyself unto it. This is a notable way to abate the original madness which is in thy heart.

Secondly, As there is 'furor' in madness, so there is 'amentia' too; a distemper in the intellectuals, as well as in the passions. Every man that is thoroughly mad, is a fool too: and therefore the same original word is translated in one place 'madness,' Luke vi. 11; and in another place 'folly,' 2 Tim. iii. 9. Now this distemper is two-fold; for either it is an universal privation and defect of reason; or, at the least, it is an unstaidness, a lubricity, a slipperiness of reason. And these are very deep in the nature of a man. Folly is bound up in the heart of a child; and in spiritual things we all are children.

First, There is an universal ignorance and inconsiderateness [h] of spiritual things in the nature of man; he takes less notice of his condition than the very brute beasts. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.[i] The stork in the Heavens knoweth her appointed time, and the turtle, and the crane, and the swallow; but my people knoweth not the judgment of the Lord[k]." The very dumb ass reproveth the madness of the prophet, as St. Peter speaks[l]. And for this reason it is, that we shall observe that frequent apostrophe [m] of God in the prophets; when he had wearied himself with crying to a deaf and rebellious people, he turns

[e] Psal. cxix. 128. [f] Acts. iii. 22. [g] Acts ix. 6. [h] Ἀσυλλόγιστόν τι πρᾶγμα καὶ ἄνοια. *Greg. Naz. Orat.* 3. [i] Isa. i. 3. [k] Jer. viii. 6, 7. [l] 2 Pet. ii. 16. [m] Isa. i. 2. Deut. xxxii. 1. Jer. ii. 12. Jer. vi. 19.

his speech, and pleads before dumb and inanimate creatures; "Hear, O heavens, and give ear, O earth:" nothing so far from the voice of the prophet as the heavens, nothing so dull and impenetrable as the earth; and yet the heavens likelier to hear, the earth likelier to listen and attend, than the obdurate sinners. "Hear, O ye mountains, the Lord's controversy, and ye strong foundations of the earth."[n] Nothing in the earth so immovable as the mountains; nothing in the mountains so impenetrable as the foundations of the mountains: and yet these are made more sensible of God's pleadings and controversies, than the people whom it concerned. "The creatures groan," as the apostle speaks[o], under the burden and vanity of the sins of men; and men themselves, upon whom sin lies with a far heavier burden, boast, and glory, and rejoice in it. Of ourselves we have no understanding, but are 'foolish and sottish,' as the prophet[p] speaks: we see nothing but by the light and the understanding which is given[q] unto us; we cannot have so much as a right thought[r] of goodness. The apostle doth notably express this universal blindness which is in our nature;[s] "Walk not as other gentiles, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, or from a godly life, through the ignorance that is in them, because of the blindness of their heart." First, Their minds are vain; the mind is the seat of principles,[t] of supreme, primitive, and underived truths; but, saith he, their minds are destitute of all divine and spiritual principles. Secondly, Their understanding [διάνοια] is darkened: the understanding, or dianoetical faculty, is the seat of conclusions; and that is unable to deduce from spiritual principles (if there were any in their minds) such sound and divine conclusions as they are apt to beget: so though they know God (which is a principle) yet this principle was vain in them; for they conceived of his glory basely, by the similitude of four-footed beasts, and creeping things; they conceived him an idle god, as the Epicures; or a god subject to fate and necessity, as the Stoicks; or a sinful, impure god, that by his example made uncleanness

[n] Mic. vi. 2. [o] Rom. viii. 21, 22. [p] Jer. iv. 22. [q] 1 Joh. v. 20.
[r] 2 Cor. iii. 5. [s] Ephes. iv. 17, 18. [t] *Arist.* Ethic. lib. vi.

religious, as St. Cyprian[u] speaks: one way or other they became vain in their imaginations of him. But, secondly, though they knew him, yet the conclusions which they deduced from that principle, That he was to be worshipped, &c. were utterly unworthy his majesty: they worshipped him ignorantly, superstitiously, not as became God; 'they changed his truth into a lie[w].' Thirdly, Suppose their principles to be sound, their conclusions from those principles to be natural and proper: yet all this is but speculation; they still are without the end of all this spiritual prudence; their hearts were blinded. The heart is the seat of knowledge practical; that, by the principles of the mind, and the conclusions of the understanding, doth regulate and measure the conversation: but that was unable, yea, averse from any such knowledge, for "they held the truth of God in unrighteousness; they did not like to retain God in their knowledge," they served the lusts of their own hearts; were given up to vile affections; were filled with all unrighteousness, and had pleasure in evil works, even when they did things which they knew deserved death, and provoked judgment[x]. This is that universal defect, which is in us by nature; and very much of this remains in the best of us. Here then, when we are not able to conceive the Lord's purpose in his Word, though of itself it be all light; when we find with David, that 'it is too excellent for us,'—let us learn to bewail that evil concupiscence of our nature, which still fills our understandings with mists, and puts a veil before our faces. The whole Book of God is a precious mine, full of unsearchable treasures, and of all wisdom: there is no 'scoria,' no refuse in it; nothing which is not of great moment, and worthy of special and particular observation[y]: and therefore much are we still to bewail the unfaithfulness of our memories and understandings, which retain so little, and understand less than they do retain. If David were constrained to pray, "Open mine eyes," to see more wonders in thy law,—how much more are we to pray so

[u] Τοῦτο γὰρ τὸ δεινότατον, ὅτι ἃ τοῖς νόμοις καλάζεται, ταῦτα ὡς θεῖα σέβεται. *Greg. Mag.* Orat. 3. Fiunt miseris delicta religiosa. *Cyp.* Ep. ii. [w] Act. xvii. 22, 23. Rom. i. 21. 25. [x] Rom i. 18. 28. 24. 26. 19. 32. [y] Εἰ γὰρ ἐκ τοῦ νόμου ἰῶτα ἓν, ἢ μία κεραία οὐ παραλύσεται, πῶς ἡμῖν ἀσφαλὲς ὑπερβαίνειν καὶ τὰ σμικρότατα. *Basil.* in procem. lib. de Spiritu Sancto.

too! If there were a damp of sin in David's heart, that did often make his light dim, and did make him "as a beast in understanding,' as himself complains; how much darkness then and disproportion is there between us and that blessed light! Look upon heretics old and new, Marcion's two gods, a good and an evil; Valentinian's thirty and one gods in several lofts and stories; worshippers of Cain; worshippers of Judas; worshippers of the Serpent; and a world of the like sottish impieties: nay, amongst men that pretend more light, to see the same Scriptures[a] on both sides held, and yet opinions as diametrically contrary as light and darkness; one gospel in one place, and another gospel in another place, to speak nothing of those σφάλματα and 'nævi,' those blemishes that are in the writings of the most rare and choicest instruments in God's church: all these are notable evidences of that radical blindness[a] which is in our nature, and is never here quite removed; for if the light be not seen, it is not for want of evidence, but for want of sight.

Secondly, Consider the slipperiness and inconsistency of natural reason in spiritual things; it can never stay upon an holy notion:—and this is another kind of madness. Mad men will make a hundred relations; but their reason cannot stand still, nor go through with any, but roves from one thing to another, and joins together notions of several subjects, like a rope of sand: some few lucid intervals they may haply have, but they quickly return to their frenzies again. This is the condition of our nature; let a man enter upon any holy thoughts, the flesh will quickly cast in other suggestions, to make him weary and faint under such unwelcome speculations. Therefore it was that David prayed, "Unite my heart to fear thy name; keep it always in the thoughts of the heart of thy servant," &c. This was the business of Paul and Barnabas to the saints, to exhort them, that "with purpose of heart they will cleave unto God[b]."—

[a] Scripturas habent in sua diversitate communes. *Aug.* Ep. 253. Evangelium pertrahunt ad sententiæ suæ præcipitium. *Justin. Mart.* Ep. ad Zenam.

[a] Οὐ παρὰ τὸ μὴ βλέπειν τοὺς τυφλοὺς ἤδη καὶ οὐκ ἔτι τὸ φῶς τοῦ ἡλίου φαῖνον, ἀλλὰ ἑαυτοὺς αἰτιάσθωσαν οἱ τυφλοὶ, καὶ τοὺς ἑαυτῶν ὀφθαλμούς. *Theoph.* ad Autol. lib. i. [b] Acts xi. 23.

And hence that phrase of Scripture; to 'join a man's self to God[c],' and to 'lay fast hold upon him[d].' And this, every man that sets about it, will find to be a very hard work: it will give every man just cause to cry out against the intrusions of a naughty heart. This is that which makes many men's righteousness like the morning dew: now, the grass seems drunken with wetness: and, an hour after, even gapes for drought: now, a vow and resolution; anon, a relapse and return again: now, an ear to Christ; presently, another open to sin: now, offers and tenders of peace; anon, retreats and exceptions: now, skirmish with sin, and presently a truce: like Penelope's web, wrought in the day, and untwisted in the night.

Thirdly, Consider the indefatigableness of this sin, how unwearied it is in all the mischiefs that it is bent upon. It is said of Satan, that he "goes about seeking whom he may devour[e];" as it was of Christ, that "he went about doing good." I think we shall never in the Scripture find the Devil at a pause, or sitting still, like one that were spent and tired. But yet I find[f] that "for a season he hath departed," when he had such a terrible foil, as put him out of all hope of victory: I find that he may be driven away and put to flight; "Resist the devil, and he will flee from you[g]." But now, the fleshly heart of a man will never be made sound a retreat, but sets on indefatigably upon the spiritual part: it is, as I said, like the thief; when it is nailed and crucified, it will still revile; like a wounded wolf it runs about to do mischief; or as a tired ox,[h] it treads with more weight upon the soul. As the historian[i] said of Carthage, that "Rome was more troubled with it when it was half destroyed, than when it remained whole and entire; so the man that hath, in some measure, overcome his lusts, will be far more sensible of their stirrings and strugglings, than another in whom they rule without disturbance. We may observe in some froward men, when their causes are tried, and prove desperate in right, they will still yet create perverse matters to molest their neighbours; and the more they

[c] Isa. lvi, 3. [d] Heb. vi. 18. [e] 1 Pet. v. 8. [f] Luke iv. 14. [g] Jam. iv. 7. [h] Bos lassus fortiùs figit pedem. [i] Plus Romæ negotii fuit cum semirutâ Carthagine, quàm cum integrâ. *Flor.*

sink in the main, the more clamorous they will be to proceed. As eager gamesters, the more they lose, the deeper game they play, and the harder they set to it; so it is with the lusts of men: the more they are subdued, the more rebellious and headstrong will they be, so far as their power goes against the Spirit of Christ. Lime is kindled by that which quencheth all other fires: and surely grace, which extinguisheth other temptations, or, at least, abateth them, doth, occasionally and by antiperistasis, enrage the flesh, though, in regard of exercise and actual power, it die daily.

The reason hereof is, first, That which is natural, can never be changed, neither is any thing ever tired in its natural motion.[k] The motion of a stone upward grows fainter and fainter, because carried by a violent impression; but downward stronger and stronger, because it gathers strength even by sympathy to the place whereunto it moves. Now original sin is the corrupt nature of a man; and the motions, therefore, of it are not violent, but altogether natural; and that natural motion is set on, and made the easier by the impulsions of Satan,—as a stone, thrown or hurried downward, moves the swifter, because the natural weight thereof is improved by the accessory impression. Who ever knew the sea to give over raging, or a stream grow weary of running? Now the motions of corruption are as natural, as the æstuations of the sea, or the course of a river. Though there may be difficulty in fulfilling lusts, there can never be any in the rising and sprouting of lusts: as there may be pains in drawing waters out of a fountain, but there can be no pains in the waters swelling or rising out of the fountain. It is no pains to conceive seed, though it be to bring it forth in a birth: so in the begetting of sin, there is no pains required for the heart to lust, for thoughts to arise, though the finishing of sin may be oftentimes painful as well as deadly. Original sin is called by the apostle, 'a law in the members,' which putteth a bias into them, a forwardness and propension to all evil. Now as a bowl moves not with any difficulty, when it follows the sway of its own bias; so neither doth the heart in following lusts, which are the weights and bias of the fleshly

[k] Οὐδὲν τῶν φύσει ὄντων, ἄλλως ἐθίζεται. *Arist.* Ethic. lib. ii. cap. 1. Ἥδὺ τὸ κατὰ φύσιν· τὸ δὲ βίαιον, λυπηρόν. Rhet. lib. 1.

soul. And therefore the longer any man lives in sin, the sweeter it is to him. Weariness and delight are hardly inconsistent. Secondly, Nothing is weary, while it works all 'de suo,' of itself, and that which is its own: that which tires a faculty is the fetching in of subsidiary spirits, which being exhaused and spent, the faculty giveth over working, and is said to be weary. The eye is never weary with the act of seeing, which is its own work; but it is said to be weary, merely because of the deficiency of those animal spirits which are from without, sent in unto it to assist it in its own work; which if they did, in the same measure and strength, without decay, flow to the faculty, it could never be tired in its operation. So the locomotive faculty, when the hand worketh, or the foot walketh, would never be weared in itself,—if those spirits which are requisite to strengthen it in its exercise, did not lessen, and fail, and breathe out in the motion. But now our lusts make us flesh all over; in them we work all 'de nostro,' of our own. It is as natural to the heart to lust, as it is to the eye to see; and in this respect more too; for though the act of seeing be the eye's alone, yet the eye stands in need of foreign assistance from the heart, which is the forge and seminary of spirits, to continue the exercise of this act. But the heart is wholly within itself furnished with all the strength and principles of lusting: or, if it were not, yet those spirits which temptations of Satan or the world infuse to assist it, do never fail nor waste away; but as waters drawn out of a fountain, the faster they are called in, the more plentifully they come.

Thirdly, Original sin is indefatigable, never weary of warring, of tempting, of raging, of intruding, of bringing forth, of polluting all we do, because it is unsatisfied. "The eye is not satisfied with seeing, nor the ear with hearing[l]." It is of vast and infinite desires; and the more it is supplied with that in which it seeketh satisfaction, the more greedy it grows; as natural motions, the longer they continue, the swifter they are. "A sinner if he should live for ever, would sin for ever[m]," and never say, It is enough. "Every imagination," every creature that is shaped and formed in the

[l] Eccles. i. 8. [m] Omnis peccator peccat in suo æterno. *Greg.*

heart, every purpose, desire, motion, ebullition, is "only evil every day," saith the text; no period, no stint; "evil from the childhood[n]"—"ex quo excussus est ex utero," from the time of breaking forth out of the womb,—as the learned[o] observe from the property of the word. Evil comes out of the heart, as sparkles do out of fire, never cease rising while the fire continues. Notably is this insatiableness of lust expressed by the prophet in two excellent similitudes. First, from drunkenness, which makes a man still more greedy, doth not extinguish but inflame the perverse desire; none call out for wine faster than they which have had too much before. Secondly, from Hell[p] and the grave[q], which have no stint nor measure. The cloud which the prophet[r] shewed his servant, was no bigger at first than a hand; after, it grew to cover all the heavens, and the reason was, it rose out of the sea:—so the sin of man will continually grow and overflow all his life; and the reason is, it hath a sea of lust continually to supply it. Therefore in the Scripture it is called 'an effusion[s],' a rushing out, an æstus, like the foaming[t] or boiling of the sea; a strange excess of riot, 'unto which,' saith the apostle, 'wicked men run:' a greediness, a covetous[u] improvement of uncleanness, a burning of lust, a fulness[x] of all mischief. Now from this insatiableness of lust, must needs follow the indefatigableness of it too. When a thing is out of the place of its own rest, it never leaves moving naturally till it have gotten to it: therefore inasmuch as lust can never carry the heart to any thing which it may rest in, needs must it flutter about, and be always in motion. If there were an infinite space of air, the motion of a stone in that space (if there were any motion) must needs be infinite, because it would no where have a centre, or middle place to hold it:—for there can be no medium where there are no extremes. Desires are the wings, upon which the soul moves; if there be still things found to entice the desires, and none to satisfy them, no marvel if the soul be still upon the wing, in perpetual agitation, like the wind which con-

[n] Gen. viii. 21. [o] Amama Antibarb. biblic. l. 2. p. 403. [p] Hab. ii. 5. 6. Isai. v. 14. [q] Prov. xxx. 15, 16. [r] 1 Kin. xviii. 43. [s] Ἀσωτίας ἀνάχυσις. 1 Pet. iv. 4. [t] Jude v. 13. Isai. lvii. 20. [u] Ἀκαθαρσίας πλεονεξία. Eph. iv. 19. [x] Rom. i. 27, 29.

tinually whirleth about,—or the rivers, which never leave running into the sea, because they never fill it. But it may be objected, that the Scripture[y] makes mention of the weariness which sin brings upon men, of that impotency of sinning which grows upon them. The Sodomites wearied themselves in their rage against Lot. So the prophet[z] saith of wicked men, that "they weary themselves to commit iniquity." I answer, that these very places prove the indefatigableness of lust, in that it never gives over, even when the instruments thereof are tired. The Israelites were weary of gathering straw; but were the task-masters weary of exacting it? The members may be weary of serving their law; but is the law of the members weary of quickening or commanding them? Nay, herein is seen the cruel tyranny of lust against us, that it never leaves drawing, enticing, heartening, supplying us for sin, even when we are quite wearied in the service of it. "Thou wert wearied in thy way; yet saidst thou not There is no hope[a]." Thou never didst consider, I have thus long drudged in the service of sin, and have found 'no fruit[b],' received no such satisfaction as I promised myself; and therefore why should I weary myself any longer? Why should I "labour for that which is no bread, and which satisfieth not[c]?" Thou never didst bethink thyself of returning to the right way; but wentest on with wonted madness and rage still, though thou foundest for certain, that there was no profit[d] in thy evil way; that thou didst sow nothing but wind[e], and shouldest reap nothing but a whirlwind. Balaam's lust was too swift for his weary beast; when the ass was frighted and durst go no farther, yet the prophet was as unwearied as at the first. Lust is like a furious rider, never weary of the way, though the poor beast which must serve the rider's turn, may quickly be worn out. "Woe to him that loadeth himself with thick clay," saith the prophet[f]; "How long?"—He may have enough to load him; he can never have enough to weary him. He may load his house, his memory, his bags, his wits, his time, his conscience; but he can never fill his hell. He may quickly

[y] Eccles. i. 6, 7. [z] Jer. ix. 5. [a] Isai. lvii. 10. [b] Rom. vi 21. [c] Isai. lv. 2. [d] Jer. ii. 11, 12. vii. 8. Isai. xxx. 5, 6. [e] Hos. viii. 7. [f] Hab. ii. 4, 5.

have enough to sink him; but he can never have enough to satisfy him. As a ship may be overladen with gold or silver even unto sinking, and yet have compass and sides enough to hold ten times more; so the heart will quickly be loaded unto sinking, but never filled unto satiety. In one word, we must, in sin, distinguish between the act[g], and the concupiscence from whence that act ariseth; or in the faculties between the life and the lust of them; between their natural strength and activity, and their law of corruption. The liveliness and strength of the faculties may quickly be wasted, and yet the lust strong still. Sin in act hath a concurrence of the powers of the soul, and services of the body, which in their motions may quickly languish. But yet as the philosophers say of the soul, though it may seem tired and spent, and waxen old, because the body in which it resides, grows unfit for its service, yet the soul[h] indeed itself doth not grow old; but if it had equal instruments, would be as vigorous in the old man[i], as in the youngest: so we may say of sin, though the body may grow weary of adultery, or the mind weary of plodding mischief, or the thoughts weary of contriving deceit, yet 'concupiscentia non senescit:' Lust itself grows never old nor weary.—Nay, as the water when it is stopped in its principal course, yet one way or other where it best may, it will make a shift to find a vent, and to discover itself; even so lust in the heart will, one way or other,—when the mind and faculties, the body and members, are quite tired out in the principal service,—make a shift to break forth into some easier vent. When the adultery in the heart hath worn out the body, and spurred it so long in the unclean race, that it now sinks under the burden, and hath no more blood to lose, yet even then it will find a vent; and such a man will have eyes full of adultery, a tongue full of adultery, thoughts and speculations full of adultery, a memory in the review of former lewdness full of adultery. The thief on the cross had as good a will to crucify Christ, to nail him, and pierce him as any others, but he was fast enough for doing this; yet his malice will find a vent into his tongue, to revile and rail upon him. Balaam's tongue could not execute the

[g] Inter vivacitatem et libidinem. *Aug.* cont. Jul. l. 4. c. 14. [h] Anima non senescit. *Scal.* de Sub. [i] Εἰ λάβοι ὁ πρεσβύτης σῶμα τοιόνδε βλέπειν ὅσπερ καὶ νέος. *Arist.* de Anim. l. i. c. 4.

office to which he was hired; yet it will have a vent, and shew itself in journeying, counselling, and consulting how the people might draw a curse [k] upon themselves. As a dog may have his stomach crammed 'usque ad vomitum,' and yet his appetite unsatisfied, for he presently returns to his vomit; so though a man may load and weary himself in the acting of sin, yet lust itself is never satisfied, and therefore never wearied. What a watch then should we keep over our evil hearts! what pains should we take, by prayer and unweariedness of spirit, to suppress this enemy! If there were any time, wherein the flesh did sit still and sleep, wherein the water did not run and seek for vent, we might then haply slacken our care: but since it is ever stirring in us, we should ever be stirring against it, and using all means to lessen and abate it:—since the heart is unwearied in evil, we "should not faint, nor be weary of well-doing." Since the heart is so abundant in evil, 'we should abound likewise in every good work of the Lord;' always considering what advantage this labour will give us against the toil of sin. In lust, a man wearieth himself, and hath no hope; but here 'our labour is not in vain in the Lord, we shall reap if we faint not:' and a little glory in heaven, nay a little comfort in earth, though neither one nor other may be called little,—will be a most plentiful recompense, 'pressed down, and running over,' for any the greatest pains that can be taken in this spiritual watch. 'Ye have need of patience,' saith the apostle, to go through the will of God, to be in a perpetual combat and defiance with an enemy that will give no respite nor breathing-time. The temptations of Satan, the solicitations of the world, are not so many nor heavy clogs to men in their race, as that to which they are fastened; this weight that presseth down, this besieging sin which is ever enticing, clamouring, haling, rebelling, intruding, with love, with strength, with law, with arguments, with importunities, calling a man from his right way. From this consideration, the apostle immediately infers this duty of patience: "Lay aside every weight," saith the apostle, "and the sin which doth so easily beset us, and run *with patience* the race that is set before us." And we must

[k] Num. xxxi. 16. Mic. vi. 3.

not cast our eye always to the clog which we draw; that may much dishearten us: but "look unto Jesus the author and finisher of our faith," (he that carries us through these difficulties, that gives us weapons;" "that teacheth our hands to war, and our fingers to fight;" that is our captain to lead us, and our second, σύμμαχος, our fellow-combatant), that fighteth against sin in us by his grace. Look what he did: what 'contradiction he endured, "lest ye be wearied and faint in your minds." Look what he promiseth; a victory against our lusts, and a crown after our victory. Look when he cometh; it is yet but 'a little while;' the coming of the Lord draweth nigh, the Lord is at hand: call to him, he is within the voice of thy prayer, he will come to strengthen thee: wait upon him; he is within the eye of thy faith, he will come to reward thee. Look upon the cloud of witnesses, those that are now the church of the first-born, and have their palms in their hands: they all went through the same combat; they were all beset with alike infirmities; they were all men of the same passions with us: let us be men of the same patience with them.

Now, lastly, Consider the propagation of this sin; which may, therefore, well be called 'an old man,' because it dies not, but passeth over from one generation to another. A man's actual sins are personal, and therefore intransient; they begin and end in himself: but original sin is natural; and therefore, with the nature, it passeth over from a man to his posterity. It is an entail that can never be cut off: it hath held from Adam, and will so continue to the world's end, holding all men in an unavoidable service and villanage unto Satan, the prince of this world. In human tenures, if a man leave a personal estate to all his children indefinitely, without singling out and designing this portion to one, and that to another,—though it be true to say, that there is nothing in that estate which any one of the children can lay an entire claim unto as his own, but that the rest have joint interest in it (for the children, though many in persons, are yet but one proprietary, in regard of right in the estate of their father, till there be a severance made); yet, notwithstanding, a partition may be legally procured, and there is a kind of virtual or fundamental severance before, which was the ground of that which is afterwards real and

legal. But now, in this wretched inheritance of sin, which Adam left to all his posterity, we are to note this mischief in the first place, That there is no virtual partition, but it is left whole to every child of Adam. All have it; and yet every one hath it all too. So that as philosophers say of the reasonable soul, "That it is whole in the whole, and that it is whole in every part;" so we may say of original concupiscence; it is, "Tota in genere humano," and "Tota in quolibet homine;" all in mankind, and all in every particular man. There is no law of partition for one man to have to him, in peculiar, the lusts of the eye; another, to him the lusts of the tongue; another, to him the lusts of the ear, &c. but every man hath every lust originally as full as all men together have it.

Secondly, We are to note a great difference further between the soul and sin in this regard; though all the soul be in every member, as well as in the whole body, yet it is not, in the same manner and excellency, in the part, as in the whole. For it is in the whole to all the purposes of life, sense and motion; but, in the parts, the whole soul serves but for some special businesses. All the soul is in the eye, and all in the ear, but not in either to all purposes; for it sees only in the eye, and it hears only in the ear. But original sin is all in every man; and it serves in every man to all purposes: not in one man only to commit adultery,—in another, idolatry,—in another, murder or the like; but, in every man, it serves to commit sin against all the law, to break every one of God's commandments. A whole thing may belong wholly unto two men in several, by divers ways of propriety, or unto sundry purposes: a house belongs wholly to the landlord for the purpose of profit and revenue, and wholly to the tenant for the purpose of use and inhabitation; but it seems, in ordinary reason, impossible for the same thing to belong wholly to sundry men, in regard of all purposes for which it serves. But such an ample propriety hath every man to original sin, that he holds it all, and to all purposes for which it serves. For though some sins there are, which cannot by some men be properly committed, (*properly* I say, because by way of provocation, or occasion, or approbation, or the like, one may participate in the sins which another commits) as a king cannot be disobedient to his superiors in

government, because he hath no superiors; a layman cannot commit the sins of a minister, an unmarried man the sins of a husband, &c.; yet this disability ariseth out of the exigence of personal conditions, but no way out of the limitedness or impotency of original sin; which, in every man, serves to all the purposes which can consist with that man's condition; and as his condition alters, so is it likewise fruitful unto new sins. And these are two great aggravations of this sinful inheritance. That it whole comes unto every man; and that every man hath it unto all the purposes for which it serves.

Thirdly, It is to be observed, that in original sin (as in all other) there are two things, deordination or sinfulness, and guilt or obligation unto punishment. And though the former of these be inseparable from nature in this life, yet every man that believeth and repenteth, hath the damnation thereof taken away; it shall not prove unto him mortal. But now this is the calamity;—Though a man have the guilt of this sin taken off from his person by the benefit of his own faith, and the grace of Christ to him; yet still both the deordination and the guilt passeth over unto his posterity by derivation from him. For the former, the case is most evident, "whatsoever is born of flesh, is flesh[l]:—no man can bring a clean thing out of an unclean[m]: an evil root must bring forth evil branches, a bitter fountain corrupt streams[n]:" leaven will derive sourness into the whole mass, and the father's treason will stain the blood of all his posterity. And it is as certain for the latter, that though guilt and punishment may be remitted to the father, yet from him it may be transmitted to his child. Every parent is the channel of death to his posterity. "Totum genus, de suo semine infectum, suæ etiam damnationis traducem fecit," saith Tertullian[o]; Adam did diffuse and propagate damnation unto all mankind. Neither is it any injustice[p], that, from a cursed root, should proceed branches fit for nothing but the fire. As a Jew that was circumcised, brought forth an uncircumcised son; as clean corn sowed comes up with chaff and stubble; as the seed of a good olive, brings forth a wild

[l] John iii. 6. [m] Job xiv. 4: [n] James iii. 11, 12. [o] *Tertul.* de testimon. animæ, cap. 3. [p] Nec mirum, nec injustum, quod radix proferat damnata damnatos. *August.* cont. Jul. lib. 3. cap. 12.

olive[q]; so is it with the best that are: their graces concur not to natural generation, and therefore from them is nothing naturally propagated. For, first, the wiping off guilt, while the fault abides, is an act of grace and pardon. Now pardons are ever immediate from special favour, from direct grant; and therefore cannot run in the blood, nor come to a man in the virtue of his birth, or by derivation; especially where the pardon runs not in general terms, but personally, by way of privilege and exemption, and that too upon certain conditions, the performance and virtue whereof is intransient, and cannot avail any by way of imputation or redundancy. Secondly, though the personal guilt be off from the man, yet the ground of that guilt, the damnableness or liableness to be imputed unto punishment is inseparable from sin. Though sin be not mortal 'de facto,' so as to bring damnation to the person justified,—yet it never ceaseth to be mortal 'de merito,' that is, to be damnable in itself, in regard of its own nature and obliquity,—though, in event and execution, the damnable virtue of sin be prevented by faith which cures it, and by repentance which forsakes and cuts it off. For we must observe, that to merit damnation belongs to the nature of sin; but to bring forth damnation belongs to the accomplishment and finishing[r] of sin, when it is suffered to grow to its measure, never interrupted, never prevented. God hath patience towards sinners, and waiteth for their repentance, and doth not presently pour out all his wrath; if, in this interim, men will be persuaded, in the day of their peace, to accept of mercy offered, and to break[s] off sins before the ephah be full, then their sins shall not end in death. But if they neglect all God's mercy and go on still, till there be no remedy,—then sin grows to a ripeness, and will undoubtedly bring forth death. Since therefore the nature of sin passeth to posterity, even when the guilt thereof is remitted in the parent, needs must the guilt thereof pass too, till, by grace, it be done away.

Fourthly, In original sin there is a two-fold denomination or formality; it is both a sin, and a punishment[t] of sin; for

[q] Ex olea semine non fit nisi oleaster. *Aug.* de Nup. et Concup. l. 1. c. 19.
[r] James i. 15. [s] Dan. iv. 27. Ezek. xviii. 30. [t] Ἀταξία. Ἀτιμωρία. Remonstrant. in exam. censuræ, c. 7. fol. 85.

it is an absurd conceit of some men, who make it an impossibility for the same thing, to be both a sin and a punishment. When a prodigal spends all his money upon uncleanness, is not this man's poverty, both his sin and his punishment? when a drunkard brings diseases on his body, and drowns his reason, is not this man's impotency and sottishness, both his sin and his punishment? Indeed sin cannot rightly be called an inflicted punishment, for God doth not put it into any man; yet it no way implies contradiction, but rather abundantly magnifies the justice and wisdom of Almighty God, to say That he can order sin to be a scourge and punishment to itself:[u] And so St. Austin[x] calls it "a penal viciousness" or corruption. So that, in the derivation of this sin, we have unto us propagated the very wrath of God. It is like Aaron's rod; on our part, a branch that buddeth unto iniquity; and on God's part, a Serpent that stingeth unto death. So that Adam is a two-fold cause of this sin in his posterity. A meritorious cause; he did deserve it by prevarication, as it was a punishment; and an efficient cause, he doth derive it by contagion, as it is a sin. And this is a wretchedness of this sin, that it is not only a means to bring the wrath of God upon us, but is also some part and beginning of the wrath of God in us, and so is, as it were, the earnest and first-fruits of damnation. Not as if it were infused by God into our nature; for we have it put into us no other way, but by seminal contagion and propagation from Adam;[y] but God, seeing man throw away and waste that original righteousness which he at the first put into him, and appointing him to be the head and fountain of all mankind, not only in nature, but 'in foro' too, in regard of legal proceeding,—withheld from him and his seed, that gift which was freely by him in the creation bestowed, and wilfully by Adam, in the fall, rejected; and adjudged this misery upon him, that he should pass over, to all his posterity, the immediate fruit of his prevarication,—which was original sin, contracted by his own default, and, as it were, issuing out of his wilful disobedience upon him, because

[u] Non est lex æquior ulla Quàm necis artifices arte perire sua. [x] Pœnalis vitiositas. *Aug.* de perfect. Instit. cap. 4. [y] Rom. v. 12. Gen. v. 3.

all were in him [a]interested as in their head and father in that first transgression. Thus have I, at large, opened those many great evils which this sin hath in it,—that life of concupiscence, which the apostle here speaketh of. I cannot say of it, as the Roman epitomizer of his History,[a] "In brevi tabella totam ejus imaginem amplexus sum;" that in a small compass I have comprised the whole image of old Adam; but rather clean contrary; "In ampla tabula, non dimidiam ejus imaginem amplexus sum;" the half of this sin hath not, all this while, been described unto you.

Now therefore to conclude this argument (wherein I have been the larger, both because of the necessariness of it, that we may know whither to rise in our humiliations for sin; and because it is the principal scope of the apostle in the place, and serves most abundantly to shew our own everlasting insufficiency for happiness in ourselves) we see by these things, which have been discovered in this sin, at what defiance we ought to stand with the doctrine of those men,—first, who mince and qualify, and extenuate this sin as the papists do, making it the [b]smallest of all sins; [c]not deserving any more of God's wrath, than only a want of his beatifical presence; and that too without any pain or sorrow of mind, which might be apt to grow from the apprehension of so great a loss; nay, not only denying it after baptism to be a sin, but only the seed of sin, an evil disease, languor, tyranny, and impotency of nature; but that, even in the wicked themselves, [d]concupiscence is rather imputed for sin, than is really and formally sin, [e]notwithstanding it be for-

[a] Πάντες ἦμεν τῶν αὐτῶν χοὸς καὶ φυράματος, καὶ τῶν αὐτῶν ξύλου τῆς καυλίας γεγενήμεθα. [a] Florus. [b] Intensivè majus est peccatum actuale, quam originale. *Aquin.* p. 3. qu. 1. art. 4. c. A theologis nostris minimum omnium peccatorum censetur. *Andr.* Orthod. explic. l. 3. Omnium peccatorum levissimum, si ipsam per se criminis rationem intuearis. *Idem* in defens. fid. Trident. l. 5. part. 1. [c] *Lomb.* dist. lib. 2. dist. 33. *Scot.* Ibid. *Bonavent.* Ibid. q. 2. *Durand.* q. 3. *Aquin.* part 3. q. 1. art. 4. ad 2. *Bellarm.* lib. 6. cap. 4. [d] In ipsis non renatis in peccatum imputatur potius quam revera et propriè peccatum est. *Stapl.* de Justif. l. 3. c. 3. Falsum est, concupiscentiam quæ in nobis manet, esse peccatum originale. *Becan.* Opuscul. de authore peccat. cap. 4. *Bellar.* de Amiss. grat. et statu peccati, l. 5. c. 5, 7, 8, 9. *Greg. Val.* tom. 2. disp. 6. q. 12. p. 1. sect 5, 6. *Soto* de natura et gratia, lib. 1. cap. 10. *Durandus* et privationem justitiæ et concupiscentiam peccatum hoc esse negat, et quòd sit Reatus seu dignitas contendit, lib. 2. dist. 30. q. 3. [e] Quamvis in decalogo prohibeatur, peccatum non est. *Stapl.* de justif. l. 3. c. 5. Omnem ἀνομίαν esse peccatum non est verum. *Bellar.* de Stat. peccati, lib. 5. c. 14.

bidden in the commandment: and, upon these presumptions, [f] reviling the doctrine of the reformed divines, for exaggerating this sin, as that which overspreadeth, in its being, all our nature,—and, in its working, all our lives. Secondly, of those who, heretofore, and even now, deny any sinfulness either in the privation of the image of God, or in the concupiscence and deordination of our nature. It was the doctrine of the Pelagians in the primitive times, that [g] man's nature was not corrupted by the fall of Adam: that his sin [h] was not any ground to his posterity, either of death, or of the merit of death: that [i] sin comes from Adam by imitation, not by propagation: that [k] baptism doth not serve in infants for remission of sin, but only for adoption and admission into Heaven: that as [l] Christ's righteousness doth not profit those which believe not, so Adam's sin doth not prejudice nor injure those that actually sin not: [m] that as a righteous man doth not beget a righteous child, so neither doth a sinner beget a child guilty of sin: that [n] all sin is voluntary, and therefore not natural: that [o] marriage is God's ordinance, and therefore no instrument of transmitting sin: that [p] concupiscence, being the punishment of sin, cannot be a sin likewise:—[q] These and the like antithesis unto orthodox doctrine did the Pelagians of old maintain. And (as it is the policy of Satan to keep alive those heresies which may seem to have most relief from proud and corrupted reason, and do principally tend to keep men from that due humiliation, and thorough conviction of sin, which should drive them to Christ, and magnify the riches of Christ's grace to them) there are not wanting, at this day, [r] a brood of sinful men, who, notwithstanding the evidence of Scripture,

[f] *Stapl.* de justif. l. 1. cap. 13. *Greg. Val.* tom. 2. disp. 6. q. 12. p. 1. sect. 4. et q. 13. p. 11. [g] *Aug.* oper. poster. cont. Jul. l. 2. cap. 16. [h] Epist. 106. [i] De Remiss. peccat. l. 1. c. 8, 9, 13. De natura et gratia, c. 9. De peccat. Orig. c. 14. [k] Cont. Jul. lib. 3. cap. 3. [l] De Remiss. peccat. l. 3. c. 2. [m] De peccat. merit. et Remis. lib. 3. c. 2. [n] Cont. Jul. l. 3. c. 5. [o] De peccat. Orig. cap. 33. de Nupt. et conc. l. 2. cap. 25. [p] Cont. Jul. lib. 5. cap. 3. [q] Vid. *Prosper.* advers. collat. *August.* cont. Jul. lib. 2. cap. 1. *Gerard. Voss.* Hist. Pelag. l. 2. part. 2. Latium. de Pelag. lib. 1. p. 4. cap. 1, 2, 3, 4. [r] Sociniani. Vid. Jacob. ad Portum con. Christoph. Ostorium, cap. 27.—Anabaptistæ, in a dialogue of predestination.—Remonst. in examine censuræ, cap. 3. 7. Remon. in nupera illa, et sanè pessima, pro fidei suæ confessione apologia, deliriis Anabapt. et Socinianis refertissima, c. 3. et 7.—Inter pontificios Pighius peccatum originale inhærens et connatum negavit; imputativum tamen agnoscit et probat.

and consent of all antiquity, do, in this point, concur with those wicked heretics, and deny the original corruption of our nature to be any sin at all, but to be the work of God's own hand, in paradise; nay, deny further the very imputation of Adam's sin to any of his posterity for sin. And now because in this point they do expressly contradict, not only the [s] doctrine of Holy Scriptures, [t] the foundation of orthodox faith, the [u] consent of ancient doctors, and the rule of the catholic church,[x] but, in no less than four or five particulars, do manifestly oppose the doctrine of the church of England, in this point, most evidently delivered in one article:[y] for the article saith, "Man is gone from original righteousness:" they say, "Man did not go away from it, but God snatched it away from man:"—the article saith, "that by original sin, man is inclined unto evil, and calleth it by the name of concupiscence and lust;" they say, "that original sin is only the privation of righteousness, and that concupiscence is a concreated and original condition of nature:"—the article saith, "that the flesh lusteth always contrary to the spirit;" they say in express terms, "that this is false; and that the flesh, when it lusteth indeed, doth lust against nothing but the spirit, and that the apostle in that place, meant only the Galatians, and not all spiritual or regenerate men:"—the article saith, "that this lust deserveth God's wrath and condemnation;" they say "that it doth not deserve the hatred of God:"—and lastly, the article saith, "that the apostle doth confess, that concupiscence and lust hath, of itself, the nature of sin;" they say "that it is not properly either a sin, or a punishment of sin, but only the condition of nature:"—in all these respects it will be needful to lay down the truth of this great point; and to vindicate it from the proud disputes of such bold innovators.

And first, let us see, by what steps and gradations the

[s] Job xiv. 4. Gen. vi. 5. and viii. 21. Joh. iii. 6. Psal. li. 5. Rom. v. 12. Ephes. ii. 3. Rom. iii. 23. Gal. iii. 22. 1 Cor. xv. 18, 19, 49. Vid. *Gerard. Voss.* Hist. Pelag. l. 2. part 1. Thes. 2. et *Bel.* de statu peccati, lib. 5. cap. 4. [t] Qui negat omnes homines primorum hominum peccato nasci obnoxios, ipsa Christianæ fidei subvertere firmamenta conatur; *August.* cont. Jul. lib. 1. cap. 2. [u] Vid. *Voss.* Hist. Pelag. l. 2. part 1. Thes. 6.—*Aug.* cont. Jul. l. c. 23. [x] Infantes baptizari in remissionem peccatorum secundum regulam universalis ecclesiæ confitemur. *Cœlestius* Pelag. apud *Aug.* de peccat. original. l. 2. c. 5. [y] Artic. 9.

adversaries of this so fundamental a doctrine (which, as [z]St. Austin saith, is none of those, "in quibus optimi fidei catholicæ defensores salvâ fidei compage inter se aliquando non consonant," wherein orthodox doctors may differ and abound in their own sense) do proceed to deny the sinfulness of that, which all ages of the church have called sin.

First, They say, that the [a]sin of Adam is not any way the sin of his posterity; that it is against the nature of sin, against the goodness, wisdom, and truth of God, against the rule of equity and justice, that infants who are innocent in themselves, should be accounted nocent in another; therein taking away baptism for remission of sins from infants, who being not born with guilt of Adam's sin, stand yet in no need of any purgation.

Secondly, They say, that though [b]Adam's sin may be thus far said to be unto posterity imputed, as that, by reason of it, they become obnoxious unto death (namely, to an eternal dissolution of body and soul, without any reunion,—and an eternal loss of the divine vision, without any pain of sense) yet that death, which to Adam in his person was a punishment, is not so to his posterity, but only the condition of their nature.

Thirdly, They say, [c] that that which is called original sin, is nothing else at all, but only the privation of original righteousness; and that concupiscence was not contracted, and brought upon nature by sin,—but was original in our nature, suspended indeed by the presence, but actuated by the loss, of that righteousness.

Fourthly, They say, [d] that that privation was not by man

[z] Contr. Jul. l. [a] *Anabaptists*, in their dialogue of predestination. Nec scriptura, nec veracitas, nec sapientia, nec bonitas Divina, nec peccati natura, nec ratio justitiæ atque æquitatis permittunt ut dicamus, Deum posteros Adami revera censuisse ejusdem cum Adamo peccati reos. *Remonstr.* Apol. seu Exam. Cens. cap. 7. sect. 4. fol. 84. [b] Cum Remonstrantes Adamum morti æternæ (sive ut supra dicunt, æternæ pœnæ damni) obnoxium factum fuisse dicunt cum posteris omnibus, non volunt mortem istam eodem prorsus modo inflictam fuisse utrisque, tum Adamo, tum posteris; sed volunt etiam inflictam fuisse Adæ ut transgressori; in posteros vero ejus propagatum propter conditionem naturæ ejusdem quam ex Ada peccatore trahunt. Ibid. c. 4. f. 57. [c] Iidem in Confes. seu Declaratione sententiæ circa articulos fidei, c. 7. sect. 4. *Corvin.* cont. Molin. c. 10. ad sect. 4. et expressius, c. 8. ad sect. 1, 2, 3. [d] Respons. ad Epistolam Wala. p. 88. In Apol. seu Exam. Censur. c. 7. sect. 4. fol. 85. Pœnæ non peccati respectum habet ista carentia; *Corv.* cont. Molin. c. 8. p. 122.

contracted, but by God inflicted as a punishment upon Adam, from whom it comes but only as a condition of nature unto us: that man, in his fall and prevarication, did not throw away, or actually shake off, the image of God, but God pulled it away from him; which if God had not done, it would have remained with him, notwithstanding the sin of the first fall.

Fifthly, They say, [e] that, inasmuch as the privation of original righteousness was a punishment by God upon Adam justly inflicted, and by Adam unto us naturally and unavoidably propagated,—it is not therefore to be esteemed any sin at all; neither for it can God justly condemn any man; nor is it to be esteemed a punishment of sin in us, though it were in Adam; because in us there is no sin going before it, of which it may be accounted the punishment, as there was in Adam,—but only the condition of our present nature.

Lastly, They say, that Adam being, by God, deprived of original righteousness, (which is the faculty and fountain of all obedience) and being now constituted under the deserved curse, [f] all the debt of legal obedience, wherein he and his posterity in him were unto God obliged, did immediately cease: so that whatsoever outrages should, after that, have been, by Adam or any of his children, committed, they would not have been sins or transgressions, nor involved the authors of them in the guilt of just damnation. That which unto us reviveth sin, is the New Covenant; because therein is given

[e] *Corv.*. ibid. p. 122, 126, 127, 128. Malum culpæ non est, quia nasci plane est involuntarium: et si malum culpæ non est, nec potest esse malum pœnæ, &c. *Apol.* cap. 7. fol. 84, 85.—David did not sin, in being conceived and born; ergo thereby he had no sin. *Anabaptists*, in their dialogue.—Atque hoc erat Pelag. argumentum:—Argui non debent, quæ vitari non possunt; *Aug.* de Nat. et Grat. c. 12. Infans aliud, nisi quod natus est, esse non potest; adeoque nec reus est, dum hoc est quod nascitur. *Aug.* cont. Jul. lib. 3. c. 12.—Our divines unanimously withstand the doctrine of the papists in this point,—that concupiscence is natural and not sinful. *Whitak.* de peccat. orig. l. 3.—*Field*, of the Church, lib. 3. cap. 26. Bishop *White's* Defence, p. 24. [f] Lex primo cessabat, primo fœdere per inobedientiam primi hominis rupto; cessabat etiam obligatio ad obedientiam, eâ lege præscriptam. Lex aut ad obedientiam obligat, aut ad pœnam; cum itaque homo jaceret sub maledictione, ad obedientiam amplius non obligabatur, quia ab eo coli amplius Deus non volebat. *Corv.* cont. Molin. cap. 8. ad Sect. 8. pag. 122.—*Remonst.* negant actus illos, qui sequuntur privationem divinam, esse formaliter peccata; non negant quidem materialiter peccata dici posse, quatenus actus sunt difformes voluntati divinæ, ac negant eos formaliter esse peccata, quæ scil. ad pœnam valide obligent eos à quibus fiunt, &c. In Apolog. seu Exam. Censur. c. .fol. 86.

to the law, new strength to command,—and unto us, new strength to obey; both which were evacuated in the fall of Adam. Upon which premises, it doth most evidently follow; that unless God, in Christ, had made a covenant of grace with us anew, no man should ever have been, properly and penally, damned but only Adam; and he too, with no other than the loss of God's presence. (For [g] Hell and torments are not the revenge of legal, but of evangelical disobedience.) Not for any actual sins; for there would have been none, because the exaction of the law would have ceased; and where there is no law, there is no transgression. Not for the want of righteousness; because that was in Adam himself but a punishment,—and, in his posterity, neither a sin, nor a punishment, but only a condition of nature. Not for habitual concupiscence; because though it be a disease and infirmity, yet it is no sin; both because the being of it is con-natural and necessary, and the operation of it inevitable and unpreventable for want of that bridle of supernatural righteousness, which was appointed to keep it in. Lastly, Not for Adam's sin imputed; because being committed by another man's will, it could be no man's sin, but his that committed it.

So that now, upon these premises, we are to invert the apostle's words; "By one man," namely by Adam, "sin entered into the world," upon all his posterity, "and death by sin:" "by one man," namely, by Christ ('tanquam per causam sine qua non') sin returned into the world upon all Adam's posterity; and with sin, the worst of all deaths, namely, hellish torments, which, without him, should not have been at all. O how are we bound to praise God, and recount, with all honour, the memory of those worthies who compiled our articles, which serve as a hedge to keep out this impious and 'mortiferous' doctrine (as [h] Fulgentius calls

[g] Ibid. fol. 83. b. Si Deus mortem temporalem comminatus fuisset Adamo ejusque posteris, necesse fuisset Adamum ejusque posteros ex morte ista iterum resurgere, et postea in æternos cruciatus præcipitari: de quo sane Scriptura ne γρυ quidem meminit. De iis qui Evangelium et apertam vitæ æternæ promissionem respuunt ac rejiciunt, ita loquitur Scriptura; de Adamo ejusque posteris nec volam habet nec vestigium. Deus non omnibus peccatis, id est, peccatoribus, adsignavit æternam pœnam sensus et damni. *Ibid.* cap. 7. fol. 90. Vitium illud defectus est, non peccatum; *Corv.* cont. Molin. c. 8. ad sect. 14. p. 128. [h] De gratia Christ. cap. 14.

it) from the church of England, and suffer not Pelagius to return into his own country!

There are but three main arguments that I can meet with, to colour this heresy, and two of them were the Pelagians' of old. First, [i] That which is natural, and, by consequence, necessary and unavoidable, cannot be sin: [k] original sin is natural, necessary, and unavoidable: therefore it is no sin. Secondly, [l] That which is not voluntary, cannot be sinful: [m] original sin is not voluntary: therefore not sinful. Thirdly, [n] No sin is immediately caused by God: but original sin, being the privation of original righteousness, is from God immediately, who pulled away Adam's righteousness from him: therefore it is no sin.

For the more distinct understanding the whole truth, and answering these supposed strong reasons, give me leave to premise these observations by way of hypothesis:—

First, There are two things in original sin, The privation of righteousness, and The corruption of nature. For since original sin is the root of actual, and in actual sins there are both the omission of the good, which we ought to exercise, and positive contumacy against the law of God,—therefore a 'vis formatrix,' something answerable to both these, must needs be found in original sin. This positive or habitual corruption (for in the other all agree, that it is original sin) is that which the [o] Scripture calls "flesh, and members, and law, and lusts, and body:" and [p] St. Austin, "Viciousness, inobedience, or inordinateness, and a morbid affection." Consonant whereunto is the [q] article of our church, affirming, that man by original sin is far gone from righteousness,—which is the privation: Secondly, That thereby he is, of his own nature, inclined unto evil, which is the

[i] Exam. Cen. c. 7. fol. 86. p. 8. et Pelag. apud Aug. de natura et gratia, cap. 12. [k] Exam. Cen. c. 5. fol. 57. 8. [l] Ibid. c. 7. fol. 84. 8, et Pelag. apud Aug. cont. Jul. l. 3. p. 12. [m] Ibid. in Exam. [n] Exam. c. 7. fol. 85. 86. [o] John iii. 6. Rom. vi. 6. 7, 24. Gal. v. 17. Col. iii. 5. Rom. vii. 2, 3. [p] 'Pœnalis viticositas;' de perfect. Justit. c. 4. 'Inobedientia,' de Civit. Dei, lib. 14. cap. 15. 'Libido,' contra Jul. l. 14. c. 14. 'Morbidus affectus," de Nupt. et concupis. lib. 2. c. 31. Retract. l. 1. c. 15. Ἁμαρτία ἐστὶν, καὶ οὐδὲν ἐν ἡμῖν ἀγαθὸν ἐνοικεῖ. *Just. Mart.* Ep. ad. Zenam. [q] Articul. 9.

pravity or corruption: and this is the doctrine of [r] many learned papists.

Secondly, The law, being [s] perfect and spiritual, searcheth the most intimate corners of the soul, and reduceth, under a law, the very roots and principles of all human operations. And therefore inasmuch as [t] well-being is the ground of well-working, and that the tree must be good before the fruit; therefore we conclude, that the law is not only the rule of our works, but of our strength; not of our life only, but of our nature; which, being at first delivered into our hands entire and pure, cannot become degenerate, without the offence of those who did first betray so great a trust committed unto them. "Thou [u] shalt love the Lord thy God, ex omni valde tuo, with all thy might," saith the law: It doth not only require us to *love*, but to have minds furnished with all *strength* to love God: so that there may be life and vigour in our obedience and love of him. The law requires no more *love* than *strength*: therefore if it did not of us require strength to love, but only suppose it, it could require no love neither; for the [x] apostle tells, that by nature we are without strength. So that if the meaning of the law be only this, 'Thou shalt love the Lord thy God with all the strength which thou hast;' and not this, 'Thou shalt love him with all the strength that I require thee to have, and that I at first gave thee,' (so that the strength and faculty, as well as the love and duty, may 'cadere sub præcepto,' fall under the command) the meaning of the law would amount but to this,—'Thou shalt not, or needest not to, love the Lord thy God at all; because thou hast no strength so to do, and art not to be blamed for having none.'

Thirdly, It is not the being voluntary or involuntary, that doth make a thing sinful or not sinful,—but being opposite

[r] Magist. Sentent. l. 2. distinct. 30. Aquin. 12. qu. 82. Art. 1. Driedo de gratia, et lib. Arb. l. 1. Tract. 3. part. 4. memb. 2. p. 154, 156.—Greg. Arim. lib. 2. dist. 30. qu. 1.—Bonavent. l. 2. distinct. 30. part. 2. quæst. 1.—Andrad. Defens. Concil. Trident. l. 5. et quamplures alii. [s] Psal. xix. 7. Rom. vii. 14. [t] Matth. vii. 18. Absit ut sit in aliquo vera virtus, qui ipse justus non est; *Aug.* contra Jul. l. 4. c. 3. [u] Deut. vi. 5. Luke. x. 27. Lex etiam origines delictorum, id est, concupiscentias et voluntates non minus quam facta, condemnat; *Tertul.* de pudicit. cap. 6. Τῶν ἄλλων τὰ τέλη τιμωρουμένων κατὰ τοὺς νόμους, ἡμεῖς καὶ τὰς ἀρχὰς κολάζομεν, ὥσπέρ τι ῥεῦμα πονηρὸν καὶ δυσκάθεκτον πόῤῥωθεν ἀναστέλλοντες. *Greg. Naz.* Orat. 3. p. 109. [x] Rom. v. 6.

to the rule, which requires complete strength to serve God withal. Now all a man's strength is not in his will; the understanding, affections, and body have their strength,—which failing, though the will be never so prompt, yet the work is not done with that perfection, which the law requires. Yet withal we are to note in this point two things: First, That[y] original sin is, suo modo, voluntary too, because brought in by that will which was originally ours: for this is a true rule in divinity, [z] 'Voluntas capitis totius naturæ voluntas reputatur,' that Adam's will was the will of all mankind; and therefore this sin, being voluntary in him, and hereditary unto us, is esteemed, in some sort, voluntary unto us too. Secondly, That a thing may be voluntary two ways: First 'efficienter,' when the will doth positively concur to the thing which is done: Secondly, 'deficienter,' when the will is in fault for the thing which is done, though it were not done by itself. For we must note, that all other [b] faculties were, at first, appointed to be subject to the will, and were not to move, but upon her allowance and conduct: and therefore when lust doth prevent the consent and command of the will, it is then manifest that the will is wanting to her office: for to her it belongs to suppress all contumacy, and to forbid the doing of an illegal thing. And in this sense I understand that frequent speech of St. Austin, "[c] That sin is not sin, except it be voluntary;" that is,—Sin might altogether be prevented, if the will itself had its primitive strength, and were able to exercise uprightly that office of government and moderation over the whole man, which, at first, it was appointed unto. Which thing the same [d] father divinely hath expressed in his Confession: "What a monstrous thing is this, saith he, that the mind should command the body, and be obeyed; and that it should command itself,

[y] Ex prima hominis mala voluntate contractum, factum est quodammodo hæreditarium; *Aug.* Retract. l. 1. c. 13. [z] Voluntas Adæ reputatur nostra: *Aquin.* p. 3. quæst. 84. art. 2. ad 3. et 12. quæst. 81. Art. 1. in corp. *Andrad.* Orthod. explicat. lib. 3. Eodem modo omnium voluntates, in illo conclusæ, censentur quo et naturæ. [a] Vide *Aquin.* 1, 2. qu. 79. art. 1. in c. et qu. 74. art. 3. c. et *Arist.* Eth. l. 3. c. 5. [b] *Arist.* Eth. l. 1. c. 8. [c] De lib. Arb. l. 3. c. 22. Retr. l. 1. c. 13. de Vera Rel. c. 14. [d] Non ex toto vult, non ergo ex toto imperat. Et iterum; Non utique plena imperat: et ideo sunt duæ voluntates, quia una earum tota non est, et hoc adest alteri, quod alteri deest; Conf. l. 8. c. 8. 9.

and be resisted!" His answer is [e], "The will is not a total will; and therefore the command is not a total command:" for if the will were so thoroughly an enemy to lust as it ought to be, it would not be quiet, till it had disthroned it.

These things being premised, we conclude, That as our nature is universally vitiated and defiled by Adam; so that pollution which from him we derive, is not only the languor of nature, the condition and calamity of mankind, the womb, seed, fomenter, formative virtue of other sins, but is itself [f] truly and properly sin; or to speak in the phrase of the church of England, "hath of itself the nature of sin."

First, Where [g] there is [h] *ἀνομία*, transgression, there is sin. In this sin there is more; for [i] there is *ἀντινομία*, rebellion, and antipathy against the whole law; therefore concupiscence is sin.

Secondly, That [k] which infers death, and makes men naturally children of wrath, is sin: [l] but lust and fleshly concupiscence reviving, bringeth death and wrath: therefore it is sin.

Thirdly, Where there is an excess of sin, that thing must needs be sinful: but concupiscence by the commandment, is [m] exceeding sinful: *ergo*.

Fourthly, That which is hateful, is evil and sinful (for God made all things [n] beautiful and good, and therefore very lovely): but concupiscence is hateful: I am carnal, sold under sin; for "what I hate, that I do."

Fifthly, That which quickeneth to all mischief, and indisposeth to all good, must needs be sinful; as [o] she that tempteth and soliciteth to adultery, may justly be esteemed a harlot: but [p] concupiscence tempteth, draweth, enticeth, begetteth, conceiveth, indisposeth to good, and provoketh to evil: therefore it is sin.

[e] Si voluntas renatorum omni ex parte inimica esset concupiscentiæ, eam è suo regno omnem exterminaret; *Whitak.* cont. Stapl. de Just. l. iii. cap. 3. [f] Peccatum carnis est verè peccatum. *Fulg.* de grat. Christ. cap. 15. Vide *Aug.* de peccat. mer. et remis. lib. ii. cap. 4. de nup. et concupis. lib. ii. cap. 24. contra Jul. lib. ii. cap. 3, 4, 5. et lib. iv. cap. 2. lib. v. cap. 3. 7. lib. vi. cap. 15. 19. Vide *Staplet.* de Justif. lib. ii. cap. 14. [g] 1 John iii. 4. [h] Rom. vii. 23. Gal. v. 17. [i] Rom. vi. 23. Eph. ii. 3. [k] Rom. vii. 13. [l] Eccles. vii. 29. Gen. i. 31. Rom. vii. 14, 15. [m] Prov. vii. 11. 21. 8. [n] Rom. vii. 18. 21. Matth. xv. 19. Jam. i. 14. [o] Jam. iii. 15. 1 John iii. Jam. iii. 6. John viii. 44. [p] *Aug.* Tract. 49. in Johan. Quando libido vincit, vincit et diabolus. *Id.* contra Jul. lib. v. cap. 7

Sixthly, That which is hellish and devilish, must needs be sinful; for that is an argument in the Scripture to prove a thing to be exceeding evil: but [q] concupiscence is even the hell of our nature, and lusts are devilish; therefore they are sinful too. "Nemo se palpet," saith St. Austin, [r] "de suo Satanas est, de Deo beatus:" let no man soothe or flatter himself; his happiness is from God; for of himself he is altogether devilish.

Seventhly, That which was with Christ crucified, is [s] sin, for he bore our sin in his body upon the tree: but our flesh and concupiscence was with Christ crucified. [t] They "that are Christ's, have crucified the flesh with the affections and lusts:" therefore it is sin.

Lastly, That which is washed away in baptism, is sin; for [u] baptism is for remission of sins: but concupiscence and the body of sin is done away in baptism: therefore it is sin. And this is the frequent argument of the ancient doctors against the Pelagians, to prove that infants had sin in their nature, because they were baptized unto the remission of sins.

To give some answer then to those pretended reasons. To the first we confess, that nothing can be 'toto genere' necessary, and yet sinful; neither is original sin in that sort necessary to the nature in itself; though to the nature, in persons proceeding from Adam, it be necessary: for Adam had free-will, and we in him, to have kept that original righteousness in which we were created; and what was to him sinful, was to us likewise, because we all were one in him. We are then to distinguish of natural and necessary; for it is either primitive and created, or consequent and con-

[q] 1 Pet. ii. 24. [r] Gal. v. 24. [s] Acts ii. 38. [t] Col. ii. 11, 12. Rom. vi. 5, 6. [u] *Aug.* de peccat. merit. et remis. lib. i. cap. 16, 17. 24. 26. 28. 34, 39. lib. ii. cap. 26, 27, 28. lib. iii. cap. 4. de nupt. et concupiscent. lib. i. cap. 20. lib. ii. cap. 33. cont. Jul. Pelag. lib. iii. cap. 2, 3. lib. vi. cap. 16. et alibi passim. *Fulgent.* de incarnat. et gratia Christi, cap. 15. *Prosper.* cont. col. cap. 18. Voluntarium aliquid dicitur, quia est à voluntate. Ab aliquo autem dicitur esse aliquid dupliciter: directe, quod scil. procedit ab aliquo in quantum est agens; indirecte, ex hoc ipso, quod non agit; sicut submersio navis dicitur esse à gubernatore, in quantum desistit à gubernando, &c. *Aquin.* 1, 2. qu. vi. art. 3. Peccatum originale est voluntarium parvulis, voluntate primi parentis—Quod sufficit ad peccatum originale, quia non est personæ, sed naturæ peccatum. *Alvarez* de Auxil. Grat. lib. vi. disp. 44. num. 15.

tracted necessity. The former would indeed void sin, because God doth never first make things impossible, and then command them; but the latter, growing out of man's own will originally, must not therefore nullify the law of God, because it disableth the power of man; for that were to make man the lord of the law.

To the second, three things are to be answered. First, the sinfulness of a thing is grounded on its disproportion to the law of God, not to the will of man. Now God's law sets bounds, and moderates the operations of all other powers and parts, as well as of the will: and therefore the apostle complains of his "sinful concupiscence," even when his will was in a readiness to desire the good, and refuse the evil [x]. Secondly, No evil lust riseth or stirreth, though it prevent the consent of the will, but the will may be esteemed faulty: not in this, that it consented unto it,—but in this, that it did not, as it ought to have done, hinder and suppress it. For the stirrings of lust before the will, is their usurpation and inordinateness, not their nature: which therefore the will, according to that primitive sovereignty, which in man's nature she had, ought to rectify, and order again. Thirdly, Original sin, though to persons it be not, — yet to the nature, it was voluntary, and to the persons in Adam, as in their common father: for with them otherwise than in him, no covenant could be made; and, even in human laws, the acts of parents can circumscribe their children.

To the third, We utterly deny that God did take away original righteousness from man, but he [y] threw it away himself. God indeed withholds it, and doth not obtrude again that upon us, which we rejected before: but he did not snatch it away; but man, in sinning, did cast it from himself. For what was righteousness in Adam, but a perfect and universal [z] rectitude, whereby the whole man was sweetly ordered by God's law, and within himself? Now Adam's sin having so many evils in it as it had, pride, am-

[x] Rom. vii. 18. [y] Pontificii ex hac parte sunt novatoribus modestiores, qui Adamum seipsum privasse docent et probant. *Andrad.* Orthodox. explicat. lib. iii. et *Ferrariens.* in Tho. cont. gent. lib. iv. cap. 32. [z] Fit in homine justus ordo naturæ, ut anima subdatur Deo, et animæ caro. *Aug.* de Civit. Dei, lib. xix. cap. 4. Δικαιοσύνη τετράγωνός ἐστι, καὶ πάντοθεν ἴση καὶ ὁμοία. *Clem. Alex.* Strom. lib. vi. et Pædagog. lib. i. cap. 13.

bition, ingratitude, robbery, luxury, idolatry, murder, and the like, needs must that sin spoil that original righteousness, which was, and ought to be, universal. Secondly, We grant, that original sin is not only a fault, but a punishment too; but that the one of these should destroy the other,[a] we utterly deny. For which purpose we may note, that a punishment may be either by God inflicted in its whole being; or by man, in the substance of the thing contracted,—and by God, in the penal relation which it carries ordered. It is true, no punishment, from God inflicted upon man, can be, in the substance of the thing, sinful; but that which man brings upon himself as a sin, God's wisdom may order to be a punishment too. When a prodigal spends his whole estate upon uncleanness, is not his poverty both a sin and punishment? When a drunkard or adulterer brings diseases upon his body, and drowns his reason, is not that impotency and sottishness both sin and punishment? Did not God punish Pharaoh with hardness of heart, and the Gentiles with vile affections? and yet these were sins as well as punishments. To expedite this point in one word, as I conceive of it, two things are in this sin, privation of God's image, and, lust, or habitual concupiscence. The privation is, in regard of the first loss of righteousness, from Adam alone, by his voluntary depraving of the human nature, and excussion of the image of God: but in regard of the continuance of it, so 'deficienter,' God's justice and wisdom hath a hand in it;—who as he is the most just avenger of wrongs done unto him, and the most free disposer of his own gifts; so hath he, in both respects, been pleased to withhold his image formerly rejected, and not to obtrude upon ungrateful and unworthy men so precious an endowment; of which, the former contempt and indignity had justly made them ever after destitute. Concupiscence we may conceive both as a disorder, and as a penalty. Consider it as a punishment; and so,

[a] Sicut cæcitas cordis et peccatum est, quo in Deum non creditur, et pœna peccati qua cor superbum dignâ animadversione punitur, et causa peccati, cum mali aliquid cæci cordis errore committitur; ita concupiscentia carnis et peccatum est, quia inest illi inobedientia contra dominatum mentis; et pœna peccati, quia reddita est meritis inobedientis, et causa peccati, defectione consentientis, et contagione nascentis. *Aug.* cont. Jul. lib. v. cap. 3.

though it be not by God effected in nature; (for he tempteth no man, much less doth he corrupt any) yet is it subject to his wisdom and ordination; who after he had been by Adam forsaken, did then forsake him likewise, and give him up into the hand of his own counsel, leaving him to transmit upon others that seminary of uncleanness, which himself had contracted. Consider it as a vice; and so we say, that lust or flesh doth not belong to the parts as such or such parts, but is the disease of the whole nature;—either part thereof, though it do not equally descend from Adam, yet may he justly be esteemed the father and fountain of the whole nature; because though generation do not make all the materials and parts of nature, yet doth it work to the uniting of them, and constituting of the whole by them. So then, natural corruption is from Adam alone meritoriously, by reason of his first prevarication; from Adam by our parents seminally, and by generation and contagion. But, under favour, I conceive, that it is not from the body in the soul, but equally and universally from the whole nature, as a guilty, forsaken, and accursed nature, by some secret and ineffable resultancy therefrom, under those relations of guilt and cursedness. This, with submission to the learned, I conceive, in that great question, touching the penalness and traduction of original concupiscence.

But to return to those things which are more for practice. This doctrine of original sin doth direct us in our humiliations[b] for sin, shews us whither we should rise in judging and condemning ourselves, even as high as our fleshly lusts, and corrupt nature. "Let not any man say," saith Saint James[c], "that he was tempted of God." I shall go further,—Let not any man say of himself by way of excuse, extenuation, or exoneration of himself, I was tempted of Satan, or of the world. And who can be too hard for such enemies? who can withstand such strong solicitations?—Let[d] not any man resolve his sins into any other original than his own lusts. Our perdition is totally of ourselves: we are assaulted by many enemies; but it is one only

[b] Ἐννοήσωμεν ἡμῶν τὴν φύσιν· μάθωμέν τινες ἐσμὲν, καὶ ἀρκεῖ τοῦτο εἰς πᾶσης ταπεινοφροσύνης ἡμῖν ὑπόθεσιν. *Chrysost.* ad pop. Antioch. hom. 2. [c] Jam. i. 13. [d] Οὐ γὰρ ἡ τῶν πειρασμῶν φύσις, ἀλλ' ἡ τῶν πειραζομένων ῥαθυμία τὰ πτώματα ἐργάζεσθαι πέφυκεν. *Chrysost.* ad Pop. Antioch. hom. 4.

that overcometh us, even our own flesh. Saint Paul could truly say[e], "It was no more I that sinned:" but did he charge his sins therefore upon Satan, or upon the world? No, though it was not he, yet it was something that did belong unto him, an inmate, a bosom enemy, even sin that dwelt within him. It is said[f], that "Satan provoked David to number the people:" and yet David's heart "smote himself," and did not charge Satan with the sin; because it was the lust of his own heart, that let in and gave way to Satan's temptation. If there were the same mind in us as in Christ, that Satan could find no more in us to mingle his temptations withal, than he did in him,—they would be equally successless. But this is his greatest advantage, that he hath our evil nature to help him, and hold intelligence with him. And therefore we must rise as high as that in our humiliations for sin; for that will keep us ever humble, because concupiscence will be ever stirring in us: and it will make us thoroughly humble, because thereby sin is made altogether our own, when we attribute it not to casualties, or accidental miscarriages, but to our nature. As [g] David did, "In sin was I shaped, and in iniquity did my mother conceive me:"—It was not any accident, or external temptation which was the root and ground of these my sins, but 'I was a transgressor [h] from the womb:' I had the seeds of adultery and murder sown in my very nature, and from thence did they break forth in my life.—When men shall consider, that in their whole frame there is an universal ineptitude and indisposition to any good, and as large a forwardness to all evil; that all their principles are vitiated, and their faculties out of joint; that they are in the womb as cockatrice eggs, and in the conception a seed of vipers, more odious in the pure eyes of God, than toads or serpents are in ours; this will keep men in more caution against sin, and in more humiliation for it.

Lastly, From the consideration of this sin, we should be exhorted unto these needful duties: First, To much jealousy against ourselves; not to trust any of our faculties alone; not to be too confident upon presumptions, or experiences of our

[e] Rom. vii. 20. [f] 1 Chron. xxi. 1. 2 Sam. xxiv. 10. [g] Psal. li. 7.
[h] Isai. xlviii. 8.

own strength. Job would not trust his eyes without [i] a covenant; nor David, his mouth without a bridle [k]; so strangely and unexpectedly will nature break out, if it feel itself a little loose, as may cost a man many a cry and tear to set himself right again. Though a lion seem never so tame, though the sea seem never so calm, give them no passage, keep on the chain, look still to the bulwarks; for there is a rage in them, which cannot be tamed. Venture not on any temptation; be not confident of any grace received, so as to slacken your wonted zeal; count not yourselves to have apprehended any thing; forget that which is behind, press forward to the prize that is before you; and ever suspect the treachery and tergiversation of your own hearts. Joseph flung out, and would not trust himself in the company of his mistress. "He hearkened not to lie by her, or to be with her [l];" company might easily have kindled concupiscence; a little of Satan's blowing, might have carried the fire from one stick unto another.—David would have "no wicked thing in his house [m], nor in his sight." Sin is a plague: he knew how full of ill humours, and seeds of a like evil, his heart was,—how apt to catch every infection that came near it; and therefore he took care to decline the very objects and examples of sin.—God would not suffer any people or monuments of idolaters to be spared, lest they should prove [n] temptations and snares to his own people; and their hearts should run after the like sins. "Keep thine heart," saith Solomon [o], "with all diligence;" never let thine eye be off from it; hide the Word and the Spirit always in it, to watch it; for there is an adulterer ever at hand to steal it away. Therefore the Lord [p] would have the Israelites to bind ribbands upon their fringes, and the law on the posts of their doors; that, by those visible remembrances, their minds might be taken off from other vanities, and the obedience of the law more revived within them. And Solomon, alluding to that custom, shews the use and the fruits of it: "Bind them," saith he [q], "continually upon thine heart, and tie them about thy neck;" make the law of God thy continual

[i] Job. xxxi. 1. [k] Psal. xxxix. 1. [l] Gen. xxxix. 10, 12. [m] Psal. ci. 3, 4, 7. [n] Exod. xxxiv. 12, 16. [o] Prov. iv. 23. [p] Numb. xv. 38. Deut. xi. 20. [q] Prov. vi. 20, 21.

ornament: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee:" in all thy ways and conditions, it shall be thy safeguard, thy companion, and thy comfort.

Secondly, To war and contention, against so strong and so close an enemy. Our flesh is our Esau, our elder brother; and we must ever be wrestling with it. The flesh and the spirit are contraries; one will ever be on the prevailing side. And the flesh is never weary, nor out of work, to improve its own part; therefore the spirit must be as studious and importunate for the kingdom of Christ. But you will say, To what end serves any such combat? It is impossible to vanquish, or to overcome lust. The Devil may be put to flight; there is hope in a conflict with him;—but lust may be exasperated by contention, it cannot be shaken off.

To this I answer in the general: First, That it is our duty to fight with sin, and it is Christ's office and promise to overcome it: we must perform that which he requireth of us, and trust him with that which he promiseth unto us. Besides, by this means, the body of sin is first weakened, though not quite destroyed. For as in the Levitical law[r], when spreading leprosy was in a house, the walls were first scraped round about, the dust thrown out, new stones and new mortar put to the old materials, and then, last of all, the house, by the incurableness of it, was broken quite down, and dissolved; so, in our present leprous and corrupted condition, we are to deface, to weaken, to scrape off what we can of the body of sin, and leave the rest for God to do, when he shall be pleased to dissolve us.

Secondly, It is by this means captivated likewise; though like the Gibeonites[s], and the Moabitish maids[t], it be not slain, yet it is kept under and subdued.

Thirdly, However, by this means it is discovered: and it is a good part of war, to know the latitude of an enemy's strength, to pry into his stratagems and contrivances. For the knowledge of sin will make us more earnest in mourning for it; more importunate in our prayers against it; more humble in our confessions of it; more unquiet, till we be acquitted, by the blood of Christ, and his Spirit, from it;

[r] Levit. xiv. 41, 45. [s] Josh. ix. 21. [t] Numb. xxxi. 18. Josh. xvii. 13.

more urgent to lay hold upon the victories and promises of Christ against it. This is the sum of all, and a most sufficient encouragement. The grace of Christ in us, will weaken much; the grace and favour of Christ unto us will forgive the rest; and the power of Christ, at the last, will annihilate all [u].

Thirdly, To patience and constancy in this spiritual combat. We are beset [x], and compassed about with our corruptions; the sin hangs on with much pertinacy, and will not be shaken off: therefore there is need of patience to run the race that is set before us, to do the whole will of God, to hale perpetually our clog after us, to pull on, and drive forward a backsliding and a revolting heart, to thrust still before us a swarm of thoughts and affections, through so many turnings and temptations, as they shall meet withal. When the spies [y] returned from the Holy Land, they disheartened the people, "because they had seen giants, the sons of Anak:" so when the spirit of man considers, I am to enter upon a combat, that admits of no treaty of peace, or respite,—with an old man full of wisdom,—furnished with a whole armoury of weapons, and with all the succours and contributions, which principalities and powers, and spiritual wickednesses can bring in,—an enemy full of desperate rebellion and unwearied rage against the kingdom of Christ in me: and I find by daily experience, what foils he gives me, what captivity he leads me under;—how unable I am to hold conflict with but some one of his lusts, how unfurnished with such general strength as is requisite to meet so potent an adversary;—In this case a man will be very apt to faint, and be wearied in his striving against sin. And therefore to encourage and quicken us unto patience, we must not seek ourselves in ourselves, nor fix upon the measure and proportion of our former graces; but run to our faith, and hold fast our confidence, which will make us hope above hope, and be strong when we are weak. We must look unto Jesus, and consider, First, his grace, which is sufficient for us: Secondly, his power, which hath already begun faith and a good work in us: Thirdly, his promise, which is to finish it for

[u] In renascentibus remittitur, in proficientibus minuitur, in resurgentibus tollitur. *Aug.* cont. Jul. lib. vi. cap. 16. [x] Heb. xii. 1. & x. 36. [y] Numb. xiii. 29, 33.

us: Fourthly, his compassion and assistance; he is our second, ready to come in in any danger, and undertake the quarrel: Fifthly, his example; he passed through alike contradiction of sinners, as we do of lusts: Sixthly, his nearness; he is at the door, it is yet but "a little while, and he that shall come, will come, and will not tarry:" Seventhly, his glory; which is in our quarrel engaged, and in our weakness perfected: Eighthly, his reward which he brings with him: it is for an eternal weight of glory, that we wrestle: Ninthly, his faithfulness to all that cloud of witnesses; those armies of saints whom he hath carried through the same way of combats and temptations before us, and whose warfare is now accomplished: Lastly, his performances already; first, He maketh the combat [a] every day easier than before; our inner man grows day by day; The house of David is stronger and stronger, and the house of Saul weaker and weaker. And, secondly, As in all other afflictions, so in this especially, he giveth unto us 'a peaceable fruit of righteousness,' after we have been exercised in it.

But you will say, These are good encouragements to him that knows how to do this work; but how shall I, that am ignorant and impotent, know how to suppress and keep down so strong an enemy with any patience or constancy, that works all this in me?—To this I answer, First, Consider wherein mainly the strength of lust lies; and then apply your preventions and oppositions accordingly.

The strength of lust is in these particulars: First, Its wisdom and cunning craftiness, whereby it lies in wait [a], and is upon the catch of every advantage to set forward its own ends. Secondly, Its suggestions, persuasions, titillations, treaties, flatteries, dalliances with the soul, which, like the smiles of a harlot, entice and allure the heart to condescend to some experience and practice with it. Thus "Evah [b] being deceived, fell into the transgression." For the suggestion quickly begets delight, and delight as easily grows into consent: and when the will, like the master-fort, is taken, the inferior members can no longer stand out. Thirdly, Its promises and presumptions, its threatenings and affright-

[a] Quicquid inde minuitur, hic crescit. *Hier.* epist. 21. [a] Eph. iv. 14.
[b] Jam. i. 14. 1 Tim. iii. 14.

ments: for hopes and fears are the edges of temptation. Lust seldom or never prevails, till it have begotten some expectation of fruit in it; till it can propose wages [c] and pleasures [d] of iniquity, some peace [e] and immunity against dangers or judgments denounced, wherewith men may flatter themselves; some unprofitableness, toil, and inconvenience in a contrary strictness. Lust deals with the soul, as Jael with Sisera [f]; first, It calls a man in, gives him milk and butter, covers him with a mantle, and casts him into a quiet and secure sleep; and then after brings out the nail and hammer to fasten him unto death: and yet, all this while, a man saith not within himself, 'What have I done? there is no hope [g], after all this my weariness, in the tent of Jael; in the promises of lust;'—but like the mother of Sisera, cherisheth vast expectations, and returneth answers of spoils and purchases to himself. "We will burn incense to the queen of heaven," say the people to Jeremy [h]: we have not only great and public examples, our fathers, our kings, our princes, our cities, but great rewards to encourage us thereunto; for then had we plenty of victuals, and were well, and saw no evil. "I will go after my lovers, that gave me my bread and my water, my wool and my flax, mine oil and my drink [i]." Neither did she ever return to her first husband, till she found, by evident experience, that it was then "better with her than amongst her idols:" so that which maketh that hypocritical people weary [k] of the ways and worship of God, was the unprofitableness [l] which they conceived to be in his service, and the unequalness of his ways. Whereas, indeed, the fault was in their own insincerity and evil end; for the word of the Lord "doth good to those that walk uprightly," as the prophet speaks [m].—Fourthly, Its laws and edicts, whereby it setteth the members awork, and publisheth its own will; and that either under the show of reason (for sin hath certain maxims and principles of corrupted reason, which it takes for indubitable and secure, wherewith to countenance its tyrannical commands); or else under the shape of emoluments, and exigencies, and inevitableness, which may serve to warrant those commands, that are other-

[c] 2 Pet. ii. 15. Jude v. 11. [d] Heb. xi. 25. [e] Deut. xxix. 19. [f] Judg. iv. 18. 21. [g] Isai. lvii. 10. [h] Jer. xliv. 17. [i] Hos. ii. 5. [k] Mal. i. 13. [l] Ibid. iii. 14. [m] Isai. lviii. 3. Micah ii. 7.

wise destitute even of the colour of reason. Like that device of Caiaphas [n], when they knew not how to accuse Christ, or charge him with any face of capital crimes, yet he had found out a way, that though there were no personal reasons, nor just grounds to proceed upon, yet admitting and confessing the innocency of the person of Christ, the expedience notwithstanding, and exigency of state so requiring it, fitter it was for "one innocent person" to perish, and thereby the safety of the commonwealth, which depended upon their homage to the Romans, to be secured,—than, by the preservation of one man, to have the welfare of the whole people lie at hazard, and exposed to the fears, and jealousies, and displeasures of the Romans; who, by public fame [o], were very suspicious of an Universal Prince which was to arise out of Judea,—and none so likely to be the man, as he who could raise dead men out of their graves, and so be never destitute of armies to help him. So, though there was no "æquum est,' yet there was an 'expedit;' though there was no reason or justice, yet there was exigence and expediency why he ought to die,—though not as a malefactor, to satisfy for his own offence, yet as a sacrifice to expiate, and to prevent those evils of state, which the fame of his mighty works might have occasioned. And thus doth sin deal with men; sometimes, by the help of corrupt reason, and counterfeit maxims, it makes the sins which are commanded, seem warrantable and equal: sometimes, where the things are apparently evil, and cannot be justified, yet, by pretence of some present exigencies, it makes them seem necessary and unavoidable. Fifthly, Its violence and importunity: for sin is so wilful, that as he once answered the Persian king, when it cannot find a law to warrant that which it requires, yet it will make a law to command what it will; and it will beset and pursue, and importune the soul, and take no answer. Balaam's [p] ambition was sufficiently non-plused by the se-

[n] Joh. xi. 47, 50.

[o] Percrebuerat Oriente toto vetus et constans opinio esse in fatis, ut eo tempore Judæâ profecti rerum potirentur. *Sueton.* in Vespasi. cap. 4.—Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore ut valesceret oriens, profectique Judæa rerum potirentur; quæ ambages Vespasianum et Titum prædixerant. *Tacit.* Hist. lib. v.—Idipsum non dissimili errore notaverat prius *Joseph.* de Bello Judaico, lib. v. cap. 12. [p] Numb. xxxi. 16. Micah vi. 5

veral answers and parables, which God put into his mouth; and yet still it pursues him, and will put him upon all experiments, make him try the uttermost of his devilish wit to curse God's people and promote himself. Jonah's fretfulness had been once put to silence, and could reply nothing when God charged him; yet, upon a second [q] occasion, it gathers strength, and becomes more headstrong, even to dispute with God, and to charge him foolishly. Dalilah [r], we know, was an allegory or type of lust; and we know how violent and urgent she was with Sampson, till she grieved and vexed his soul with her daily importunities. Sixthly, Its provisions [s], those subsidiary aids and materials of lust which it fetcheth from abroad; those things [t] of the world, with which the heart [u] committeth adultery; for the world is the armoury and storehouse of lust. Lastly, Its instruments, [x] which willingly execute the will of sin, and yield themselves up as weapons in the war. In these things principally, doth the strength of lust consist.

Having thus discovered wherein the strength of lust lies, set yourselves against it in these particulars thereof. First, For the wisdom and deceit of lust: First, Set up a spiritual wisdom, which may discover and defeat the projects of the flesh. Christ's teaching is the only way [y] to put off the old man, and to be renewed in the spirit of the mind.—Secondly, Mutual exhortation is a great help against the deceitfulness of sin; "Exhort one another, while it is called to-day, lest any of you be hardened by the deceitfulness [z] of sin." Silence is the best advantage an enemy can have, when one doth not warn nor give notice to another. If a cheat or cunning spy should come to a place, and apply himself with several insinuations unto several persons for the better managing his purposes, and sifting out those discoveries which he is to make.—the best way to disclose the plots and mischiefs of such an enemy, would be to confer and compare his several passages and discourses together: so Christians' mutual communicating of the experiments, temptations, conflicts, victories, which they have had in themselves to one

[q] Jonah iv. 4. 8. [r] Judg. xvi. 16. [s] Rom. xiii. 14. [t] 1 Joh. ii. 15, 16. [u] Jam. iv. 4. [x] Rom. vi. 19. [y] Eph. iv. 20, 21. [z] Heb. iii. 13.

another, is a sure way to discover and prevent the deceit of lust. Rahab's hiding and concealing the spies, did much advance their project against Jericho; and so the keeping of the Devil's counsel, and stifling his temptations, and the deceits of lust, is one of the greatest advantages they can have. —Thirdly, Receive the truth with love; for lies and delusions [a] are the doom of those men, who receive not the love of truth, that they might be saved.

Secondly, For the persuasions and suggestions of lust, entertain no treaty; have no commerce with it; be not in its company alone; let it not draw thee away; sit [b] not in counsel with it, "Qui deliberant, desciverunt [c]." If it prevail to get our ear, and make us listen unto it, it will easily proceed further. As soon as ever St. Paul was called, he immediately "refused [d] to confer with flesh and blood:"—which relation elsewhere [e] making, he useth another expression, 'Whereupon, O king Agrippa, I was not disobedient to the heavenly vision;" intimating thus much, that but to hold a conference with the flesh, is a beginning of disobedience. If our first mother Evah had observed this rule, not to deliberate or admit any dispute with the Serpent, but had at first offer rejected his motion, with this peremptory answer, 'We have a law given us, and servants must be ruled by their master, and not by their fellows; it is fitter to obey God than to dispute against him,—to execute his commands, than to interpret them,'—she might have prevented that deluge of sin and calamity, which, by this one oversight, did invade the world. Therefore the Lord strictly commands his [f] people, that when they were to succeed the nations whom God would cast out before them, and should dwell in their land, they should take heed that they were not snared by following them, neither should they "enquire after their gods, saying, How did these nations serve their gods?" The very acquainting themselves with the forms of other men's idolatries might ensnare them. Therefore as soon as lust stirs and offers to persuade thee, start away from it, as Joseph did: "Come not nigh the door of a strange woman's house [g]." Though the first allurements seem modest and moderate, yet

[a] 2 Thes. ii. 10, 11. [b] Psal. i. 1. [c] *Tacit.* [d] Gal. i. 16.
[e] Acts xxvi. 19. [f] Deut. xii. 30. [g] Prov. v. 8.

if the Serpent get in but his head, he will easily draw in the rest of his body; and if he should not, yet his sting is in his head.

Thirdly, For the promises and threats of lust; First, Believe them not; for lust is a tempter, and it is given to all tempters to be liars too. When God hath said one thing, let no arguments make thee believe the contrary. As we are to believe above hope, so above reason too: for though sophistry may allege reasons for a false conclusion, which every understanding is not able to answer or evade, yet there is a voice of Christ in all saving truth, which his sheep [h] are apt to hear and subscribe unto, in which there is an evidence to make itself known, and to difference delusions from it, though haply a man have not artificial logic enough to distinguish it from every captious and sophistical argument. "If an angel from Heaven," saith the apostle [i], "preach any other gospel, let him be accursed." We know what it cost the man of God [k], when he gave credit to the old prophet of Bethel, though pretending an angel's warrant, to go back and eat with him, contrary to the commandment, which he had received before. Secondly, Get security of better promises; for all the promises of the flesh, if they should be performed, will perish with a man: learn to rest upon God's all-sufficiency; see thyself rich enough in his ways: there are more riches in the persecutions, much more in the promises and performances of God, than in all the treasures [l] of Egypt. Lust can promise nothing, but either thou hast it already, (and the same water is far sweeter out of a fountain, than when it hath passed through a sink; the same money far better when it is a blessing from God, than when a bribe from lust; when it is the reward of a service, than when it is the price of sin; when it is given by the owner, than when deposited by a thief); or else thou art far better without it: thou walkest among fewer snares,—hast an overplus of spiritual goods for thy earthly defect,—hast thy poverty sweetened and sanctified by better promises. And therefore respect none of the wages of lust; consider, that God is the fountain of life; that thou hast more and better of it in him than in the

[h] John x. 4, 5. [i] Gal. i. 8. [k] 1 Kings xiii. 18. 24. [l] Heb. xi. 25.

creatures; that when thou wantest the things of this life, yet thou hast the promises still; and that all the offers of lust are not for comforts, but for snares; not for the use of life, but for provisions of sin. And there is more content in a little received from God, than in whole treasures stolen from him; and all sinful gain is the robbing of God.

Fourthly, For law of lust, set up the law of the spirit of life in thy heart. It is a royal law, and a law of liberty; whereas lust is a law of death and bondage; and where the spirit comes, a man shall be set "free from the law of sin and death."[m] Keep thyself always at home in the presence of Christ, under the eye and government of thy husband; and that will dash all intruders and adulterers out of countenance. Take heed of quenching, grieving, stifling the Spirit; cherish the motions thereof; stir up and kindle the gifts of God in thee; labour by them to grow more in grace, and to have near communion with God. The riper the corn grows, the looser will the chaff be; and the more a man grows in grace, with the more ease will his corruptions be severed and shaken off.

Fifthly, When lust is violent and importunate: First, Be thou importunate and urgent with God against it too. When the messenger of Satan, the thorn in the flesh,[n] did buffet and stick fast unto St. Paul, he reiterated his prayers unto God against it, and proportioned the vehemency of his requests to the violence and urgency of the enemy that troubled him: and he had a comfortable answer, "My grace is sufficient for thee;" sufficient in due time to cure, and sufficient at all times to forgive, thy weakness.—In the law,[o] if a ravished woman had cried out, she was esteemed innocent, because the pollution was not voluntary, but violent. And so in the assaults of lust, when it useth violence, and pursues the soul that is willing to escape and fly from it; if a man withhold the embraces of his own will, and cry out against it; if he can say with St. Paul,[p] "It is no more I that do it, but sin that dwelleth in me;" though, in regard that the flesh is something within himself, he cannot therefore be esteemed altogether innocent, yet the grace of God shall be sufficient. Secondly, When thou art pursued, keep

[m] Rom. viii. 2. [n] 2 Cor. xii. 7, 8. [o] Deut. xxii. 25, 27. [p] Rom. vii. 20.

not lust's counsel, but seek remedy from some wise and Christian friend by communicating with him, and disclosing thy case unto him. Sin loves not to be betrayed or complained on: mutual confession of sin,[q] to those who will pray for a sinner, and not deride him or rejoice against him, is a means to heal it. Thirdly, When thou art in a more violent manner than usual assaulted by sin, humble thyself in some peculiar manner before God; and the more sin cries for satisfaction, deny it and thyself the more. As Solomon saith of children, so I may say of lusts, "Chastise and subdue thy lusts, and regard not their crying."

Sixthly, Cut off the materials and provisions for lust, wean thyself from earthly affections; "love not the world, nor the things of the world;"[r] desire not any thing to consume upon thy lusts; pray for those things which are convenient for thee;[s] turn thy heart from those things which are most likely to seduce thee; possess thy heart with a more spiritual and abiding treasure. He who looks steadfastly upon the light of the sun, will be able to see nothing below, when he looks down again: and surely, the more a man is affected with Heaven, the less will he desire or delight in the world. Besides, the provisions of sin are but like full pastures,[t] that do but fatten and prepare for slaughter. Balaam[u] was in a very good plight before, able to ride with his two servants to attend him; but greediness to rise higher, and make provision for his ambitious heart, carried him upon a wicked business, made him give cursed counsel[x] against Israel, which at length cost him his own life.

Lastly, For the instruments of lusts, make a covenant with thy members, keep a government over them, bring them into subjection.[y] Above all, keep thy heart, establish the inward government; for nothing can be in thy body, which is not first in the heart. Keep the first mover uniform and right; all other things which have their motions depending there, must needs be right too.

Having thus opened at large the life and state of original sin, it remains, in the last place, to shew how the spirit, by

[q] Jam. v. 16. [r] 1 Joh. ii. 15. Jam. iv. 3, 4. [s] Prov. xxx. 8, 9.
[t] Hos. xiii. 6, 7. [u] Numb. xxii. 22. [x] Numb. xxi. [y] 1 Cor. ix. 27.

the commandment, doth convince and discover the life of actual sin:—in omitting so much good, in committing so much evil, in swerving and deviating from the rule in the manner and measure of all our services. And this it doth, by making us see that great spiritualness and perfection, that precise, universal, and constant conformity which the law requires in all we do. "Cursed is every one that abideth not in all things that are written in the book of the law, to do them."[z] Perfection and perpetuity of obedience are the two things, which the law requires. Suppose we it possible for a man to fulfil every tittle of the law in the whole compass of it, and that, for his whole life together, one only particular, and that the smallest and most imperceptible deviation from it being for one only time excepted,—yet so rigorous and inexorable is the law, that it seals that man under the wrath and curse of God. The heart cannot turn, the thoughts cannot rise, the affections cannot stir, the will cannot bend,—but the law meets with it either as a rule to measure, or as a judge to censure it. It penetrates the inmost thoughts; searcheth the bottom of all our actions; hath a wideness in it which the heart of man cannot endure. "They were not able to endure," saith the apostle,[a] "the things which were commanded." And, "Why tempt ye God," saith St. Peter[b] to those that preached circumcision, "and put a yoke upon the brethren, which neither we nor our fathers were able to bear?" Circumcision itself they were able to bear; but that yoke which came with it, namely, the debt of the law,[c] was, by them and their fathers, utterly insupportable. For this very cause was the law published, that sin might thereby become exceeding sinful, that God's grace might be the more magnified, and his gospel the more accepted. Let us, in a few words, consider some particular aggravations of the life and state of actual sin, which the Spirit, by the word, will present unto us.

First, In the least sin that can be named, there is so much life and venom, as not all the concurrent strength of those millions of angels, one of whom was in one night able to slay so many thousand men, had been able to remove. More

[z] Gal. iii. 10. [a] Heb. xii. 20. Deut. v. 25. Exod. xxxiv. 30. [b] Acts xv. 10. [c] Gal. v. 3.

violence and injustice against God, in a wandering thought, in an idle word, in an impertinent and unprofitable action, than the worth of the whole creation, though all the Heavens were turned into one sun, and all the earth into one paradise, were able to expiate. Think we as meanly and slightly of it as we will, swallow it without fear, live in it without sense, commit it without remorse; yet be we assured, that but the guilt of every one of our least sins being upon Christ, who felt nor knew in himself nothing of the pollution of them, did wring out those prodigious drops of sweat, did express those strong cries, did pour in those woful ingredients into the cup which he drank, which made him, who had more strength than all the angels of Heaven, to shrink and draw back, and pray against the work of his own mercy, and decline the business of his own coming.

Secondly, If the least of my sins could do thus, O what a guilt and filthiness is there in the greatest sin, which my life hath been defiled withal! If my atoms be mountains, O what heart is able to comprehend the vastness of my mountainous sins! If there be so much life in my impertinent thoughts, how much rage and fury is there in my rebellious thoughts! in my thoughts of gall and bitterness; in my contrived murders; in my speculative adulteries; in my impatient murmurings; in my ambitious projections; in my covetous, worldly, froward, haughty, hateful imaginations; in my contempt of God; reproaching of his Word; smothering of his motions; quenching of his Spirit; rebelling against his grace! If every vain word be a flame that can kindle the fire of Hell about mine ears, O what volleys of brimstone, what mountains of wrath will be darted upon my wretched soul, for tearing the glorious and terrible name of the great God with my cursed oaths, my crimson and fiery execrations! What will become of stinking, dirty, carrion communication; of lies, and scorns, and railings, and bitterness; the persecutions, adulteries, and murders of the tongue;—when but the idleness and unprofitableness of the tongue is not able to endure this consuming fire!

Thirdly, If one great sin, nay, one small sin, be so full of life, as not all the strength, nay, not all the deaths or annihilations of all the angels in Heaven could have expiated, —O how shall I stand before an army of sins? So many

which I know of myself, swarms of thoughts, streams of lusts, throngs of sinful words, sands of evil actions, every one as heavy and as great as a mountain,—able to take up, if they were put into bodies, all the vast chasma between earth and Heaven, and fill all the spaces of nature with darkness and confusion! And how infinite more secret ones are there, which I know not by myself! How many atoms and streams of dust doth a beam of the sun, shining into a room, discover, which by any other light were before imperceptible! How many sinful secrets are there in my heart, which, though the light of mine own conscience cannot discover, are yet written in God's account, and sealed amongst his treasures, and shall, at the day of the revelation of all things, be produced and mustered up against me, like so many lions and devils to fly upon me!

Fourthly, If the number of them can thus amaze, O what shall the root of them do! Committed out of ignorance, in the midst of light; out of knowledge, against the evidence of conscience; out of presumption and forestalling of pardon, abusing and subordinating the mercies of God to the purposes of Satan, not knowing that his goodness should have led me to repentance; out of stubborness, against the discipline,—out of enmity, against the goodness,—out of gall and bitterness of spirit, against the power and purity, of God's holy law.

Fifthly, Not the root only, but the circumstances too, add much to the life that is in sin. See how notably St. Austin aggravates his sin of robbing an orchard when he was a boy, that which others, less acquainted with the foulness of sin, might be apt enough but to laugh over. First, It began in the will, and the members followed; I had a mind, and therefore I did it [d]. Secondly, I did not do it for want of the things, but out of the naughtiness of my heart, and my inward enmity to righteousness [e]. Thirdly, I did it not with aim at fruition of the fruit, but only of the sin: it was not my palate, but my lust which I studied to satisfy. Fourthly, The apples [f] I stole, were very unapt to tempt; no relish, no form in them to catch the eye, or allure the hand, but the

[d] Volui et feci. [e] Non penuria; sed fastidio justitiæ. Nec ea re volebam frui, quam furto appetebam; sed ipso furto, et peccato. [f] Non erant forma nec sapore illecebrosa.

whole temptation and rise of the sin was from within. Fifthly, I did it not alone; there were a troop of naughty [g] companions with me, and we did mutually cherish and provoke the itch of each other's lust. Sixthly, It was at a very unseasonable [h] time of night, when at least for that day we should have put a period and given a respite unto our lusts. Seventhly, It was after we had spent much time before (and should now at last have been tired out) in pestilent and foolish sports. Eighthly, We were immodest in our theft; we carried away great loads [i] and burdens of them. Ninthly, When we had done, we feasted [k] the hogs with them, and ourselves fed upon the review and carriage of our own lewdness. Lastly, The chief sport [l] and laughter which we had was this, that we had not only robbed, but deceived the honest men, who had never so bad an opinion of us, as to think that we should do it: and thus another man's loss [m] was our jest.

And after all this, his meditations upon it are excellent: with David, he goes to the root, "Ecce cor meum, Deus meus, ecce cor meum:" O Lord, what a nature and heart had I, that could commit sin without any 'illecebra,' without any incentive but from myself!—And again; What shall I return unto the Lord, that I can review these my sins, and not to be afraid of them: Lord, I will love thee, I will praise thee, I will confess to thy name: it is thy grace which pardoneth the sins which I have committed; and it is thy grace which prevented the sins which I have not committed: thou hast saved me from all sins, those which by mine own will I have done;—and those which, by thy grace, I have been kept from doing:—If every man would single out some notable sins of his life, and in this manner anatomize them, and see how many sins one sin containeth, even as one flower many leaves, and one pomegranate many kernels, it could not but be a notable means of humbling us for sin.

Sixthly, Not evil circumstances only, but unprofitable ends add much to the life of sin; when men "spend money for

[g] Nequissimi adolescentes. Confrictione sociorum animorum accendebam pruritum cupiditatis meæ. [h] Nocte intempestiva. [i] Ingentia onera. [k] Non ad nostras epulas, sed projicienda porcis, sola nos iniquitate epulari. [l] Risus erat quasi titillato corde, quod fallebamus eos, qui hæc a nobis fieri non putabant. [m] Ex ludo et joco nocendi aviditas.

that which is not bread, and labour for that which satisfieth not[n];" when men change their glory for that which doth not profit[o]; forsake the fountain, and hew out broken cisterns which will hold no water;" sow[p] nothing but wind, and reap nothing but shame and reproach[q]. Our Saviour assures us, that it is no valuable price to get the whole world by sin. And St. Austin[r] hath assured us, that the salvation of the world, if possible, ought not to be procured by but an officious lie. But now how many times do we sin even for bare and dishonourable ends! lie for a farthing, swear for a compliment, swagger for a fashion, flatter for a preferment, murder for a revenge, pawn our souls, which are more worth than the whole frame of nature, for a very trifle!

Seventhly, All this evil hitherto stays at home; but the great scandal that comes of sin, adds much to the life of it, the perniciousness and offence of the example to others. Scandal to the weak, and that two-fold; an active scandal to misguide them[s]; or a passive scandal to grieve them[t]; and begets in them jealousies and suspicions against our persons and professions. Scandal to the wicked; and that two-fold also; the one giving them occasion to blaspheme that holy name and profession which we bear[u]; the other hardening and encouraging, comforting and justifying them, by our evil example[x].

Eighthly, The evil doth not reach to men only, but the scandal and indignity overspreads the Gospel; a great part of the life of sin is drawn from the several respects it hath to God's acknowledged will. When we sin not only against the law of nature in our hearts, but against the written law; not only against the truth, but against the mercy and spirit of God too; this must be an heavy aggravation. O what a Hell must it be to a soul in Hell to recount, 'So many sabbaths God reached forth his Word unto me, so many sermons he knocked at my door, and beseeched me to be reconciled; he wooed me in his Word; allured me by his promises; expected me in much patience; enriched me with the liberty of his own precious oracles; reached forth his blood to wash me; poured forth his tears over me; but against all this I have

[n] Isa. lv. 2. [o] Jer. ii. 11, 13. [p] Hos. viii. 7. [q] Isa. xxx. 5. Rom. vi. 21. [r] *Aug.* de mendac. ad Consentium. [s] Gal. ii. 14. 1 Cor. viii. 10. [t] Rom. v. 15. [u] 2 Sam. xii. 14. 2 Cor. vi. 3, 4. 1 Pet. ii. 13. [x] Ezek. xvi. 51, 54.

stopped the ear, and pulled away the shoulder, and hardened the heart, and received all this grace in vain; and notwithstanding all the rain which fell upon me, continued barren still. God might have cut me off in the womb, and made me there a brand of Hell, as I was, by nature, a child of wrath: he might have brought me forth into the world out of the pale of his visible church, or into a corrupted synagogue, or into a place full of ignorance, atheism, and profaneness; but he hath cast my lot into a beautiful place, and given me a goodly heritage: and now he requires nothing of me, but to do justly, and work righteousness, and walk humbly before God; and I requite evil for good, to the hurt of mine own soul.'—

Ninthly, The manner of committing those sins is full of life too. Peradventure they are kings, have a court and regiment in my heart; at best they will be tyrants in me; they have been committed with much strength, power, service, attendance, with obstinacy, frowardness, perseverance; without such sense, sorrow, or apprehension, as things of so great a guiltiness did require.

Lastly, In good duties, whereas grace should be ever quick and operative, make us conformable to our head, walk worthy of our high calling, and as becometh godliness, as men that have learned and received Christ; how much unprofitableness, and unspiritualness, distractions, formality, want of relish, failings, intermissions, deadness, uncomfortableness do shew themselves! How much flesh and spirit! how much wantonness with grace! how much of the world with the Word! how much of the week in the Sabbath! how much of the bag or barn in the Temple! how much superstition with the worship! how much security with the fear! how much vain-glory in the honour of God! In one word, how much of myself, and therefore how much of my sin, in all my services and duties which I perform!—These, and a world of the like aggravations, serve to lay open the life of actual sins.

Thus have I, at large, opened the first of the three things proposed, namely, That the Spirit, by opening the rule, doth convince men, that they are in the state of sin, both original and actual.

The next thing proposed was to shew,—What kind of con-

dition or estate the state of sin is.—And here are two things principally remarkable: First, it is an estate of most extreme impotency and disability unto any good: Secondly, of most extreme enmity against the holiness and ways of God.

First, It is an estate of impotency and disability to any good. Paul, in his pharisaical condition, thought himself able to live without blame [y]; but when the commandment came, he found all his former moralities to have been but dung. Our natural estate is "without any strength [z];" so weak, that it makes "the law itself weak [a]," as unable to do the works of a spiritual, as a dead man of natural, life; for we are by nature "dead in sin [b]," and "held under by it [c]." And this is a woeful aggravation of the state of sin, that a man lies in mischief [d], as a carcase in rottenness and dishonour, without any power to deliver himself. He that raised up Lazarus out of the grave, must, by his own voice, raise us up from sin. "The dead shall hear the voice of the Son of man; and they that hear, shall live [e]." All men are, by nature, strangers [f] to the life of God, and foreigners from his household [g]; able without him to do nothing, no more than a branch is to bear any fruit, when it is cut off from the fellowship of the root which would quicken it [h]. "In me," saith the apostle, "that is, in my flesh, there dwelleth no good thing [i]." A man is unable to break through the debt of the law, or his subjection to death and bondage, as a beast to shake off his yoke [k], or a dead man his funeral clothes [l]. In one word, so great is this impotency which is in us by sin, that we are not sufficient "to think a good thing [m]:" not able to understand a good thing, nor to comprehend the light when it shines upon us [n]. Our tongues unable to speak a good word; "How can ye, being evil, speak good things [o]?" Our ears unable to hear a good word; "To whom shall I speak and give warning that they may hear? behold their ear is uncircumcised, and they cannot hearken [p]." Our whole man unable to obey; the "carnal mind is not subject to the law of God, neither indeed can be [q]."

y Phil. iii. 6. z Rom. v. 6. a Rom. viii. 3. b Ephes. ii. 1. c Rom. vii. 6. d 1 Joh. v. 19. e Joh. v. 25. f Ephes. iv. 18. g Epher. ii. 19. h Joh. xv. 4, 5. i Rom. vii. 18. k Acts xv. 10. l Joh. xi. 44. m 2 Cor. iii. 5. n 1 Cor. ii. 14. Joh. i. 5. o Mat. xii. 34. p Jer. vi. 10. q Rom. viii. 7.

The reasons hereof are these: First, Our universal, both natural and personal, impurity. We are, by nature, all flesh, children of the old Adam[r]: children of God's wrath[s]: and so long it is impossible we should do any thing to please God; for they that are in the flesh, "cannot please God[t]." A man must first be "renewed in his mind," before he can so much as make proof of what will be acceptable unto God[u]. This natural impurity in our persons, is the ground of all impurity in our works: "for unto the unclean, every thing is unclean[x]:" and all the fruit of an evil tree is evil fruit[y]. And St. Paul gives the reason of it, Because our fruit should be fruit unto God[z], and fruit unto holiness[a]: whereas these works of natural men do neither begin in God, nor look towards him, nor tend unto him; God is neither the principle, nor the object, nor the end, of them.

Secondly, Our natural enmity. The best performance of wicked men is but ἐχθρῶν δῶρον, the gift of an enemy, and the sacrifice of fools. It proceedeth not from love, which is the bond of perfection,—that which keepeth all other requisite ingredients of good works together[b]; which is 'the fulfilling of the law[c];' and the principle of obedience; and all willing service and conformity to God[d]; and ever proceedeth from the spirit of Christ[e]; for, by nature, we are enemies[f].

Thirdly, Our natural infidelity. For the state of sin is an estate of unbelief; "The Spirit shall convince the world of sin, because they believe not[g]." Now infidelity doth utterly disable men to please God: without faith it is impossible to please him[h]. There can no good work be done but in Christ; we are "sanctified in Christ[i];" we are "created in Christ unto good works[k];" we must be "one with him, before we can be sanctified[l]:" and this is the reason, why faith sanctifies and purifies the heart[m]; and, by consequence, the whole man, (for when the fountain was cleansed, all the waters were sweet[n];) because faith is the bond, which fastens us unto Christ[o].

Fourthly, Our natural ignorance and folly. For the state

[r] John iii. 6. [s] Ephes. ii. 3. [t] Rom. viii. 8. [u] Rom. xii. 2. [x] Titus i. 15. [y] Matth. vii. 18. [z] Rom. vii. 4. [a] Rom. vi. 22. [b] Col. iii. 14. [c] Rom. xiii. 8. [d] Galat. v. 6. Joh. xiv. 15. [e] Gal. v. 22. [f] Rom. v. 10. [g] Joh. xvi. 9. [h] Heb. xi. 6. [i] 1 Cor. i. 2. [k] Eph. ii. 10. [l] Heb. ii. 11. [m] Acts xv. 9. [n] 2 Reg. ii. 21. [o] Eph. iii. 17.

of sin is ever an ignorant estate; "Evil men understand not judgment[p]." The usual style that the Scripture gives sinners, even the best of sinners, those who keep themselves virgins, and escape many of the pollutions of the world, as Saint Peter[q] speaks, is "fools[r];" though they know many things, yet they "know nothing as they ought to know[s]." Now the root of our well pleasing is "Wisdom and spiritual knowledge[t];" that is it which makes us walk worthy of the Lord, and fruitful in good works. Whereas want of understanding is that, which makes us altogether unprofitable, that we do no good[u].

And now what a cutting consideration should this be to a man to consider, "God made me for his use, that I should be his servant to do his will; and I am utterly unfit for any services, save those which dishonour him; like the wood of the vine, utterly unuseful and unmeet for any work[x]? What then should I expect, but to be cast out, as a vessel in which is no pleasure? If I am altogether barren, and of no use, what a wonderful patience of God is it that suffers me to cumber the ground, and doth not presently cast me into the fire;—that suffers me, like a noisome weed, to poison the air, and choke the growth of better things? If I drink in the rain, and bring forth nothing but thorns, how near must I needs be unto cursing!" And this conviction should make men labour to have place in Christ; because thereby they shall be enabled to please God, and, in some measure, to bring that glory to Him for which they were made. For this is a thing, which God much delights in, when a creature doth glorify him actively, by living unto him. He will not lose his glory by any creature, but fetch it out at last; but when the creature operates out of itself to God's end, and carries God's intention through its own work, then is he most honoured and delighted. "Herein," saith Christ, "is my Father glorified, that ye bear much fruit[y]:" and herein did Christ "glorify his Father, in finishing the work which he gave him to do[z]." What an encouragement should this be for those, who have hitherto lived in the lusts of the flesh,—to come over to Christ and his righteousness; and for others

[p] Prov. xxviii. 5. [q] 2 Pet. ii. 20. [r] Matth. xxv. 2. [s] 1 Cor. viii. 2. [t] Col. i. 9, 10. [u] Rom. iii. 11, 12. [x] Ezek. xv. 4. [y] Joh. xv. 8. [z] Joh. xvii. 4.

to go on with patience through all difficulties, because, in so doing, they work to that end for which they were made; they live to God, and bring forth fruit unto him, who hath, in much patience, spared,—and in infinite love, called them to himself? How should we praise God that hath given us any strength in any way to do him service;—that is pleased to account himself honoured, when he is obeyed by us; who spoil all the works we do, with our own corruptions! And how should we husband all the precious moments of our life to the advantage of our master, whose very acceptation of such unworthy services should alone be both encouragement and reward enough unto us! The more profitably any man lives, the more comfortably he shall die.

Now to consider more particularly this disability which comes along with sin, we may note, that it is either 'total,' when a man is all flesh, as by nature we are; or, at best, 'partial,' in proportion to the vigour of concupiscence, and life of sin in the best of us. To touch a little upon both of these.

First, in a wicked man, who is totally in the state of sin, there is a total and absolute impossibility and impotency to do any thing that is good. "Every figment and motion of the heart of man is only and continually evil[a]." But though his heart be evil, may not his actions or his words be good? No; for that is the fountain, whence they all issue; and impossible it is, that sweet water should proceed from a bitter and corrupted fountain[b]. Look on the best actions of wicked men: if they pray to God, "their prayer is an abomination[c]." If they sacrifice, "God will not accept nor smell," nor regard any of their offerings; he will esteem them all "abominable and unclean, as a dog's head, or swine's blood[d]." Seem things never so specious in the sight of men that do them, yet, in his sight, they may be unclean[e]. If they turn, and enquire, and seek early after God, all this is not fidelity, but only flattery[f]; like the spicing and embalming of a carcase, which can never put so much beauty or value into it, as to make it a welcome present unto a prince.

But what then? Can a wicked man do nothing but sin?

[a] Gen. vi. 5. [b] Matth. xii. 34. Jam. iii. 11. [c] Prov. xxviii. 9. [d] Am. v. 21. Isa. lxvi. 3. [e] Hag. ii. 13, 14. [f] Psal. lxxviii. 34, 37.

When he gives alms, builds churches, reads the Scripture, hears the Word, worships God; are these all sins? If so, then he ought to forbear them and leave them utterly undone. Here are two points in this case; First, to consider, How all the works of natural men may be esteemed sinful;—and Secondly, this being granted that they are sinful,—How they ought to carry themselves in regard of doing or omitting of them.

For the former of these, we are first to premise these notes: First, A work done may be 'sub duplici genere boni,' it may be measured by two sorts of goodness: first, there is goodness ethical or moral, in relation unto manners, and in order unto men; and secondly, there is goodness theological or divine, in relation to religion, and in order unto God. A thing[s] is morally good, when it is good in the sight of men, good unto human purposes, good by way of example, or way of edification to others, who judge as they see. But a thing is then done divinely, when it is done with the spirit of holiness and of truth, (for the Father seeketh such to worship him); when it is done in obedience to the Word; for we are to note that a thing may be done by a man rationally, out of the sway and rule of right reason, and a certain generousness and ingenuity of spirit, which loves not to condemn itself in the thing which it allows, and to walk cross to the evidence of its own rules; and yet that thing is all this while done but unto himself, and his own reason is set up as an idol in God's place, to which all the actions of his life do homage: Or a thing may be done obediently, with an eye unto God's will that requires it, not only in a common conviction, but in a filial and submissive affection, as unto him; "when you fasted and mourned, saith the Lord, did you at all fast unto me, even to me? If you will return, O Israel,

s ὀθηγῷ λόγῳ καὶ μύθῳ χράμενοι, &c. *Greg. Naz.* de philos. orat. l. 3.—Quamvis videntur animus corpori et ratio vitiis laudabiliter imperare, si tamen Deo animus et ratio illa non servit, nullo modo corpori vitiisque re imperat. Proinde virtutes, quas sibi habere videtur, nisi ad Deum retulerit, etiam ipsæ vitia sunt potius quam virtutes. *Aug.* de civ. Dei, lib. 19. cap. xxv.—Non statim qui jejunat, aut extendens pauperi manum, Deo fœnerat; vicina sunt vitia virtutibus. Difficile est Deo tantum judice esse contentum. *Hier.* contra Luciferanos.—Quicquid homo veluti recte fecerit, nisi ad pietatem, quæ in Deum est, referatur, rectum dici non oportet. *Aug.* de fide et operib. tom. 4. cap. vii.

return unto me," saith the Lord [h]. A notorious sinner walks contrary to the principles of his own reason and nature [i], contrary to the prosperity and security of his present life [k], and contrary to the law and will of God. Now when man breaks off a sinful course, with aim only at his own reason or prosperity, though this be to return, yet it is to turn to ourselves, and not unto God. "They assemble themselves for corn and wine," saith the prophet, and so seem to return, but though "they return, it is not to the Most High:" but like a deceitful bow, though it seem to direct the arrow to the mark, yet indeed it sends it out another way [l]; and in this regard, though the substance of a work seem very specious unto men, who judge according to the sight of their eyes, and measure the aim and intention by the work which they see, not the work by the intention which they cannot see; yet to God, that seeth not as man seeth, it may be an abomination [m].

Secondly, We are to note, that, amongst Christians, divine works may be done morally, and merely κατ' αἰῶνα, according to the course of the places and times, which a man lives in. Such were Saint Paul's services before his conversion, which therefore he esteemed but dung, and suffered the loss of them: for a man may do good things, and yet when he hath done, lose them all [n]. Nay, they may be done profanely, as Balaam's blessing of Israel, and the false brethren's preaching out of envy and ill-will [o]. And moral things may be done spiritually and divinely: such were the alms of the churches of Macedonia [p] to the saints; that which they did, they did as unto God, which made them ready to consecrate not only their substance, but themselves to the service of the saints. Such was the contribution of the Philippians towards the necessities of St. Paul: it was done with an eye to God; in which respect the apostle [q] calls it "a sacrifice of a sweet savour, well pleasing unto God." The good was intended unto Paul; but the service was directed unto God.

Thirdly, We are to note, that some things are so essentially good in themselves, as that they cannot be done, but they must be well and spiritually done. Such are those things,

[h] Zech. vii. 5. Jer. iv. 1. [i] Rom. i. 32. 1 Cor. xi. 14. [k] Levit. xxvi. 14. 1 Cor. xi. 30. [l] Hos. vii. 14, 16. [m] Luke xvi. 15. [n] 2 John v. 8. [o] Phil. i. 15, 16. [p] 2 Cor. viii. 4. [q] Phil. iv. 18.

which take in God into their very performance, and do, intrinsecally and in the substance of the work, respect him. Such are to love, fear, believe, trust, depend upon God; which things, though, in regard of the imperfect manner of doing them, they may have sin mingled with them, because not done with all that strength as the law requires,—can yet never be totally sinful, and so, unacceptable unto God. Other things may be good materially, and in common acception, because they are the things, which God commands to be done: but yet, because the doing of them doth not, necessarily and intrinsecally, take in an aim and respect to God, but is only reducible unto him, and that so as that the same thing may be done with other respects;—therefore the goodness is not in the things themselves barely considered, but in the right manner of performing them. Such were, Jehu's zeal; the Pharisees' praying; the hypocrites' fasting; and the like. In one word, some things are so inherently good, that though they may be done imperfectly, yet they cannot be done profanely: others so good with relation to God, that because they may be done without that relation and such other conformities as are required in them,—therefore they may cease at all to be good; as to preach out of envy, to pray out of hypocrisy, to fast out of opinion of merit, &c.

Now as indifferent things may be made good by circumstances,—as to eat, or not to eat is indifferent; yet not to eat for fear of scandal, is charity; and not to eat for fear of superstition, is Christian liberty. To observe things indifferent as indifferent, without any conscience of the thing itself, only in due submission to the commands of just authority, is obedience: to observe the same things without such authority, and that upon superstitious reasons, directed to bind the conscience, and leading to the thing as such a thing, is, in regard of others, great scandal,—and, in regard of a man's self, bondage and idolatry: Thus I say, as indifferent things [r] may be made good or bad by circumstances; so other things, the matter of which is commanded, may yet be made, in the doing of them, evil, when that due re-

[r] Eadem opera hominum, sicut causas habuerint bonas vel malas, nunc sunt bona, nunc mala, quæ non sunt per se ipsa peccata, &c. *Aug.* contra mendacium ad Consen. l. 2. c. 7.

spect and conformity, which the law, wherein it is commanded, requireth, is not observed. If a man build a wall, with pretence to keep out the sea or an enemy, and yet leave a wide gap and entrance open to admit them,—though he who sees nothing but firm wall, may admire the work, yet he who views the whole, will but deride it: so, though a man do very much, though he proceed so far as to offer up the children of his body[s], and bestow mountains of cattle upon God and his service; yet omitting righteousness, and justice, and humiliation before God,—though to men it may seem very specious, yet unto God it is both abominable and ridiculous. As a piece of silver or gold may be shaped into a vessel of dishonour, which shall be destined unto sordid and unclean uses; so may a work be compounded of choice ingredients, the materials of it may be the thing which God himself requires, and yet serving to base purposes, and directed to our own ends, it may stink in the nostrils of God, and be by him rejected as a vessel in which there is no pleasure. "A cup of cold water to a prophet, as a prophet, shall be rewarded," when a magnificent alms with a Pharisee's trumpet shall be rejected. As a small thing which the righteous hath, so a small thing which the righteous giveth, is better than great riches of the ungodly.

Fourthly, We are to note[t] what things are requisite unto the doing of a thing, so as that it may be an act of obedience, and thereupon acceptable unto God.

First then, it must have a new principle[u], the Spirit of Christ, and the law of the spirit of life, and faith purifying the conscience from dead works.

Secondly, In regard of the manner, it must be done with the affection of a child not[x] out of bondage, but in love[y]; in voluntary service and resignation of all the members unto righteousness[z]; in universal respect to all the commandments[a]; in obedience to God the lawgiver; for a man never

[s] Mic. vi. 6, 7, 8. [t] See D. *Usher's* Answer, c. xi. p. 466—472. Mr. *Bolton's* Directions, pag. 149—154. *Downh.* Warf. par. 2. l. i. c. 7. [u] πίστις δικαιοπραγίας θεμέλιος, *Clem. Alex.* Strom. l. 5. [x] Οὐ διὰ φόβον, οὐ δι' ἐπαγγελίαν, ἀλλὰ διὰ τὸ ἀγαθόν. *Clem. Alex.* Strom. l. 4. Δι' αὐτὸ τὸ καλὸν, οὐ τὰς ἀποκειμένας ἐντεῦθεν τιμάς. *Greg. Naz.* Orat. iii. Vid. *Aug.* de natura et grat. cap. lvii. et lxix. De Gratia Christ. cont. Pelag. et Cœlest. l. 1. c. xiii. et xxvi. cont. 2. Epist. Pelag. lib. 3. cap. v.—*Aug.* de morib. Manich. lib. 2. cap. xiii. ep. cxx. [y] 2 Tim. i. 7. [z] Rom. vi. 19. [a] Psal. cix. 128.

obeys the law, even when he doth the works therein contained, but when he doth it with all submissive and loyal affections towards him that commands it[b]: this only is to live unto God, and to bring forth fruit unto him.

Thirdly, It must be directed unto holy ends; and those are principally four, to which others are to be subordinate, but not repugnant. First, the glory of God: we must bring forth fruit, and finish our works, and do all that we have to do, with respect unto his glory[c]. Secondly, the edification, service, comfort of the Church: that nothing redound to their offence, but to their profit and salvation[d]. Thirdly, the credit, honour, and passage of the Gospel: that it may be farthered, and not evil spoken of[e]. Fourthly, A man's own salvation: that he be not after all his pains a cast-away, but that he may save himself[f].

Fourthly, All the means unto that end must be regular and suitable: evil must not be done to bring good about[g]; and all the circumstances which accompany the action, must be right too. For as, in the body, there is not only required beauty, but order and proportion; let the face be of never so delicate and choice complexion, yet, if any part be misplaced, it will cause a notable deformity and uncomeliness to it; so in duties, an excellent work may be so misplaced, or mistimed, or attended with such incongruous and unsuitable circumstances, as that it may prove rather a snare of Satan, than a fruit of the Spirit.

Lastly, To make it completely acceptable, it must pass through the incense and intercession of Christ, who as he doth, by his merits, take away the guilt of sin from our persons, so, by his intercession, he hideth the pollution and adherency of sin that is in our services, and so giveth us access, and maketh all our duties acceptable by him to God[h]. He hath made us to be priests unto God; and our prayers and good works, as spiritual sacrifices, come up before God. But it is not sufficient, that there be a priest and an offering, except there be an altar too, upon which to offer it; for it is the altar[i] which sanctifieth the offering. Now

[b] Jam. ii. 10, 11. [c] Joh. xv. 8. Joh. xvii. 4. 1 Cor. x. 31. [d] 1 Cor. x. 32, 33. Col. i. 24. 2 Tim. ii. 10. 2 Cor. i. 6. [e] 2 Cor. vi. 3, 4. 1 Cor. ix. 19, 23. Phil. i. 12. [f] 1 Cor. ix. 27. 1 Tim. iv. 16. 1 Pet. i. 9. [g] Rom. iii. 8. [h] Eph. ii. 18. 1 Pet. ii. 5. [i] Matth. xxiii. 19.

Christ is the altar which sanctifieth all our spiritual sacrifices: "Their sacrifices shall be accepted upon mine altar, and they shall come up with acceptance upon mine altar[k]."

These things being thus premised, we conclude, First, A wicked man cannot do those things at all, which are so essentially and inherently good, as that the very 'opus operatum', or doing of them, is from the Spirit of Christ,—as to love God, to trust him, and depend upon him. For as there are some things in nature, which cannot be counterfeited, or resembled;—the shape of a man may be pictured, but the life cannot, nor the reason, nor any thing that doth immediately pertain to the essence of man;—so there are some things in grace, which cannot by hypocrisy be done, neither in the thing itself, nor in the manner of doing it; because sincerity, spiritualness, and filial respects belong to the very substance and matter of the duty.

Secondly, Other works[l], whose goodness doth not cleave necessarily to the doing of them, but to the manner of doing them, wicked men may perform: but then they do them only ethically, and 'in conspectu hominum,' with relation to men and manners; not spiritually as unto God, nor in obedience or respect to him. For first, "The spirit of grace is Christ's spirit[m]," and "our flesh is quite contrary unto it[n];" and "none have this spirit, but they who have fellowship with the Father and the Son, and are united unto him[o];" none of which dignities belong to wicked men. Secondly, every thing that is spiritual, is vital; for the Spirit quickeneth. The Spirit of holiness never comes but with a resurrection[p]: and therefore he is called 'the Spirit of life[q].' But now as the persons of wicked men, so their works, are all dead[r]; and therefore, not being done spiritually and obediently, impossible it is, that they should in any sense please God[s], whose pure eyes can endure nothing which beareth not, in some, though most remote degree, proportion to his holy nature[t].

But it may be objected, Doth God use to do good to those that hate him, and that even for the things which himself

[k] Isai. lvi. 7. lx. 7. [l] Vide *Aug.* ep. xlviii. et cont. Julian. Pelag. l. 4. c. iii. de Nup. et con. lib. 1, cap. iii.—Retract. lib. 1. cap. iii. [m] Rom. viii. 9. Gal. iv. 6. [n] Gal. v. 17. [o] 1 Joh. iv. 13. [p] Rom. i. 4. Rom. viii. 10, 11. 2 Cor. iii. 6. [q] Rom. viii. 2. [r] Heb. ix. 14. [s] Rom. viii. 8. [t] 2 Pet. i. 4.

hateth in them? Doth not that work please him, which he is pleased to reward? And we find the works of wicked men in the Scripture rewarded. Ahab [u] humbled himself before God; and therefore God brought not the evil denounced upon him in his own days. Jehu [x] executed the command of God upon the house of Ahab; and God established the throne of Israel upon him for four generations. Nebuchadnezzar [y] caused his army to serve a great service against Tyrus; and the land of Egypt was given him for wages, and for the labour wherewith he served against it.—

To this I answer, That this God doth not to justify or allow wicked men's actions, when they are in show conformable to his will; but first, to shew that his mercy is over all his works, when he is pleased to recompense the actions, which he might justly punish. Secondly, To shew that God will never be upbraided for being any way behind with men. Wicked men are apt to twit [z] God with the unprofitableness of his service, and the unequalness of his ways, to boast that their work hath been more than their wages: and therefore, utterly to stop their mouths, when he shall proceed in judgment with them, he gives them such rewards as are most suitable to their own desires (the hypocrites pray and give alms to be seen of men [a], and that reward which they desired, they have), such as are most suitable to their services. As they bring him unclean services, so he rendereth unto them unsanctified rewards; as they give him services full of hypocrisy, which doth not please him, so he gives them benefits full of bitterness, which shall not profit them. Thirdly, [b] To preserve human society from violence and outrage: for when wicked courses are from heaven plagued, and moderate prospered, this keeps order and calmness upon the face of mankind, which might otherwise be likely to degenerate into brutishness. Fourthly [c], To entice and en-

[u] 1 Kings xxi. 29. [x] 2 Kings x. 30. [y] Ezek. xxix. 18, 19, 20. [z] Isai. lviii. 3. Mat. iii. 14, 15. Job xxi. 14, 15. Ezek. xxxiii. 20. [a] Matth. vi. 2, 5. [b] Illud constat inter omnes veraciter pios, neminem sine vera pietate, id est, veri Dei vero cultu, veram posse habere virtutem; nec eam veram esse, quando gloriæ servit humanæ: eos tamen, qui cives non sunt civitatis æternæ, utiliores esse terrenæ civitati, quando habent virtutem vel ipsam, quàm si nec ipsam, &c. *Aug.* de Civ. Dei, l. 5. c. xix. [c] Scimus Deum sæpe mercedem rependere umbris virtutum, ut ostendat sibi placere virtutes ipsas. *Cal.* in Jer. xxxv. 19.

courage wicked men unto sincere obedience: for thus may they recount with themselves:—'If God thus reward my unclean, how abundantly would he recompense my spiritual services! If he let fall such crumbs unto dogs, how abundantly would he provide for me, if I were his child! If the blessings of his left hand, 'riches and glory,' be so excellent even to the goats,—how precious would the blessings of his right hand, 'length of days,' and 'eternal happiness,' be, if I were one of his sheep! So then it is not 'ex pretio operis,' but only 'ex largitate donantis.' The reward is not out of the value or price of the work, but out of the bounty of God, who will not leave himself without a witness: but as a master, for encouragement and allurement's sake, will reward the industry of an ignorant scholar, though he blot and deface all that he puts his hand unto; so God, to overcome men by his goodness and bounty, and to draw them to repentance, is pleased to reward the works which he might justly punish.

But have not the wicked some measures and proportions of the Spirit given them, by which they are enabled to do those works they do [d]? and is not that a good work which proceedeth from the supplies of the Spirit of God?—To this we answer, First, As it is the influence of the same sun, which ripeneth both the grape and the crab,—and yet though the grape have sweetness from the sun, the crab still retains the sourness which it hath from itself; so it is the same Spirit, which helpeth the faithful in their holy, and the wicked in their moral works, which yet still retain the quality and sourness, and the stock from whence they come. Secondly, We deny them not to be good 'in suo genere,' that is, morally, and in the sight of men; but yet they are not good in God's sight, so as to procure acceptance with him. For which purpose, we must note, that God gives several proportions of his Spirit, and for several purposes: to some the Spirit to sanctify and renew [e]: to others the Spirit to edify and profit withall [f]: to some charity, and to others gifts [g]: to some as instruments, that they may walk profitably before men, as Cyrus was anointed for Jacob's

[d] Heb. vi. 4. 1 Cor. xii. 6, 7. [e] Rom. i. 4. Tit. iii. 5. [f] 1 Cor. xii. 7. [g] 1 Cor. xiv. 1.

sake[h]: to others as sons and members, that they may walk acceptably before him[i].

But then comes the second case proposed: If a wicked man can do nothing but evil, then, it seems, he ought to leave undone all his alms, prayers, fastings, and religious services, because we are to abstain from every thing, which is polluted with sin; and that which God will not see, man must not do.—To this I answer, No, by no means. The poor man at the pool of Bethesda[k], though utterly impotent and unable to crawl in, when the angel came to stir the waters,—did not yet neglect, what lay in his power, to wait at the place, and to endeavour his own cure. Natural impotency can give no excuse to wilful neglect. When Simon Magus[l] was in the gall of bitterness, yet St. Peter directed him then to pray. Here then these two rules must regulate this case. First, A wicked man's necessity of sinning must not nullify the law of God, which requires the doing of those things, though not with such an unclean heart as he doth them, The impotency of man must not either prejudice God's authority, or diminish his own duty: As, though "where sin abounds, grace doth more abound, yet a man must not sin, that grace may abound; so, though when a wicked man doth the things of the law, he sinneth, yet he must not omit the duty, upon pretence to escape the sin. Secondly, When a thing is evil 'propter fieri,' because it is done, the doing of that thing is unlawful, and intrinsically sinful, and therefore to be avoided: but when a thing done is evil, not because it is done, but because something which should make the doing of it good and acceptable, is omitted, and so it is evil, not in the substance of the thing, but by reason of the defects which cleave unto it,—here this ought still to be done, but the other ought to be left undone. Jehu[m] was commanded to destroy the house of Ahab; he did so, and thus far he did well; but his ends and God's divide the same action,—God, out of justice,—he, out of policy; and therefore though he esteemed it zeal, yet God accounted it murder and shedding of blood: and though, as it was, in substance, the thing which God

[h] Isai. xlv. 1, 4. [i] 1 Pet. ii. 5. [k] John v. 7. [l] Acts viii. 22, 23.
[m] 2 Kings x. 30.

commanded, he did reward it; yet, as the execution thereof was otherwise than he required, so he threateneth [n] to revenge it: "I will avenge the blood of Jezebel upon the house of Jehu." What, then, is Jehu to commit murder? God forbid: And yet is he to do that, in doing whereof he is to commit murder? Yes; for God requires it. So then he was to perform God's command, but he was not thereby to work out his own projects: God commanded him to execute his justice, but not his own revenge, When the prophet Jeremiah foretold the captivity of the Jews, if he had preached judgment with such an affection as Jehu did execute it, with aims at his own credit in the truth of his message, with delight in the ruin and desolation of the Church, with expectation and desire to see the lamentable accomplishment of his own preaching, (as Jonah [o] did at Nineveh); though he had done that which God required, yet had he greatly sinned in corrupting his message with his own lust: but herein was the faithfulness of that holy man seen, that though he did proclaim the woeful day, yet he did not desire it, but said 'Amen' [p] to the words of those false prophets, that preached peace and restitution again. So then, to conclude this case, when an action hath evil in its own substance, it is to be omitted; but when the action is of itself the matter of a precept, and so hath evil only externally cast upon it by the agent that doth it, here the action is not to be omitted, but the agent is to be reformed.

But you will say, If I may not do evil that good may come of it, then I may not do good when evil will come of it; upon the same reason, because evil is altogether to be prevented and avoided.—To this I answer, That the argument follows clean contrary; I may not do evil, though good would come of it; I must do good, though evil should come of it. For when a command is absolute and peremptory, we must not observe it with respect to consequences, nor foist in conditions or relations of our own to over-rule the duty, lest we make ourselves lords of the law. Now the commandment for doing good, notwithstanding any consequences which may attend it, is as absolute and peremptory, as the command for not doing evil; and therefore we must

[n] Hos. i. 4. [o] Jonah iv. 1, 5. [p] Jer. xvii. 16, xxviii. 36.

not observe or forbear it, with respect unto any consequences. For God will have us to measure our duty by his command, which requires to abstain from evil, and to do good,—not by the events, that are incidental and external to the duty done. So then that which is good materially of itself, is to be done, though evil follow; First, because God requires it, and his will must stand against all consequences. Secondly, because the evil that comes along in the doing of it, is not any way belonging or naturally appendant upon the duty, but is foisted into it by our wicked nature: and the wickedness of man must not either annihilate the commands of God, or void and evacuate his own duty; or lastly, justify or privilege his presumptions. Thirdly, because so to do is not to prevent evil, but to multiply it: not to escape sin, but to double it. We must observe God's way of breaking off sin, and not our own: it was never known that one sin was the way to prevent or cure another. Besides, there is less sinfulness in a defect which attendeth a duty done, than in a total omission of it: for that comes in by way of consequence; the other is against the very substance and whole body of the command:—that proceedeth from natural and unavoidable impotency; this from a wilfulness, which might have been prevented.

Now since the wicked have such a total disability, as that whatever they do, is altogether sinful,—hath not a dram of holiness in it,—the principles, the ends, the ways, all carnal; here then we might observe the foulness of those reliques of Pelagianism, in the doctrine of the Papists, who flatter and comply with nature against the grace of Christ, in their doctrines of merit, of congruity and preparations for grace, the acceptableness of heathen virtues in the sight of God, the infallible attendance of grace upon natural endeavours; as if things totally evil, and deserving wrath, could prepare for grace. But I rather choose to speak to the conscience: it should serve, therefore, to amaze natural men in the sight of this state of sin, and to throw them down under God's mighty hand, when they shall consider, that their best works are totally evil, that, do what they will, it is altogether abominable in God's sight. What a woeful thing is it for a man to be debtor to the whole law, one jot or tittle whereof shall not pass away,—and to be utterly unable to do any

thing which beareth proportion to the least tittle of that law, because that law is all over spiritual, and he all over carnal! It would be an insupportable burden to perish everlastingly for but one sin: how infinitely more to be answerable for all those infinite trespasses, not one whereof can be remitted without all! This one point of the disability of nature to please God in any thing, if it were duly considered, would compel men to go unto Christ, by whom they may have access, and for whom their services shall have acceptance before God; till which time they are all but dung, and God will throw them in the faces of men again. And the reason is, till a man takes Christ, by faith, along with him, these sacrifices have no golden censer to perfume them, no altar[p] to sanctify them, nothing but a man's own evil heart to consecrate them upon: which makes them to be our own, and not God's offerings. When the prodigal came unto himself, and considered, 'I have nothing; I can do nothing; all that I eat is dirt and filth; I am an unprofitable creature in this state;'—these thoughts made him resolve to go unto his father. When St. Paul considered, that whatever, before his conversion, he thought of himself, yet indeed all his zeal was but blasphemy and persecution, all his morality but "dung and dog's meat,"[r] all his unblameableness and presumptions but loss unto him, then he began to set an infinite value upon the excellency of the knowledge of Christ, and to suffer the loss of all, that he might be found in him. Sin must be very sinful, that grace may be very welcome.

Secondly, This impotency and disability is partial, even in the most regenerate; so much flesh as they have in them, so much deadness and unserviceableness still. And this may be seen in two points: First, there is a great disability in the best to work and go on with patience and comfort in God's service. How apt are we still to quench and grieve the Spirit! How doth every man's experience constrain him to cry out, "In me dwelleth no good thing; to will is present with me, but I cannot perform the things which I would; Lord, I believe, help thou mine unbelief!" How do we faint and wax weary of well-doing! How are we led captive to the law of sin, which is in our members, "so that we can-

[q] Amos v. 21, 22. [r] 1 Tim. i. 13. Phil. iii. 6, 7, 8.

not do the things which we would!" for though the Scripture call 'saints perfect,' and testify of some that they served God with their whole heart, yet that is only in opposition to 'cordi duplici,' a double heart, denoting such an integrity only, as doth not admit a purposed division of the heart between God and sin. Therefore we meet still with exhortations to grow and abound, and with promises of bringing forth more fruit, and mention of proceeding from faith to faith, and from glory to glory, and of supplies of the Spirit, and growing to the measure of the stature of Christ, and the like expressions, all which denote the admixture of impotency in the best. And this impotency is so great, that, of themselves, they can never do any thing, but return to their wonted coldness and dulness again: for it is not their having of grace in them barely which makes them strong, but their communion and fellowship with Christ's fulness; "I am able to do all things through Christ that strengthens me." The branch can bear no fruit, nor preserve or ripen that which it hath, but by its unity with the root: light continues not in the house, but by its dependance on the sun; shut out that, all the light is presently gone. Take water away from the fire, and its nature will be presently stronger than the heat it borrowed, and suddenly reduce it to its wonted coldness. So we can do nothing but by the constant supplies of the Spirit of Christ; he that "begins, must finish every good work in us."[t] "He that is the author, must be the finisher of our faith too."[u] "Without him, we cannot will nor do any good."[x] "Without him, when we have done both, we cannot continue, but shall faint in the way. His Spirit must lead us."[y] "His arm must heal and strengthen us."[z] "As we have received him, so we must walk in him; without him we cannot walk."[a] "God is the God of all grace; to him it belongeth, not only to call, but to perfect; not only to perfect, but to strengthen, stablish, settle us."[b]

Secondly, This impotency is seen in this,—that the good things they do, cannot fully please God by themselves, but stand in need of further purification from Christ, and pardon

[a] Gal. v. 17. 1 Cor. ii. 6. [t] Phil. i. 7. [u] Heb. xii. 2. [x] Phil. ii. 13. [y] Rom. viii. 14. Isai. xl. 11. [z] Hos. xi. 3. Ezek. xxxiv. 16. [a] Col. ii. 6. [b] 1 Pet. v. 10.

from God. Even when we are children, we must be spared, and borne withal.[c]

The use which we should make of this point, is, first, to keep us humble, in regard of this thorn in our flesh, which disables us to do any good, and when we have done our uttermost, yet still makes us unprofitable servants. Lay together these considerations:—

First, Remember the long time that thou wert utterly barren, and didst live nothing but a life of sin; how much of the flower of thine age hath been dedicated unto Satan and thine own lusts; how thy childhood and youth hath been all vanity. And why, think we, did God require the first-fruits in the law, but to shew that we were all his; and therefore that he ought to have the first and best of our life devoted unto him, and submitted unto his yoke?

Secondly, Consider, even now when thou art at best, that thou art not sufficient of thyself to think a good thought; "that in thee, that is, in thy flesh," in thee, from thyself, "dwelleth no good thing." The original of all the good thou dost, is without thee,—"By the grace of God thou art what thou art, and all thy sufficiency is in his grace."

Thirdly, When this grace doth call, knock, quicken, put thee on to any good, how averse and froward,—how dull, indirigible, undocile is thy evil heart! like a silly lamb, never finds the way itself: and when it is led, is every step ready to stop and start aside.

Fourthly, When it prevails to set thee indeed a-work, how exceedingly dost thou fail in the measure of thy duties! How little growth in strength! How little improvement in spiritual knowledge or experience! How much weariness and revolting of heart! How evil and unprofitable hath thy life been, in comparison of those worthies whom thou shouldest have followed, and in proportion to those means of grace which thou hast had!

Fifthly, In thy progress, how often hast thou stumbled! How many notorious and visible sins, even in great characters, have oftentimes stained, if not thy profession by a public scandal, yet thy soul in private by a consciousness unto them! And how, think we, did David's murder and adul-

[c] Mal. iii. 17. Deut. i. 31.

tery pull down the pride of his heart, whenever it offered to rise in any heavenly action?

Secondly, In this point it will be needful to give direction in a case of daily occurrence.—What a man should do, when he finds his natural impotency dead him in spiritual works; when he finds stupidity, benumbedness of the spirit, and many defects, which he cannot over-rule nor subdue in God's service; whether it were not better to forbear the very duty, than to grieve the spirit with undue performances? To this I answer: First, Omit not the duty, though thou art never so ill affected; for that is to give place to the Devil, and to yield to the flesh; and the Devil is pleased either way: when by his allurements he can persuade us to evil, and when by discomforts he can discourage us from good. Besides, by doing spiritual things, a man grows more spiritual, and gathers strength even in the action; as water which comes hard at first, flows very plentifully after it hath been a little drawn. They that begin in tears, may end in joy: David began to pray with no comfort, much sore vexation and weakness of spirit under the sense of God's heavy displeasure, and yet he ends with much faith, peace, and triumph: "The Lord hath heard my supplication, the Lord will receive my prayer; let all mine enemies be ashamed," &c.[d] Secondly, Take St. Paul's advice to stir up the gift that is in thee; awaken and revive thine own spirit, by communing and debating with thine own heart, by consulting with God in his word, by diligent acquaintance and right knowledge of his will, by fruitful and seasonable conference, borrowing light from thy brother's candle, rebuking or rectifying thyself by his example; (this is that which the Scripture calls "whetting the law upon one another;"[e]) by renewing thy covenant, coming afresh to the fountain of grace, which is in Christ. As iron is quickened by the loadstone, and the earth moves swiftest when it is nearest to its place; so the soul, approaching nearer to Christ, renewing repentance, recounting errors, reviving covenants, dedicating itself afresh to his service, must needs be much sharpened and encouraged anew. Thirdly, When thou canst not do a thing with life, yet do it with obedience: when

[d] Psal. vi. 1, 2, 3, 8, 9, 10. [e] Deut. vi. 7.

not in comfort, yet with fear and trembling; when not as thou wert wont, yet as thou art able. God loves to be sought when he hides. "Tell me, O thou whom my soul loveth, where thou lodgest at noon?" When Hezekiah could not pray, he chattered and peeped: and when thou art not able to speak thy desires, the Spirit can form thy sighs into prayers. Lastly, When still thou art heavy, and in darkness, fly to thy faith; take Job's resolution, "Though he slay me" with discomforts, "yet will I trust in him:" angry though he may be, yet he cannot be unfaithful: though he may, like Joseph, conceal his affection for a time,—yet impossible it is, that he should shut up his compassions, and renounce the protection of such, as in truth depend upon him. "Who is there amongst you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God[f]." God will ever have us so much conscious of our own defects, and sensible of our own disabilities, as that we may still run to the sanctuary of our faith, and rest on him, not glory or rely upon ourselves. And now, if our impotency drive us to the grace of Christ, make us more vile in our own eyes, and cry out, with the apostle, of our own wretchedness,—there may be as much life and obedience all over, as when this or that particular duty was performed with more vigour: for that which was wanting in our strength, may be made up in our humility. And this is a sure rule,—God is more praised and delighted in those graces, unto which humility doth more essentially belong, as faith and spiritual sense of our own disabilities, and the like, than in any others. And thus as a small heap of gold may be equal, in value, to a greater of silver; so though, in other regards, we should be many times weak, yet if the sense of that make us more humble, and the less hold-fast we have of any thing in ourselves, make us to take the faster hold of the hope that is set before us,—we may be equally acceptable in the sight of God, who doth not judge of us according to our sense of ourselves, but hath respect to the 'lowliness' of his servants, and of their graces.

[f] Isai. lx. 10.

The second thing I will but name, having largely insisted upon it from another text; and that is, that the estate of sin, is an estate of enmity against God and his ways. This is amongst other characters of wicked men by nature, that they are θεοστυγεῖς, 'haters of God[g],' and 'enemies of the cross of Christ by minding earthly things[h];' and this by nature is universal. The apostle useth three expressions for the same thing, "When we were sinners,—When we were without strength,—When we were enemies[i]," to note that impotency and enmity is as wide as sin; and therefore elsewhere he saith, that "we were enemies by wicked works[k]." And our Saviour maketh it all one not to 'love him,' and not to 'keep his sayings[l];' and to refuse subjection unto him, and to be his 'enemy[m].' The very minds of men, and their wisdom, their purest faculties, their noblest operations, that wherein they retain most of the image of God still, is yet "sensual, earthly, fleshly, devilish, enmity against him[n]." In a word, we are, by nature, enemies to the will of God, by rejecting his Word[o]; enemies to the Spirit of God, by withstanding his operations[p]; enemies to the notions of God, by disliking and suppressing the thoughts and knowledge of him[q]; enemies to the righteousness of God, by setting up our own works and merits[r]; enemies to the ways of God, by fulfilling our own lusts and wicked works[s]; enemies to the servants of God, in persecutions and cruel mockings, &c.[t]

And how should the consideration of this fetch us in to the righteousness of Christ, make us fall down and adore that mercy, which spared and pitied us when we were his enemies! Consider but two things: First, what an ungrateful thing; Secondly, what a foolish thing, it is to be God's enemies, as every man is that continues in sin without returning unto him. First, How ungrateful: He is our Father. "Adam the Son of God[u];" and therefore there is due unto him honour. He is our[x] master; and therefore there is due

[g] Rom. i. 30. [h] Phil. iii. 18, 19. [i] Rom. v. 6, 8, 10. [k] Col. i. 21. [l] Joh. xiv. 24. [m] Luke xix. 27. [n] James iii. 15. Rom. viii. 7. [o] Jer. vi. 10. viii. 9. ii. 19, xliv. 16. 2 Chron. xxxvi. 16. Zech. vii. 11. Mat. xxiii. 37. Acts xiii. 45, 46. [p] Acts vii. 51. Gal. v. 17. Acts vi. 9, 10. [q] Rom. i. 18, 21, 27. Rom. iii. 11. [r] Rom. ix. 32. 1 Cor. i. 23. [s] Col. i. 21. Job. xxi. 14, 15. [t] Joh. xv. 19. 2 Tim. iii. 3. Isai. viii. 18. Zech. iii. 8. Gal. iv. 29. Heb. xi. 36. [u] Luke iii. 38. [x] Mal. i. 6.

unto him fear and service. He is our benefactor; he left not himself without a witness[y]; all we are, all we enjoy, is from him. He is the fountain[z] of our life[a]; it is his mercy that we are not consumed[b]; his compassions fail not: therefore there is due unto him love and reverence. He is our purchaser[c]; he bought us out of bondage, when we had sold away ourselves: therefore there is due unto him fealty and homage; nay, he humbled himself in Christ to be our brother[d], to be our husband[e]; he took our rags, our sores, our diseases and pain upon him, and therefore there is due unto him all fidelity and obedience.

Oh what an aggravation will this be against the sins of men at the last day,—that they have been committed against the mercy and patience, against the bounty and purchase, nay against the very consanguinity, of God himself! He died for us, when we were enemies; and we will continue enemies against him, that died for us! And yet the folly is as great as the impiety. Consider what God is; the judge of all the world[f]: all eye to see, all ear to hear, all hand to find out and punish, the sins and provocations that are done unto him! A jealous God; and jealousy is most impatient of disaffection! A consuming fire[g]: and who amongst us can dwell with devouring fire? and who[h] amongst us can dwell with everlasting burnings?—'Do we provoke the Lord to jealousy? are we stronger than he?' St. Paul hath resolved his own question before; as long as 'we are enemies, we are without strength.'—And now for the clay to contend with the potter,—for the potsherd to smite the rock,—for impotency to stand against omnipotency,—what a madness is it! Let us learn wisdom from our Saviour's parable[i]; "consider, whether we, with our ten thousand, are able to go out against him, that meeteth us with twenty thousand;" whether we, with our ten thousand flies and lusts, are able to meet him with twenty thousand angels and judgements. And when we are indeed convinced, that, 'in his presence, no flesh living shall be justified;' that 'it is a fearful thing to fall into the hands of the living God;' that our hands will

[y] Acts xiv. 17. [z] Psal. xxxvi. 9. [a] Acts xvii. 25, 28. [b] Lam. iii. 21. 1 Cor. vi. 20. [d] Heb. ii. 12. [e] Eph. v. 32. [f] Gen. xviii. 25. [g] Heb. xii. 20. Isai. xxxiii. 14. [h] Luke xiv. 31.

not be strong, nor our hearts endure, in the day when he will have to do with us; how can we choose but send forth an embassage? especially since he is not a great way off, as it is in the parable, but standeth before the door, and is nigh at hand, and will not tarry;—an embassage of repentance, to give up our armour, to strip and judge ourselves, to meet him in the way of his judgements, to make ourselves vile before him, and be humbled under his mighty hand, and sue forth conditions of peace; to meet him, as the Gibeonites did Joshua, and resolve rather to be his servants, than to stand out against him. This is certain, God is coming against his enemies,—his attendants Angels, and his weapons fire. And if his patience and forbearance make him yet keep a great way off, that he may give us time to make our peace, "O let the long-suffering of God draw us to repentance [k], lest we treasure up more wrath against ourselves!" Consider the great aggravation of that spiritual Jezebel's sin: "I gave her space to repent of her fornications, and she repented not [l]." Consider, that the long-suffering of God is salvation; and therefore let us make this use of it. Labour to be found of him in peace, without spot, and blameless.

The last thing in this first point proposed, was, How the Spirit, by the commandment, doth thus convince men to be in the state of sin? To this I answer briefly, First, by quickening and putting an edge upon the instrumental cause, the sword of the Spirit: for the Word of itself is a dead letter, and profiteth nothing: it is the Spirit that puts [m] life and power into it. "I am full of power by the Spirit of the Lord to declare unto Jacob his transgressions," saith the prophet, Mic. iii. 8. As the Spirit is a spirit of life, so hath he given to the Word to be a Word of life, "quick and powerful [n]." Secondly, by writing in the heart, casting the heart into the mould of the Word, and transforming the spirit of man into the image of the Word, and making it, as it were, 'the Epistle of Christ,' bending and framing the heart to stand in awe of God's Word; for writing his law, and putting his fear into the heart, is the same thing with God. In which respect, amongst others, men are said to be 'sealed' by the Spirit; because that spiritual holiness,

[k] 2 Pet. iii. 15. [l] Rev. ii. 21. [m] Rom. viii. 2. [n] Phil. ii. 16. Heb. iv. 12.

which is in the Word, is fashioned in the hearts of the saints, as the image of the seal in the wax. As the light of the sun doth, by reflection from the moon, illighten that part of the earth, or from a glass that part of a room, from which itself is absent; so though the Church be here absent from the Lord, yet his Spirit by the Word doth illighten and govern it[o]. It is not the moon alone, nor the glass alone, nor the sun without the moon or the glass, that illighteneth those places upon which itself doth not immediately shine,—but that as the principal, by them as the instruments: so the Spirit doth not, and the Word cannot alone by itself, convince or convert,—but the Spirit, by the Word as its sword and instrument. So then, when the Spirit turns a man's eye inward, to see the truth of the Word written in his own heart,—makes him put his seal unto it,—frameth the will to search, acknowledge and judge the worst of itself,—to subscribe unto the righteousness of God in condemning sin, and him for it,—to take the office of the Word, and pass that sentence upon itself, which the Word doth,—then doth the Word spiritually 'convince' of sin.

Which should teach us what to look for in the ministry of the Word,—namely, that which will convince us, that which puts an edge upon the Word, and opens the heart, and makes it burn,—namely, the Spirit of Christ: for by that only we can be brought unto the righteousness of Christ. We are not to despise the ordinances in our esteem, when we find them destitute of such humane contributions and attemperations which we haply expected, as Naaman did the waters of Jordan; for though there be excellent use of human learning, when it is sanctified for opening the Word, as a baser colour is a good ground for a better; yet it is the Word alone which the Spirit worketh by. The flesh, and fleshly accessions, of themselves, profit no more, nor add no more real virtue or lustre to the Word, than the weeds in the field do unto the corn, or than the ground colour doth unto the beauty of that which is put upon it. We should, therefore, pray for the Spirit to come along with his Word. It is not enough to be at Bethesda, this house of mercy and grace,—unless the angel stir, and the Spirit move

[o] 2 Cor. iii. 3. Jer. xxxi. 33. xxxii. 40. Eph. iv. 30.

upon, these waters. It is he that must incline, and put the heart into the Word, or else it will remain as impotent as before. But of this point also I have spoken, at large, upon another Scripture.

Having then thus shewed at large, that the Spirit by the commandment convinceth men to be in the state of sin, both actual and original, imputed and inherent;—what kind of state that is, a state of impotency and enmity;—how it doth it, by quickening the Word, and opening the heart;—now we are very briefly to open the second point, That the Spirit by the commandment convinceth a man to be under the guilt of sin, or in the state of death because of sin. "I died;" from which we must note, First, That there is a two-fold guilt: first, "reatus concupiscentiæ," which is the meritoriousness of punishment, or liableness unto punishment, which sin brings with it: and "reatus personæ," which is the actual obligation, and obnoxiousness of a person unto punishment because of sin. Now inasmuch as nature is not able to discover, without the Spirit, the whole malignity and obliquity that is in sin; therefore it cannot sufficiently convince of the guilt of sin,—which is a resultancy therefrom, and is ever proportionable thereunto. In which respect the judgements of God are said to be "unsearchable;"[p] "and the wicked know not whither they go,"[q] cannot have any full and proportionable notions of that wrath to come, which their sins carry them unto.

Secondly, We may note, that there is a twofold conviction of this guilt of sin; a natural conviction, such as was in Cain, Judas, Spira, and other despairing men; which ariseth from two grounds: First, The present sense of God's wrath in the first fruits thereof upon their consciences, which must perforce bear witness to God's justice therein. And this is that which the apostle calls 'torment,'[r] which though it may arise from natural principles (for we know even heathens have had their 'laniatus' and 'ictus,' as the historian speaks, their scourges and rendings of conscience), yet is it much set forward by the Word, because therein is made more apparent to the soul, the glory, and the power of God. Therefore the two prophets[s] are said to torment the inhabit-

[p] Rom. xi. 33. [q] 1 Joh. ii. 11. [r] 1 Joh. iv. 18. [s] Rev. xi. 10.

ants of the earth, and the law is said to make men guilty,[t] and to kill,[u] to hew,[x] smite, and destroy those whom it deals withal. Secondly, Such a faith as the Devils have, begotten by the Word, and assented unto by the secret suggestions of the heart, witnessing to itself, that it hath deserved more than yet it feels; and this begets a fearful expectation of being devoured, surpriseth[y] the heart with horrid tremblings and presumptions of the vengeance to come, which the apostle calls the 'spirit of bondage[z] and fear,' But all this being an assent perforce extorted (for wicked men confess their sins, as the Devils [a]confessed Christ, more out of torment, than out of love to God, or humiliation under his mighty hand) amounts to no more than a natural conviction.

Secondly, There is a spiritual and evangelical conviction of the guilt of sin, and the damnation due thereunto, arising from the law written in the heart, and tempered with the apprehension of mercy in the new covenant; which begets such a pain under the guilt of sin, as a plaster doth to the imposthumation which withal it cures; such a conviction as is a manuduction unto righteousness:—And that is, when the conscience doth not only perforce feel itself dead, but hath wrought in it by the Spirit the same affection towards itself for sin, which the Word hath, is willing to charge itself, and acquit God, to indite, accuse, arraign, testify, condemn itself, meet the Lord in the way of his judgements, and cast down itself under his mighty hand.[b] That man who can, in secret and truth of heart, willingly and uncompulsorily, thus stand on God's side against sin, and against himself for it,—giving God the glory of his righteousness if he should condemn him, and of his unsearchable and rich mercy, that he doth offer to forgive him; I dare pronounce that man to have the Spirit of Christ. For no man, by nature, can, willingly and uprightly, own damnation, and charge himself with it as his due portion and most just inheritance. This can never arise, but from a deep sense and hate of sin, from a most ardent zeal for the glory and righteousness of God.

[t] Rom. iii. 19. [u] Deut. v. 25. 2 Cor. iii. 7. 2 Thess. ii. 8. Isai. ii. 4. [x] Hos. vi. 5. [y] Isai. xxxiii. 14. [z] Heb, ii. 15. x. 27. Gen. iii. 10. Rom. viii. 15. 2 Tim. i. 7. [a] Matth. viii. 29. [b] Lam. iii. 30, 43. Mic. vii. 9. Psalm li. 4. Ezra ix. 13, 15. Dan. ix. 7, 8. 1 Cor. xi. 32. Amos iv. 12. Isai. xvi. 8.

Now then since the conviction of sin, and of the death and guilt thereof, is not to drive men to despair or blasphemy, but that they may believe and lay hold on the righteousness of Christ, which they are then most likely to do, when sin is made exceeding sinful, and, by consequence, death exceeding deadly;—give me leave to set forth in two words what this guilt of sin is; that the necessity of righteousness from Christ may appear the greater, and his mercy therein be the more glorified.

Guilt is the demerit of sin, binding and subjecting the person in whom it is, to undergo all the punishments, legally due thereunto. This demerit is founded not only in the constitution, will, and power of God over his own creatures, of whom he may justly require whatsoever obedience he giveth power to perform,—but in the nature of his own holiness and justice, which in sin is violated and turned from. And this guilt is, after a sort, infinite; because it springeth out of the aversion from an infinite good, the violation of an infinite holiness and justice, and the conversion to the creatures infinitely, if men could live ever to commit adultery with them. And as the consequence and reward of obedience was the favour of God, conferring life and blessedness to the creature; so the wages of sin, which this guilt assureth a sinner of, is the wrath[c] of God, which the Scripture calleth death[d] and the curse.[e]

This guilt being an obligation unto punishment, leadeth us to consider, what the nature of that curse and death is, unto which it bindeth us over. Punishment bearing necessary relation to a command, the transgression whereof is therein recompensed, taketh in these considerations: First, on the part of the commander, a will to which the actions of the subject must conform, revealed and signified under the nature of a law. Secondly, a justice which will; and Thirdly, a power which can, punish the transgressors of that law. Secondly, on the part of the subject commanded, there is required, first, reason and free-will originally, without which there can be no sin. For though man, by his brutishness and impotency which he doth contract, cannot make void the commands of God, but that they now bind men

[c] Ephes. ii. 3. [d] John iii. 36. [e] Gal. iii. 13.

who have put out their light and lost their liberty;—yet originally God made no law to bind under pain of sin, but that unto the obedience whereof he gave reason and free-will. Secondly, a debt and obligation, either by voluntary subjection, as man to man; or natural, as the creature to God; or both, sealed and acknowledged in the covenants between God and man, whereby man is bound to fulfil that law, which he was originally enabled to observe. Thirdly, a forfeiture, guilt, and demerit upon the violation of that law. Thirdly and lastly, the evil it inflicted; wherein we consider, first, the nature and quality of it, which is to have a destructive power, to oppress and disquiet the offender, and to violate the integrity of his well-being. For as sin is a violation, offered by man to the law,—so punishment is a violation, retorted from the law to man. Secondly, the proportion of it to the offence; the greatness whereof is manifested in the majesty of God offended, and those several relations of goodness, patience, creation, redemption, which he hath to man;—in the quality of the creature offending, being the chief, and Lord of all the rest below him;—in the easiness of the primitive obedience;—in the unprofitableness of the ways of sin, and a world of the like aggravations. Thirdly, the end of it; which is not the destruction of the creature, whom, as a creature, God loveth, but the satisfaction of justice, the declaration of divine displeasure against sin, and the manifestation of the glory of his power and terror. So then, punishment is an evil or pressure of the creature, proceeding from a lawgiver just and powerful, inflicted on a reasonable creature, for and proportionable unto, the breach of such a law, unto the performance and obedience whereof the creature was originally enabled; wherein is intended the glory of God's just displeasure, and great power against sin, which he naturally hateth. Now these punishments are temporal, spiritual, and eternal. Temporal, and those first without a man; "The vanity of the creatures,"[f] which were at first made full of goodness and beauty, but do now mourn and groan under the bondage of our sins[g]: the wrath of God revealing itself from Heaven, and the curse of God overgrowing the earth. Secondly,

[f] Rom. viii. 20. [g] Gen. iii. 17. Jer. xii. 4. [h] Rev. xi. 10.

within him; all the harbingers and forerunners of death, sickness, pain, poverty, reproach, fear, and, after all, death itself[h]. For though these things may be, where there is no guilt imputed, and so properly no punishment inflicted, (neither the blind man nor his parents had sinned, that he was born blind) as in the same ship there may be a malefactor and a merchant, and to the one the voyage is a traffic, to the other a banishment;—yet to the wicked, where they are not sanctified, they are truly punishments, and fruits of God's vindicative justice, because they have their sting still in them: for the sting of death is sin.

Secondly, Spiritual; and those threefold. First, Punishment of loss; separation from the favour and fellowship with God,—expulsion from Paradise, the seat of God's presence and love,—aliens, foreigners, far from God[i]. Secondly, Of sense, the immediate strokes of God's wrath on the soul, wounds of conscience, scourges of heart, taste of vengeance, implanting in the soul tremblings, fears[k], amazements, distracted thoughts, on a clear view of the demerit of sin,—evidences of immortality, and presumptions of irreconciliation with God. This made Cain a runagate, and Judas a murderer of himself: yea, some touches of it made David cry out, that 'his bones were broken, and marrow dried up, and his flesh scorched like a potsherd.' It is able to shake the strongest cedars, and make the mountains to tremble like a leaf. The Son of God himself did sweat, and shrink, and pray against it, and with strong cries decline it; though the suffering of so much of it, as could consist with the holiness of his person, were the work of his office and voluntary mercy. Thirdly, Of sin: when God in anger doth forsake the soul, and give it over to the frenzy and fury of lust[l], to the rage and revenge of Satan, letting men alone to join themselves unto idols[m], and to believe lies[n]. Now as the operation of the sun is strongest there where it is not at all seen, in the bowels of the earth; or as lightning doth often blast and consume the inward part, when there is no sensible operation without;—so the judgments of God do often lie heaviest there, where they are least perceived. "Hardness

[h] Illo die mori ceperunt, quo mortis legem, qua in senium veterascerent, ceperunt. *Aug.* [i] Ephes. ii. 17, 19. iv. 18. [k] Deut. xxviii. 65. [l] Rom. i. 24. 26. [m] Hos. iv. 13. [n] 2 Thes. ii. 11.

of heart, a spirit of slumber, blindness of mind, a reprobate sense, tradition unto Satan, giving over unto vile affections;" recompensing the errors of men [o] with following sins, are most fearful and desperate judgments.

But do we then make God the author of sin? God forbid. In sin, we may consider the execution and committing of it as it is sin, and this is only from man; for every man is drawn away and enticed by his own lust: and the ordination of it as it is a punishment; and this may be from God, whose hand, in the just punishment of sin by sin, in obstinate, contemptuous, impenitent sinners, may thus far be observed.

First, 'Deserendo,' by forsaking them; that is, taking away [p] his abused gifts, substracting his despised graces; calling in, and making to retire, his quenched and grieved Spirit; removing [q] his candlestick, and silencing [r] his prophets, and giving a bill of divorce, that either they may not see [s], nor hear at all, or hearing they may not understand, and seeing they may not perceive, because they did not see nor hear when they might.

Secondly, 'Permittendo,' when he hath taken away his own grace, which was abused unto wantonness, he suffers wicked men [t] to walk in their own ways: and because they like not to retain [u] him in their knowledge, nor live by his prescript, therefore he leaves them to themselves and their will.

Thirdly, 'Medio disponendo,' ordering objects, and proposing means, not only to try, but to punish the wickedness of men, and to bring about [x] whatever other fixed purposes of his he hath resolved for the declaration of his wonderful wisdom to execute, and, as it were, to fetch out of the sins of men: as the conspiracy of Pilate [y], Herod, and the Jews, which their former wickedness had justly deserved to have them given over unto, was, by God, ordered to accomplish his determined and unchangeable counsel touching the death

[o] Peccatum quod inultum videtur, habet pœnam pedissequam, ut nemo de admisso nisi amaritudine doleat, aut cæcitate non doleat. *Aug.* [p] Job xii. 20. Isaiah xxix. 13. 14. [q] Rev. ii. 5. [r] Ezek. iii. 26. Amos v. 13. [s] Mat. xiii. 12. 13. Rom. xi. 8. [t] Acts xiv. 16. Acts xvii. 30. [u] Rom. i. 28. [x] Gen. l. 20. Deut. ii. 30. 1 Sam. ii. 15. 1 King. xii. 25. Isa. xix. 14. [y] Acts iv. 27, 28.

of Christ. Excellent is the speech of holy Austin to this purpose: "[a] 'The Lord inclineth the wills of men whithersoever pleaseth himself, whether unto good out of his mercy, or unto evil out of their merit; sometimes by his manifest, sometimes secret, but always by his righteous judgment; and this not by his patience only, but by his power."

Fourthly, 'Perversas voluntates, non invitas flectendo, sed spontaneas et suo impetu faciles ulterius Satanæ præcipitandas tradendo;' By giving over perverse, wilful rebellious sinners to the rage and will of Satan, to hurry and enrage them at his pleasure unto further sinfulness. When Judas [a] had listened to the temptation of Satan to betray Christ, had set himself to watch the most private opportunity, had been warned of it by Christ, and that by a question of the most bold and impudent hypocrisy that was ever made, "Master, is it I?" (though it is not an improbable conjecture, that Judas, at that very time, upon the curse that was pronounced, might secretly, and for that time seriously, resolve to give over his plot, and upon that resolution to ask the question) then at last, Christ, by a sop, did give Satan, as it were, a further seisin of him, and the purpose of Christ was, that that which he was to do, he might do quickly. He was now wholly given up to the will of Satan; whose temptation haply before, though very welcome in regard of the purpose and project of gain which was in it, had not fully silenced, nor broken through, all those reluctancies of conscience, which were very likely to arise upon the first presentment of so hideous a suggestion: but now, I say, whether out of a sinister construction of our Saviour's words, 'That thou doest, do quickly [b];" as if they had been, not as indeed they were, a giving him over to the greediness of his own lust, and to the rage of Satan; but rather an allowance of his intention, as knowing that he was able to deliver himself out of their hands unto whom he should be betrayed, and so his treason should only make way to Christ's miracle, and not to his

[a] Deus inclinat voluntates, quocunque voluerit, sive ad bona pro misericordia, sive ad mala pro meritis,—judicio utique suo, aliquando aperto, aliquando occulto, semper justo. Cont. Jul. lib. 5. c. 3. Non per patientiam tantùm, sed per potentiam. [a] Joh. xiii. 2. Luke. xxii. 6. [b] Matth. xxvi. 25. Joh. xiii. 27, 28.

cross; or whether it were out of a secret presumption, that notwithstanding Christ had made him know, how his conspiracy was not hid from him, yet since he was of all the company singled out whom Christ would carve unto,—therefore his conspiracy was not so vile, but that Christ would, 'redire in gratiam,' countenance and respect him after all that, and that as by the plot he had not so lost him, but that he had gained him again, so also he might do after the execution too. Now, I say, after that sop, and those words, without further respect to the stugglings and staggerings of his conscience, he goes resolvedly about that damned business; for he was now delivered unto the will of Satan. The like liberty and commission was that which God gave to the evil spirit against [c] Ahab and his followers, that he should go forth with lying persuasions, and should be believed, and prevail, according to that of the Apostle [d], that "God giveth over those that believe not the truth, but have pleasure in unrighteousness, to strong delusions, that they may believe a lie; and that the God of this world doth blind the eyes of those which believe not."

Lastly, The punishment of sin is eternal; that wrath, which, in the day of the revelation of God's righteous judgment, shall be poured forth on ungodly men. The saints are already [e] redeemed in this life, and are said to have eternal life; but yet that great day is, by an excellency, called 'the day of redemption,' because then that life which is here hid, shall be then fully discovered. So on the other side, though the wrath of God [f] be revealed from heaven already—against all unrighteousness, and 'abideth' upon those that believe not; yet, after an especial manner, is the last day called 'a day of wrath," because then the heaps, treasures, storms and tempests, blackness and darkness, of God's displeasure shall, in full force, seize upon ungodly men.

And this wrath of God is, of all other, most unsupportable. First, in regard of the author; it comes from God. Now we know, a little stone, if it fall from a high place, or a small dart shot out of a strong bow, will do more hurt than a

[c] 1 Kings xxii. 22. [d] 2 Thess. ii. 11. 12. 2 Cor. iv. 4. [e] 1 Cor i. 30. 1 Pet. i. 18. Isai. xxxv. 10. Joh. iii. 36. 1 Cor. i. 18. Ephes. iv. 30. Rom. viii. 23. Col. iii. 3, 4. 1 Joh. iii. 2. [f] Rom. i. 18.

far greater that is but gently laid on. How woful, then, must the case of those be, who shall have mountains and millstones thrown with God's own arm from heaven upon them! For though God in this life suffers himself to be wrestled with, and even pressed down,—yet, at last, he shall come to shew forth the glory of his power in the just condemnation of wicked men.

Secondly, In its own nature; because it is most heavy and invincible. All conquest over an evil must proceed either from power, which is able to expel it; or from faith and hope that a man shall be delivered from it by those, that have more power than himself. Whatever evil it is, which doth either keep down nature that it cannot rise, or hedge it in that it cannot escape, is very intolerable. Now God's wrath hath both these in it. First, it is so great, that it exceeds all the power of the creature to overcome it;—heavier than mountains, hotter than fire; no chaff nor stubble shall stand before it; and it shall be all within a man, folded up in his very substance, like the worm in the wood on which it feeds. And secondly, as it is heavy, and so excludes the strength of nature to overcome it, so is it infinite too, and thus it excludes the hope of nature to escape it. The ground of which infiniteness in punishment, is the infinite disproportion between the justice of God, which will punish, and the nature of man, which must suffer. God's justice being infinite, the violation thereof in sin must needs contract an infinite demerit and debt; because, in sinning, we rob God of his glory, which we must repay him again. Now the satisfaction of an infinite debt must needs be infinite, either in degrees (which is impossible; for first, nothing can be infinite in being, though it may in duration, but only God; and secondly, if it could, yet a finite vessel were not able to hold an infinite wrath); or else in some other infiniteness, which is either infiniteness of worth in the person satisfying, or, for defect of that, infiniteness of time, to suffer that which cannot be suffered in an infinite measure. And this is the reason, why Christ did not suffer infinitely in time, because there was in him a more excellent infiniteness of person, which raised a finite suffering into the value of an infinite satisfaction:

though [6]Scotus, and, from him, some learned men, have rendered another reason hereof, because he suffered only for those, who were to break off their sin by repentance.

Now then to conclude all: Inasmuch as sin is, by the law, made exceeding sinful, and death exceeding deadly, not to legal, but to evangelical purposes; not to drive men to blaspheme or despair, but to believe; not to frighten them from God, but to drive them unto him in his Son (for the law comes not but in the hand of a mediator); and inasmuch as this is the accepted time, and the day of salvation, that now he commandeth all men every where to repent, because he hath appointed a day, in the which he will judge the world in righteousness, whom he doth now invite, and beseech in mercy;—we should therefore be wise for ourselves, and, being thus pursued and cast in the court of law, fly to that heavenly chancery, that office of mercy and mitigation which is set up in the gospel; and that, while it is yet called to-day, before the portcullis be shut down, before the black flag be hung out, before the talent of lead seal up the measure of our wickedness, and the irreversible decree of wrath be gone forth. For we must know, that God will not always be despised, nor suffer his gospel to wait ever upon obdurate sinners, or his Son to wait ever at our doors, as if he stood in need of our admittance. But when there is no remedy, but that we judge ourselves unworthy of eternal life, and stand in contempt and rebellion against his court of mercy,—he will dismiss us to the law again. O consider, what wilt thou do, if thou shouldest be dragged naked to the tribunal of Christ, and not be able, with all thy cries, to obtain so much mercy from any mountain, as to live for ever under the weight and pressure of it! When thou shalt peep out of thy grave, and see heaven and earth on fire about thine ears, and Christ coming in the flames of that fire, to revenge on thee the quarrel of his covenant; whither then wilt thou fly from the

[6] Ad secundum dicitur, quod si malus perpetuò vixisset, perpetuò peccasset, et idèo perpetuò punitur, quia perpetuò peccavit in voluntate. Contra, aliquis peccat cum proposito pœnitendi; ergo nec explicite, nec implicite in voto perpetuo peccat.—*Et postea:* Æternitas non est per se de ratione pœnæ, sed accidit propter æternitatem personæ punitæ et culpæ remanentis. *Scot.* in quart. sentent. distinct. 46. qu. 4. Dr. *Field* of The Church, lib. 5. cap. 17. *Parker* de Descens. l. 4. sect. 91.

presence of Him that sitteth on the throne? Let us, therefore, learn to judge ourselves, that we may not be condemned of the Lord; to fly to his sanctuary, before we be haled to his tribunal. He requires no great things of us, but only to relinquish ourselves, and, in humility and sincerity, to accept of him, and receive that redemption by believing in him, which he hath wrought by suffering for us. This if in truth and spirit we do, all the rest will undoubtedly follow, namely, the life of our faith here, in an universal obedience; and the end of our faith hereafter, even the salvation of our souls.

THE

REIGN OF SIN.

ROM. VI. 12.

Let not sin, therefore, reign in your mortal bodies, that ye should obey it in the lusts thereof.

After the doctrine of the state and guilt of sin, it will be needful, for the further conviction thereof (that sin may appear exceeding sinful) to shew, in the next place, the power, and the reign of sin; from which the apostle in this place dehorteth us.

Having, in the former chapter, set forth the doctrine of justification, with those many comfortable fruits and effects that flow from it, he here passeth over to another head of Christian doctrine, namely, sanctification, and conformity to the holiness of Christ. The ground whereof he maketh to be our fellowship with him in his death and resurrection: for Christ carried our sins upon the tree with him; and, therefore, we ought with him to die daily unto sin, and to live unto God. This is the whole argument of the precedent parts of the chapter, and frequently elsewhere used by the apostle, and others.[z] Now the words of the text are, as I conceive, a prolepsis, or answer to a tacit objection which might be made. A weak Christian might thus allege: 'If our fellowship in the death of Christ do bring along with it a death of sin in us, then surely I have little to do with his death; for alas, sin is still alive in me, and daily bringeth forth the works of life.'—To this the apostle answers, Though sin *dwell* in you, yet let it not *reign* in you, nor have its wonted hold and power over you. Impossible[a]

[z] 2 Cor. v. 14, 15. Gal. ii. 20. iii. 27. v. 24. Ephes. ii. 6. Phil. iii. 10. Col. ii. 12, 13, 26. iii. 1, 4. Heb. ix. 14. 1 Pet. iv. 1, 2.

[a] Aliud est non habere peccatum; aliud non obedire desideriis ejus. Aliud est implere quod præceptum est, 'Non concupisces;' aliud est per quendam absti-

it is while you carry about these tabernacles of flesh, these 'mortal bodies,' that sin should not lodge within you; yet your care must be to give the kingdom unto Christ, to let him have the honour in you, which his Father hath given him in the church, to rule in the midst of his enemies, those fleshly lusts which fight against him.—By *mortal body*,[b] we here understand the *whole man* in this present estate, wherein he is obnoxious to death; which is an usual figure to take the part for the whole, especially since the body is a weapon and instrument to reduce into act, and to execute the will of sin.

Before I speak of the power of sin, here are two points offer themselves. from the connexion of the words to those preceding, which I will but only name.

First, Sin will abide, for the time of this mortal life, in the most regenerate. Who can say, I have made my heart clean, I am free from my sin?—David had his 'secret sins,' which made him pray; and Paul 'his thorn in his flesh,' which made him cry out against it. To the reasons of this point before produced, we may add, that God suffers our sins to dwell in us, first, to magnify the glory of his mercy; that notwithstanding he be provoked every day, yet he doth still spare us. It is said in one place,[c] that when God saw that every imagination of the thoughts of man's heart was continually evil, he said, "I will destroy man, whom I have created, from off the face of the earth;" yet afterwards [d]God said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." The places seem, at first view, to be contradictory to one another; but we are thus to reconcile them. After there had been a propitiatory offering made by Noah unto God upon an altar, which was the type of Christ, it is said that God smelt a sweet savour, and resolved, "I will no more curse the earth," not *because*, but "*although* the imagination of man's heart be evil from his youth:" that is,

nentiæ conatum, saltem id agere quod item scriptum est, 'Post concupiscentias tuas non eas,' &c. *Aug.* de natura et gra. cap. 62.—Non sic manet peccatum, ut ejus non sit facta remissio; sed manet in vetustate carnis tanquam superatum et peremptum, si non, illicitis consensionibus, quodammodo reviviscat. *Id.* de pec. mer. et remis. l. 2. c. 38. [b] 'Mortale corpus' dicens 'totum hominem' significat. *Ambros.* in loc. [c] Gen. vi. 5, 6. [d] Gen. viii. 21.

Though men are so wicked, that if I would 'jure meo uti,' take advantage to pour out again my displeasure upon them, I might do it every day,—yet I will spare them, notwithstanding their lusts continue in them. For we are not to understand the place, as if it tended to the extenuation of original sin, as some do[e], 'I will take pity upon them, because of their natural infirmities;' but only as tending to the magnifying of God's mercy and patience; 'I will take pity upon them, [f] though I might destroy them.' For so the original word is elsewhere[g] taken: "Thou shalt drive out the Canaanites, *though* they have iron chariots," &c.

Secondly, To magnify the glory of his powerful patience, that, being daily provoked, yet he hath power to be patient still. In ordinary esteem, when an enemy is daily irritated, and yet comes not to revenge his quarrel, we count it impotency and unprovision: but, in God, his patience is his power. When the people of Israel murmured upon the report of giants in the land, and would have made a captain to return into Egypt, and have stoned Joshua and Caleb, so that God's wrath was ready to break out upon them, and to disinherit them,—this was the argument that Moses used to mediate for them; "Let the power of my Lord be great, according as thou hast spoken, The Lord is long-suffering, and of great mercy[h]:" Thou hast shewed the power of thy mercy from Egypt until now, even so pardon them still.—If we could conceive God to have his own justice joined with the impotency and impatience of man, we could not conceive how the world should, all this while, have subsisted in the midst of such mighty provocations. This is the only reason, why he doth not execute the fierceness of his wrath, and consume men, because he is God, and not man[i]; not subject to the same passions, changes[k], impotencies, as men are. If a house be very weak and ruinous, and clogged with a sore weight[l] of heavy materials which press it down too, there must be strength in the props that do hold it up: even so that patience of God,—which upholds these ruinous tabernacles of ours, that are [m] pressed down with such a

[e] Carthusian. Corn. à Lapide, Pighius. Greg. de Va. tom. ii. Disp. 6. q. 12. punct. i. sect. 6. [f] *Tarnov.* Exer. biblic. [g] Josh. xvii. 18. [h] Numb. xiv. 17, 18, 19. [i] Hos. xi. 9. [k] Mal. iii. 6. [l] Heb. xii. 1. [m] Amos ii. 13.

weight of sin, a weight that lies heavy even upon God's mercy itself,—must needs have much strength and power in it.

The second point from the connexion is, That our death with Christ unto sin, is a strong argument against the reign and power of sin in us. Else we make the death of Christ in vain; for in his death he came with water and blood [n]; not only with blood to justify our persons, but with water to wash away our sins.

The reasons hereof are, first, Deadness argues disability to any such works, as did pertain unto that life unto which a man is dead. Such then as is the measure of our death to sin, such is our disability to fulfil the lusts of it. Now though sin be not quite expired, yet it is with Christ nailed upon a cross; "They that are Christ's, have crucified the flesh, with the affections and lusts [o]." So that, in a regenerate man, it is no more able to do all its own will, than a crucified man is to walk up and down, and to do those businesses which he was wont to delight in. "He that is born of God, sinneth not; neither can he sin, because he is born of God, and his seed abideth in him [p]."

Secondly, Deadness argues disaffection. A condemned man cares not for the things of this world, because he is, in law, dead, and so reserved to an execution, and utterly divested of any right in the things he was wont to delight in: the sight or remembrance of them doth but afflict him the more. A divorced man cares not for the things of his wife; because, in law, she is dead unto him, and he unto her. So should it be with us and sin; because we are dead with Christ, therefore we should shew it no affection.

Thirdly, Deadness argues liberty, unsubjection, justification: he that is dead, is freed from sin [q], as the woman is from the husband, after death. And therefore being freed thus from sin, we should not bring ourselves into bondage again, but stand fast in the liberty, wherewith Christ hath set us free; [r] and sin should appear in our eyes, as it is in itself, a dead thing [s],—full of noisomeness, horror, and hideous qualities.

We, therefore, should labour to shew forth the [t] power of

[n] 1John v. 6. [o] Gal. v. 24. [p] 1 Joh. iii. 9. [q] Rom. vi. 7. vii. 1, 4.
[r] Gal. v. 1. [s] Ephes. ii. 1. Heb. ix. 14. [t] Phil. iii. 10.

the death of Christ in our dying to sin: for this is certain,—we have no benefit by his sufferings, except we have fellowship in them; and we have no more fellowship in them, than we can give proof of by our dying daily to sin; for "his blood cleanseth from all sin [u]." Let us not, by reigning sin, crucify Christ again [x], for he dieth no more: "In that he died, he died once unto sin: death hath no more power over him [y]," to shew, that sin must have no power over us; but that, being once dead to sin [z], we should thenceforth live unto him [a] that died for us. There is a speech in Tertullian [b], which though proceeding from Novatianism in him, doth yet, in a moderated and qualified sense, carry the strength of the apostle's argument in it; "Si possit fornicatio et mœchia denuo admitti, poterit et Christus denuo mòri;" If fornication and adultery may be again committed by a man dead to sin, in that raging and complete manner as before,—if reigning sin, after it hath been ejected out of the throne, and nailed to a cross, can return to its total and absolute sovereignty as before, Christ may die again; for the sins of a justified and regenerate man are crucified upon his cross, and in his body.

Now I proceed to the main thing in the text, namely, the regal power of sin. It is an observation of Chrysostom [c] and Theodoret [d] on the text; which, though by some rejected as too nice, I shall yet make bold to commend for very pertinent and rational. "The apostle did not say, say they, *Let not sin tyrannize*, for that is sin's own work, and not ours; as the apostle saith, 'Now then it is no more I that do it, but sin that dwelleth in me'; all the service which is done to a tyrant, is out of violence, and not out of obedience:—But he says, *Let it not reign in you:* for to the reign of a king, the obedience of the subjects doth, as it were, actively concur; whereas the subjects are rather patients than agents in a tyranny." So then, in a reigning king, there is a more sovereign power than in a tyrant: for a tyrant hath only a

[u] 1 Joh. i. 7. [x] Heb. vi. 6. [y] Rom. vi. 9, 10. [z] Rom. vii. 4. [a] 2 Cor. v. 15. [b] *Tertul.* de Pudicit. cap. 17. [c] Εἶτα δεικνὺς ὅτι οὐ βίᾳ καὶ ἀνάγκῃ καλεχόμεθα ὑπὸ τῆς πονηρίας, ἀλλ' ἑκόντως· οὐκ εἶπε Μὴ τυραννείτω, ὅπερ ἀναγκὲς ἦν· ἀλλὰ Μὴ βασιλευέτω. *Chr.* [d] Non dicit 'ne tyrannidem exerceat,' sed 'ne regnet.' Illud enim est illius proprium; hoc verò, nostræ mentis. *Theodor.* Rom. vii. 20.

coactive power over the persons; but a king hath a sweet power over the wills and affections of his subjects; they freely and heartily love his person, and rejoice in his service; which rule, though it be not perpetual, in the letter, and in civil governments (for the unwillingness of a people to serve a prince, may not only arise from his tyranny, but even, when he is just and moderate, from their own rebellion), yet it is most general and certain in the state of sin, which is never a king over rebellious subjects, who of themselves reject its yoke and government.

For the better discovery, then, of the power of sin, we must note, first, That there are but three ways, after which sin may be in a man. First, as an usurping tyrant, and seditious commotioner, either by surprisal invading, or by violence holding under, or by projects circumventing a man against his will, taking advantage of some present distemper of mind, or difficulty of estate; as in David, of idleness; in Peter, of fear and danger; or the like. And thus sin doth often encroach upon the saints of God, and play the tyrant, use them like captives, that are sold under the power of sin. It was thus a tyrant in St. Paul: we read of him, that he was sold under sin[e]. And we read of Ahab[f], that he was 'sold to sin;' but with great difference; the one sold himself, and so became willingly the servant of sin; the other was sold by Adam[g], from which bondage he could not utterly extricate himself, though he were in bondage to sin, as the creatures are to vanity, not willingly, but by reason of his act that had subjected him long before. Secondly, as a slave, a Gibeonite[h], or tributary Canaanite[i]; as a spoiled[k], mortified, crucified[l], dying, decaying sin; like the house of Saul, growing weaker and weaker: and thus sin is constantly in all the faithful; while they are in the field, the chaff is about them. Thirdly, as a raging and commanding king, having a throne, the heart; servants, the members; a counsel, the world, flesh, and Devil; a complete armoury of lusts and temptations[m]; fortifications of ignorance,

[e] Rom. vii. 14, 15. [f] 1 Kings xxi. 20. [g] Adam vendidit se primo; ac, per hoc, omne semen subjectum est peccato. *Ambros.* in Rom. vii. Venundatus in prima transgressione. *Aug.* cont. 2 ep. Pel. l. i. c. 10. [h] Josh. ix. 23. [i] Josh. xvii. 13. [k] Luke xi. 22 [l] Rom. vi. 6. [m] Col. iii. 5.

malice, rebellion, fleshly reasonings, laws and edicts; lastly, a strict judicature, a wise and powerful rule over men, which the Scriptures call 'the gates of Hell[n].' And of the power of this king we are to speak.

In a king, there is a twofold power. A power to command, and a power to make his commands be obeyed. Sin properly hath no power to command, because the kingdom of it is no way subordinated to God's kingdom over us, but stands up against it. And even, in just and anointed kings, there is no power to command any thing, contrary to that kingdom of Christ, to which they are equally with other subject. But though sin hath not a just power to command the soul, yet it hath that upon which that power, where it is, is grounded,—namely, a kind of title and right over the soul.

Sin is a spiritual death; and man, by his first fall, did incur a subjection to every thing which may be called death; so that then a man did pass into the possession of sin. Whence that phrase spoken of before, "Thou hast sold thyself to work evil." Now 'Quod venditur, transit in potestatem ementis;' when a thing is sold, it passeth into the possession of that to which it is sold. This is the covenant[o] or bargain between a sinner and Hell; man purchaseth the pleasures and wages of sin, and sin takes the possession of man; possession of his nature, in original sin,—and possession of his life, in actual sin.

The trial of this title of sin, that we may discern whether we are under it or no, must be as other titles are: we must first enquire who they are, unto whose right and possession a man may belong; and then examine the evidences which either can make for himself. To sin, we know, doth appertain the primitive of every natural and lapsed man (for we are, by nature, the children of wrath); a purchase, that there must come between, before a man can pass over into another's right:—this purchase was made by [p]Christ, who bought us with his blood. And the treaty in this purchase was not between Christ and sin, but between him and his Father; "Thine they were, and thou gavest them me[q];" for the fall of man could not nullify God's dominion or right

[n] Matth. xvi. 18. [o] Isa. xxviii. 15. [p] 1 Cor. vi. 20. 1 Pet. i. 18. 19. [q] John xvii. 6.

unto him. For when man ceased to be God's *servant*, he then began to be his *prisoner;* and though sin and Satan were, in regard of man, lords,—yet they were, in regard of God, but *gaolers*, to keep or part from his prisoners at his pleasure. Besides, though Christ got man by purchase, yet sin and Satan lost him by forfeiture; for the prince of this world seized upon Christ, in whom he had no right, (for "he found nothing of his own in him [r]") and did by that means forfeit his former right, which he had in men of the same nature. We see then, all the claim that can be made, is either by Christ, or sin; by that strong man, or him that is stronger; a man must have evidences for Christ, or else he belongs unto the power of sin. The evidences of Christ are his name, his seal, and his witnesses. His name [s] a new name,—a name better than of sons and daughters [t], even Christ formed in the heart [u], and his law engraven in the inner man. As it is fabled of Ignatius, that there was found the name of Jesus written in his heart; so must every one of God's house be named by him with this new name; of him are all the families in heaven and in earth named [x]. The seal [y] of Christ in his spirit, witnessing unto [z], and securing our spirits that we belong unto him; for he that hath not the spirit of Christ, the same is none of his; and by this we know that he dwelleth in us, and we in him, because he hath given us of his Spirit [a]. The witnesses of Christ are three [b], the Spirit, the water, and blood. The testimony of adoption, sealing the fatherly care of God to our souls, saying to our souls, That he is our salvation and inheritance: the testimony of justification, our faith in the blood and price of Christ: and the testimony of sanctification, in our being cleansed from dead works; for he came to destroy the works of the Devil [c]; he came with "refiner's fire, and with fuller's soap [d], and with healing [e] under his wings;" that is, as I conceive, under the preaching of his gospel, which, as the beams of the sun, make "manifest the savour [f] of him in every place," and by which he cometh and goeth abroad "to those that are afar

[r] John xiv. 33.—Arma tenenti Omnia dat qui justa negat. *Luc.* [s] Revel. ii. 17. [t] Isai. lvi. 5. [u] Gal. iv. 19. [x] Eph. iii. 15. [y] Eph. i. 14. iv. 30. [z] Rom. viii. 16. [a] 1 John iii. 24. 1 John iv. 13. [b] 1 John v. 8. [c] 1 John iii. 8. [d] Mal. iii. 2, 3. [e] Mal. iv. 2. [f] 2 Cor. ii. 14.

off, and to those that are near[g]."—It was the office of Christ, as well to purify as to redeem[h], as well to sanctify[i] as to justify us: so that if a man say he belongs to Christ, and yet bringeth not forth fruit unto God, but lives still married to his former lusts, and is not cleansed from[k] his filthiness,—he makes God a liar[l], because he believeth not the record which he gives of his Son, (for he will not have either a barren[m], or an adulterous[n] spouse): yea, he putteth Christ to shame, as if he had undertaken more than he were able to perform. Besides, Christ being light[o], a star[p], a sun[q], never comes to the heart without self-manifestation, such evidence as cannot be gainsaid: unto him belongs the royal prerogative, to be himself the witness to his own grace. And when the Papists[r] demand of us, 'How we can be sure, that this testimony of Christ's grace and spirit is not a false witness and delusion of Satan;' we demand of them again, If the flesh can have this advantage to make such objections against the invaluable comforts of Christ's grace, and the heart have nothing to reply? If Christ witness, and no man can understand it; if the Spirit of Christ be a comforter, and the Devil can comfort every jot as well, and counterfeit his comforts to the quick, and so cozen and delude a man;—what is any man the better for any such assertions of Scripture, where the Spirit is called the Spirit of comfort[s], the strengthener[t] of the inner man, and the heart said to be established by grace[u]? Certainly, the comforts of the Spirit must fall to the ground, if they bring not along a proper and distinct lustre into the soul with them. And this Ambrosius Catharinus himself, a learned Papist, and as great a scholar in the Trent Council as any other, was bold to maintain against the contrary opinion of Dominicus Soto, in a public declaration; unto whom Bellarmine dares not adhere, though it be his custom to boast of their unanimity in point of doctrine. Besides, sin is of a quarrelling[x] and litigious disposition; it will not easily part from that which was once its own, but will be ever raising suits, disputing, arguing,

g Ephes. ii. 17. h Tit. ii. 14. i 1 Cor. i. 30. k Ephes. v. 27. Heb. vi. 6. l 1 John v. 10. m Isai. liv. 1. n Rom. vii. 3. o Luke ii. 32. John i. 9. p Numb. xxiv. 17. q Mal. iv. 2. r Non sumus certi testimonium illud non esse à Diabolo: *Corn. a Lap.* in Rom. viii. 16. s John xiv. 26. t Ephes. iii. 16. u Heb. xiii. 9. x Luke xi. 21. Rom. vii. 23.

wrangling with the conscience for its old right. Christ came not to send peace, but a sword, perpetual and irreconcileable combats and debates with the flesh of man. If a man hold peace with his lusts, and set not his strength and his heart against them, if they be not in a state of rebellion, they are certainly in the throne. It is impossible for a king to rebel, because he hath none above him: and so as long as lust is a king, it is in peace; but when Christ subdues it, and takes possession of the heart, it will presently rise and rebel against his kingdom. Here then is the trial of the title. If a man cannot shew the evidences of a new purchase, the spirit, the blood, the water, the sonship, the righteousness, the holiness, conversation, and grace of Christ; if he be not in arms against the remnants of lust in himself, but live in peace and good contentment, under the vigour and life of them, that man belongs yet unto the right of sin. For if a man be Christ's, there will be 'nova regalia' extremely opposite to those of sin. "A new heart[y] for the throne of the Spirit; new members[z] to be the servants[a] of righteousness; new counsellors[b], namely, the laws of God[c]; a new panoply, the whole armour of God[d]; new laws, the law of the mind, and of the heart[e]; a new judicature[f], even the government of the Spirit: thoughts, words, actions, conversations; all things new," as the apostle speaks[g].

Now let us, in the next place, consider the power, whereby sin makes its commands to be obeyed; wherein it is more strong and sure than a tyrant, who ruleth against the will of his subjects: the particulars of this strength may be thus digested:—

First, Sin hath much strength from itself, and that in these regards. First, It is very wilful; it is as it were all will. Therefore it is called in Scripture, "The will of the flesh[h] and the will of the Gentiles[i], and the will of men[k]." And the will is the seat of strength, especially seeing the will of man, and the will of sin or the flesh, are, in the Scripture-phrase, all one. If a man had one will,—and sin, another; man's will drew one way,—and sin's, another; peradventure his power to resist might be stronger than sin's power to

[y] Ezek. xxxvi. 26, 27. [z] Col. iii. 5, 12. [a] Rom. vi. 13. [b] Psal. cxix. 24. [c] Ephes. vi. 13. [d] Rom. vii. 22. [e] Jer. xxxi. 33. [f] John xvi. 11. [g] 2 Cor. v. 17. [h] Eph. ii. 3. 1. [i] 1 Pet. iv. 3. [k] John i. 13.

command: but when the will of sin is in the will of man, as a bias in a bowl, as a flame in smoke, as a weight or spring to an engine, as spirits in the body, to actuate and determine it to its own way; how can a man resist the will of sin, who hath no other than a sinful will to resist by?

Secondly, As sin is wilful, so it is very passionate and lustful, which adds wings, as it were, to the commands of sin. The apostle calls them 'passions,' and these working passions; when we were in the flesh, "the motions of sin did work in our members[l]." There is ἐπιθυμία, and there are πάθη ἐπιθυμίας, 'lusts and passions of lust[m]; which the apostle calls 'vile lusts[n],' and 'burning lusts,' and 'affections[o] and lusts,' that is, very lustful lusts. Lust is in the best; but these violent passions, and ardencies of lust are shrewd symptoms of the reign of sin. To be fierce, implacable, headstrong, like the horse in the battle, and that not upon extraordinary distemper or surprisal (as Jonah[p] and Asa[q] were) but habitually, so as on any occasion to discover it,—is, by the apostle[r], put in amongst the characters of those, that deny the power of godliness. For sin must not hold its power, where godliness hath any.

Thirdly, It hath laws and edicts, full of wisdom and cunning, edged and tempered with many encouragements and provocations to those that obey; which, as I said before, the Scripture calls 'the wages[s] of sin,' and 'pleasures[t] of sin,' by which Balaam was enticed to curse God's people. A law is nothing else but a rule or principle of working, which orders and moderates the course of a man's life. And so sin hath a way to carry men in, and principles to govern men by, which St. Paul[u] calls 'Seculum,' the course of the world. Such as are rules of example,—custom,—good intentions,—God's mercy taken by halves, without respect to any conditions, which it brings with it,—the common frailty of our nature,—that we are all men, and that the best have their infirmities,—distinctions, evasions, justifications, extenuations, partial strictness in some particulars,—the 'opus operatum,' mere doing of duties required,—and many like, most of

[l] Rom. vii. 5. [m] 1 Thes. iv. 5. [n] Rom. i. 26, 27. [o] Gal. v. 24. [p] Jonah iv. 9. [q] 2 Chr. xvi. 10. [r] 2 Tim. iii. 3, 4, 5. [s] 2 Pet. ii. 15. [t] Heb. xi, 25. [u] Ephes. ii. 2.

which things I have spoken of more at large heretofore, upon another Scripture.

Fourthly, It is full of flattery to entice and woo a man, cunning to observe all the best seasons to surprise the soul. And though enticements be base, yet they are very strong; like a gentle shower, or a soft fire, they sink and get in closer, than if they should be more violent. That which is as soft as oil in the touch, may be as sharp as swords in the operation. And therefore as a man is said in one [x] place to be 'enticed by lust,' so elsewhere he is said to be 'driven and thrust on' by lust. "Take heed to yourselves lest you corrupt yourselves; lest thou lift up thine eyes to heaven, and when thou seest the sun and the moon, and the stars, shouldst be *driven* to worship them and serve them." The objects themselves have no coactive or compulsory power in them: for they work but as objects, which is the weakest way of working that is; for objects are never total agents, but only partial; they do never any more than co-operate with some faculty and power, unto which they are suitable: yet such is the strength of those lusts, which are apt to kindle by those objects, that a man is said to be *driven* to idolatry by them. All which false prophets can do, is but moral, and by way of cunning and seducement; yet such is the strength of those lusts, which they flatter and work upon by their impostures, that they are said [z] to '*thrust* a man out of the way,' which the Lord commanded him to walk in. For as we use to say of the requests of a king, so we may of the flatteries and allurements of sin, that they do amount unto commands.

In one word, sin is thoroughly furnished with all sorts of armour,[a] both for defence and opposition; all strong holds,[b] all reasonings and imaginations, and thoughts which can be contrived to secure itself; and therefore no marvel, if it have much strength from itself.

Secondly, It hath much strength from Satan and the world, which are the counsellors and aids of sin, which bring in constant supplies and provisions unto it. Therefore lusts are said to be of the 'world,'[c] and to be 'earthly and devil-

[x] Jam. i. 14. [y] Deut. iv. 19. [z] Deut. xiii. 5. [a] Luke xi. 22.
[b] 2 Cor. x. 4, 5. [c] John ii. 16.

ish,' because the world and the devil supply them with constant fuel.

But lastly and principally, lust hath much strength in and from us. First, Because they are natural unto us. A man's sin is himself; it is called by the name of our 'old man.[d]' And therefore to be 'carnal,'[e] and to 'walk as men,' to live after the 'lusts of the flesh,' and after the 'lusts of men,' are all one. To 'live in sin[f]' in one place is to '[g]live to ourselves,' in another. To 'crucify fleshly affections[h]' in one place, is '[i]to mortify our earthly members,' in another. To 'deny ungodliness[k]' and worldly lusts in one place, is to 'deny ourselves[l],' in another. To 'lay aside the sin[m]' that doth so easily beset us, in one place, is to 'cast away our right eye, and our right hand[n],' in another; and therefore the ways of sin are called 'our own ways[o],' and the lusts of the flesh, 'our own lusts[p];' and being our own, we love and cherish them. 'No man ever hated his own flesh[q];' neither can any man by nature hate his own lusts, unto which he is as truly said to be 'married[r],' as the church is to Christ: and this serves much, to set forth the power of sin. For the love of the subject is the strength of the sovereign: a king shall then certainly be obeyed, when he commands such things as it were difficult for him to prohibit. Secondly, Lust hath from us weapons to set forward its strength; the heart, a forge to contrive,—and members, instruments to execute; the heart, a womb to conceive,—and the members, midwives to bring forth lust into act. Lastly, sin must be very strong in us, because we are by nature full of it. So the apostle[s] says of natural men, they were "*filled* with all unrighteousness, and full of envy, debate, deceit," &c.; and St. Peter[t] that they have "eyes *full* of adultery," that cannot cease from sin. Now where there is *All* of a strong thing, that must needs be exceeding strong. If all the four winds should meet together in their full strength, what mountains would they not root up by the foundation? What a mighty rage and strength is there in the sea, only because it is full

[d] Rom. vi. 6. Eph. iv. 22. Col. v. 9. [e] 1 Cor. iii. 3. Joh. i. 13. 1 Pet. iv. 2. [f] Rom vi. 2. [g] 2 Cor. v. 15. [h] Gal. v. 24. [i] Col. iii. 5. [k] Tit. ii. 12. [l] Mat. xvi. 24. [m] Heb. xii. 1. [n] Mat. v. 29, 30. [o] Acts xiv. 16. [p] Jam. i. 14. [q] Eph. v. 28, 29. [r] Rom. vii. 4, 9. [s] Rom. i. 29. [t] 1 Pet. ii. 14.

of waters, and all waters belong unto it! Who is able to look upon the sun, or endure the brightness of that glorious creature, only because it is full of light? The same reason is in fleshly lusts; they are very strong in us, because our nature is *full* of them, and because all their *fulness* is in our nature.

Now this strength which is thus made up of so many ingredients, doth further appear in the effects of it—which are these three, all comprised in the general word of 'obeying' it in the lusts thereof, which denotes a full and uncontrolled power[u] in sin. First, the fomenting, entertaining, cherishing of lust, shaping of it, delighting in it, consenting to it; when a man doth join himself to sin, and settle himself upon it, and set his heart to it, and respect it in his heart, and study and consult it, and resolve upon it. Secondly, executing of it, and bringing into act the suggestions of the flesh thus conceived; yielding[x] to the commands, drudging in the service, drawing iniquity with cords and cart-ropes,[y] resigning both heart and hand to the obedience of sin. Thirdly, finishing it, going on without weariness, or murmuring, without repenting or repining, in the ways of lust; running in one constant channel, till, like the waters of Jordan, the soul drop into the Dead Lake. All these three, St. James hath put together to shew the gradations, and the danger of fleshly lusts: "Every man is tempted, when he is drawn away of his own lusts, and enticed: lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." First, there is the suggestion; lust draweth away and enticeth. Secondly, the conception and formation, in the delight and consent of the will. Thirdly, the execution and bringing into act. Fourthly, the consummation and accomplishment of lust, filling up the measure, going on unweariedly to the last, till there is no hope,—and so abusing the patience and long-suffering of God unto destruction. Sin grows till it be ripe for the slaughter. Now if men, in the interim, cut off their sins, and turn to God before the decree be sealed, before he stir up all his wrath, and will suffer his Spirit no longer to strive; if they consecrate that little time and

[u] Hosea ix. 7. Eph. i. 12. Psal. xvi. 18. Hosea iv. 8. Mic. ii. 1. Ezek. xxxiii. 31. [x] Rom. vi. 19, 20. [y] Isai. v. 18.

strength they have left, to God's service, then the kingdom of sin is pulled down in them. To this purpose is the counsel of Daniel to Nebuchadnezzar,[a] "That he should break off his sins by righteousness, and his iniquities by shewing mercy to the poor;" that is, he should relinquish those sins which were most predominate in him—his injustice, and oppression, and tyranny against poor men (thus Paul preached of righteousness, and temperance, and judgment to come, to Felix, a corrupt and lascivious governor), and by that means his tranquillity should be lengthened; not by way of merit (for a thief deserves no pardon because he gives over stealing), but by way of mercy and favour.

Hitherto I have but shewed, that sin is a strong king: but this is not enough to drive men to Christ; which is my principal scope. It is further required, that men be convinced of being under this power of sin. The first use then which I shall shew you may be made of this doctrine, is, for the conviction and trial of the reign of sin in ourselves. For the more distinct expediting whereof, I shall produce these three cases to be resolved: First, Whether sin may reign in a regenerate man so, as that this power and kingdom of sin shall consist with the righteousness of Christ? Secondly, How wicked men may be convinced, that sin reigns in them; and what difference there is between the power of sin in them, and in the regenerate? Thirdly, Why every sin doth not reign in every unregenerate man?

For the first of these, we must remember in the general, that sin doth then reign, when a man doth 'obey it in the lusts thereof;' when he doth yield up himself to execute all the commands of sin; when he is held under the power of Satan[a] and of darkness:[b] and for the regenerate, we must likewise note what St. Paul and St. John have spoken in general of this point: "Sin shall not have dominion over you; for ye are not under the law, but under grace," saith St. Paul.[c] When a man is delivered from the obligations of the law, he is then delivered from the strength of sin (for 'the strength of sin is the law'[d]); "And he that is born of God, sinneth not, neither can sin," saith St. John,[e] that is,

[a] Dan. iv. 24. [a] Acts xxvi. 18. [b] Col. i. 13. [c] Rom. vi. 14.
[d] 1 Cor. xv. 56. [e] 1 John iii. 9.

cannot obey sin in all the lusts and commands thereof, as a servant to sin; from which service he hath ceased by being born of God; for no man can be God's son and sin's servant: for we are to distinguish between doing the work of sin, and obeying sin in the lusts thereof. As a man may do divine works, and yet not ever in obedience to God; so a man may be subject as a captive, in this or that particular tyranny of sin, who is not obedient as servant to all the government of sin: for that takes in the whole will, and an adequate submission thereof to the peaceable and uncontrolled power of sin. Let us then enquire, how far the power of sin may discover itself in the most regenerate. First, The best have flesh about them; and that flesh, wherever it is, worketh and rebelleth against the Spirit of Christ, "so that they cannot do the things which they would." Secondly, This flesh is of itself indifferent to great sins as well as to small: and therefore by some strong temptation it may prevail to carry the saints unto great sins, as it did David, Peter, and others. Thirdly, This flesh is as much in the will as in any other part of regenerate men; and therefore when they commit great sins, they may commit them with consent, delight, and willingness of heart. Fourthly, This flesh is in their members as well as in their wills; and therefore they may actuate, and execute those wills of sin, which they have consented unto. Fifthly, We confess, that, by these sins thus committed, the conscience of a regenerate man is wasted and wounded, and overcome by the power of sin,—and such a particular grievous guilt contracted, as must first be washed away by some particular repentance, before that man can be again qualified to take actual possession of his inheritance, or be admitted unto glory. In which case that of the apostle[f] is most certain, that "the very righteous shall scarcely be saved." For we are to note, that as some things may indispose a man for the present use, or dispossess him of the comforts and emoluments, which yet are not valid enough to divest him of the whole right and state in a living; so some sins may be of so heavy a nature, as may unqualify a man for an actual admittance into Heaven, or possession of glory, which yet do not nullify his faith, nor ex-

[f] 1 Pet. iv. 18.

tinguish his title and interest unto it. Thus we see, that sin may, in the most holy, have great power: the examples whereof are all written for our learning, to teach us what is indeed within us, how circumspectly we should walk, how watchfully over our hearts, how steadfast in our covenant,—lest we fall after the example of those men, and so break our bones, as David did. For one great sin, presumptuously committed, will bring either such a hardness of heart, as will make thee live in a wretched security and neglect of thy service and peace with God; or such a woful experience of his wrath and heavy displeasure against sin, as will even bruise thy conscience, and burn up thy bowels, and make thee go drooping and disconsolate, it may be, all thy days.[s]

But yet, though sin may thus far proceed against a regenerate man, all this doth not amount to a complete reign. Though sin may have a victory in the faithful, and that even over their wills, yet it hath not a kingdom; which imports a complete and universal resignation of the whole will and man to the obedience of it. It is one thing to have the whole consent of the will, unto some one sin, stolen away by some particular temptation; and another, to be wholly addicted and devoted to the ways of sin, to have the whole heart universally married to lust, and filled with Satan, whereby it bringeth forth fruit unto death. Into the former of these, we grant the faithful may fall: and yet even in that case, the seed of God which abideth in them, though it did not operate to prevent sin, will yet undoubtedly serve to supply repentance in due time and though consent went before to conceive sin, yet it shall not follow after to allow it being committed; but they review their sin with much hatred, and self-displacency, with affliction of Spirit, humiliation of heart, admiration of God's patience and forbearance, with renewing their covenant, with complaints and heavy bewailings of their own frowardness, with a filial mourning for their ingratitude and undutifulness unto God. But that a regenerate man should totally addict himself to the ways of sin, is repugnant to the Scripture, and

[s] Admodum piè et (more suo) doctissimè controversiam hanc expedivit suæ vissimæ memoriæ Præsul *Robertus Abbot*, Episcopus Salisburiensis, Animad. in Thomsoni Diatrib. c. 21.

extremely contrary to that throne, which Christ hath in the heart of such a man.

For the second case, how unregenerate men may be convinced that sin doth reign in them, we must observe that the complete reign of sin denotes two things; First, that strength, power, sovereignty, and dominion of sin, which hath been already opened; Secondly, a peaceable, uncontrolled, willing, universal subjection of all the members unto the obedience of that king.

Now to measure the unregenerate by this adequate rule, we must know, that they first are of several sorts and stamps. Some are, apparently and 'in conspectu hominum,' outrageous sinners; upon whom every man that sees them, and is well acquainted with the trade and course of sin which they live in, may, without breach of charity, pass this sentence; —'There goes a man who declares himself, in the eyes of the world, to be a servant of sin.' I speak not this for liberty of censuring, but for evidence and easiness of discerning only. Every man that thinks it baseness, and below the strain of his spirit to tremble at God's word, to fear judgment against sin denounced; who, with a presumptuous and high hand, rejects the warnings which God sends him; who, in his practice and sinful conformities, makes more account of the course of the world, than of the curse of God; of the fashions of men, than of the will of the Spirit; of the estimation of men, than of the opinion of Christ. And such is every one that allows himself in the same excess of rage and riot, of swearing, swaggering, and uncleanness, with his devilish associates; in the name and authority of the Lord Jesus, I pronounce that man to be a servant of sin: and if he continue sin's servant, he shall undoubtedly have sin's wages; "The wages of sin is death," even the everlasting vengeance and wrath to come: and if he despise that warning, the word which I have spoken, shall rise against him at the last day.

Others there are of a more calm, civil, composed course, men much wiser, but not a dram holier than those before. And here mainly sticks the enquiry, and that upon three exceptions, with which they may seem to evade and shift off this power of sin.

First, In those men there appeareth not so sovereign and absolute a dominion of sin as hath been spoken of, inasmuch

as they seem to live in fair external conformity to the truths which they have learned. To which I answer, first in general, That there may be a reign of sin, where it is not perceived; and that insensibility is a main argument of it. For this is a certain rule,—the more tenderly and seriously any man is affected with sense and sorrow for the power of sin, the more he is delivered from it. The young man in the Gospel was fully persuaded that he had kept the whole law, and little thought that his own possessions were his king, and that he was a vassal to his own wealth,—till Christ convinced him of a mighty reign of covetousness in his heart. A ship may, in the midst of a calm, by reason of a great mist, and the negligence of the mariners to sound and discover their distance from land, split itself against a rock, as well as be cast upon it by some irresistible storm:—and so that man who never fathoms his heart, nor searcheth how near he may be to ruin, but goes leisurely and uniformly on in his wonted formal and pharisaical security, may, when he thinks nothing of it, as likely perish under the power of sin, as he in whom the rage thereof is most apparent. As there is a great strength in a river when it runs smoothest and without noise, which immediately discovers itself when any bridge or obstacle is set up against it; so when sin passeth with most stillness and undisturbance through the heart, then is the reign of it as strong as ever, and, upon any spiritual and searching opposition, will declare itself. The Pharisees were rigid, demure, saint-like men, while their hypocrisy was let alone to run calmly and without noise: but when Christ, by his spiritual expositions of the law, his heavenly conversation, his penetrating and convincing sermons, had stopped the current, and disquieted them in their course, we find their malice swell into the sin against the Holy Ghost. It is the light of the sun which maketh day, when itself lies shut under a cloud and is not seen: so, in every natural man, there is a power and prevalency of sin, which yet may lie undiscovered under some general moralities. Thus as the serpent in the fable had a true sting, while it lay in the snow, though it shewed not itself but at the fire; so there may be a regal power in sin, when, upon external reasons, it may, for a time, dissemble itself. Ahab and Jeroboam's wife were as truly princes in their disguise

as in their robes; and a sow as truly a swine when washed in a spring of water, as when wallowing in a sink of dirt. The heart of man is like a beast, that hath much filth and garbage shut up under a fair skin,—till the Word[h] like a sacrificing sword, slit open, and, as it were, unridge the conscience to discover it. "All the ways of man," saith Solomon,[i] "are clean in his own eyes; but the Lord weigheth the spirits." He is a discoverer of the secrets, and entrails of every action.

For the more particular opening of this point, it will be needful to answer some few questions, touching the reign of some particular sins, which haply are seldom so thought of. And the first is, touching small sins, Whether they may be said to be reigning sins? Unto which I answer, that it is not the greatness but the power of sin, which makes it a king. We know there are 'Reguli,' as well as 'Reges,' kings of cities and narrow territories, as well as emperors over vast provinces. Nay many times a sin may be great 'in abstracto,' as the fact is measured by the law; and yet 'in concreto,' by circumstances, it may not be a reigning sin in the person committing it: and on the contrary, a small sin in the nature of the fact, may be a reigning sin in the commission; as in a corporation a man not half as rich as another may be the chief magistrate,—and another, of a far greater estate, may be an underling in regard of government. As a small stone, thrown with a strong arm, will do more hurt than another far greater, if but gently laid on, or sent forth with a fainter impression; so a small sin, committed with a high hand, with more security, presumption, and customariness, than others, will more waste the conscience, than far greater, out of infirmity or sudden surprisal. As we see drops, frequently falling, will eat into a stone, and make it hollower than some few far heavier strokes could have done: or as water poured into a sieve with many small holes, or into a bottomless vessel, is equally cast away; a ship may as well perish upon sands as rocks. [k]Daily small expenses upon lesser vanities, may, in time, eat out a good estate, if there be never any accounts taken, nor proportion

[h] Heb. iv. 12, 13. [i] Prov. xvi. 2. [k] Λανθάνει ἐπεισθέουσα ἡ παράβασις ὥσπερ τὰς οὐσίας αἱ μικραὶ δαπαναὶ δαπανῶσι πολλάκις γινόμεναι. *Arist.* Polit. lib. 5. c. 8. Qui modica spernit, paulatim decidit. *Aug.* Confes. l. 9. c. 8.

observed, no provision made to bring in as well as to expend: so a man, otherwise very specious, may, by a course of more civil and moderate sins, run into ruin.

The second question is, Whether privy and secret sins which never break forth into light, may reign?—To which I answer, that of all other sins, those which are secret, have the chiefest rule; such as are privy pride, hypocrisy, self-justification, rebellion, malicious projects against the Word and worship of God, &c. The prophet[l] compares wicked men's hearts to an oven. As an oven is hottest, when it is stopped, that no blast may break forth; so the heart is oftentimes most sinful, when most reserved. [m]It was a great part of the pride and state of the Persian kings, that they were seldom seen by their subjects in public; and the kingdom of China, at this day, is very vast and potent, though it communicate but little with other people: so those "lodging thoughts," as the prophet calls them, which lie stifled within, may be most powerful, when they are least discovered. First, Because they are ever in the throne (for the heart is the throne of sin); and every thing hath most of itself, and is least mixed and altered where it first riseth. Secondly, Because they are in the heart, as a stone in the centre freest from opposition and disturbance,—which, breaking forth into act, they might be likely to meet withal. And this may be one of the depths and projects of Satan against the soul of man, to let him live in some fair and plausible conformity for the outward conversation; that so his rule in the heart may be the more quiet both from clamours of conscience, and from cure of the Word.

The third question is, Whether sins of ignorance may be reigning sins? To which I answer, that it is not man's knowledge of a king which makes him a king, but his own power. Saul[n] was a king, when the witch knew not of it. For as those multitudes of imperceptible stars in the milky way[o] do all contribute to that general confused light which we there see; so the undiscerned power of unknown sins doth add much to the great kingdom which sin hath in the hearts of men. A letter, written in an unknown language, or in dark

[l] Hos. vii. 6, 7. [m] Apud Persas, persona regis sub specie majestatis occulitur. *Just.* l. 1. Αὐτὸς μὲν γὰρ, ὡς λόγοι, ἵδρυτο ἐν Σουσοῖς καὶ Ἐκβατάνοις, ἀεὶ δόξαντος. *Arist.* de mundo. [n] 1 Sam. xxviii. [o] *Arist.* Meteor. lib. 1. cap. 8.

and invisible characters, is yet as truly a letter, as that which is most intelligible and distinct; so though men make a shift to fill their consciences with dark and illegible sins,—yet there they are as truly, as if they were written in capital characters. Saint Paul's persecution was a sin of ignorance; that was the only thing which left room for the mercy of God: so he saith of himself, "I obtained mercy, because I did it ignorantly, through unbelief[o]." Which words we are not to understand causally, or by way of external motive to God's mercy, as if St. Paul's ignorance and unbelief had been any positive and objective reason why God shewed him mercy, but only thus;—'I was a grievous persecutor of the Church of Christ; that, had it not been for my ignorance only, I had been a subject incapable of mercy. If I had known Christ's spirit, and had been so convinced as the Scribes and Pharisees[p], to whom he used to preach, were,—and should, notwithstanding that conviction, have set myself with that cruelty and rage against him as I did,—there would have been no room for mercy left; my sin would have been not only against the members, but against the Spirit, of Christ, and so an unpardonable sin.' His persecution then was a sin of ignorance; and yet we may know what a reigning sin it was, by the description of it, that "he made havock of the church, and haled men and women into prison.[q]" And indeed ignorance doth promote the kingdom of sin, as a thief with a vizard or disguise will be more bold in his outrages, than with open face. For sin cannot be reproved, nor repented of, till, some way or other, it be made known. "All things that are reproved, are made manifest by the light[r]."

The fourth question is, Whether natural concupiscence may be esteemed a reigning sin?—To which I answer, That as a child may be born a king, and be crowned in his cradle[s], so sin in the womb may reign. And indeed concupiscence is, of all other, the sinning sin, and 'most exceeding sinful[t].' So that as there is, virtually and radically, more water in a fountain though it seem very narrow,

[o] 1 Tim. i. 13. [p] Τίνος οὖν ἕνεκεν καὶ ἄλλοι Ἰουδαῖοι οὐκ ἐλεήθησαν, ὅτι οὐκ ἐξ ἀγνοίας, ἀλλὰ καὶ εἰδότες καὶ σφόδρα ἐπιστάμενοι ἔπραττον ἃ ἔπραττον. *Chrys.*
[q] Acts viii. 3. [r] Eph. v. 13. [s] Isai. xlii. 25. [t] Rom. vii. 13.

than in the streams which flow from it, though far wider,—because though the streams should all dry up, yet there is enough in the fountain to supply all again; so the sin of nature hath indeed more fundamental foulness in it, than the actual sins which arise from it, as being the adulterous womb, which is ever of itself prostituted to the injections of any diabolical or worldly temptations, and greedy to clasp, cherish, and organize the seeds of sin. So that properly the reign of sin is founded in lust; for they are our lusts, which are to be satisfied in any sinful obedience. All the subsidies, succours, contributions which are brought in, are spent upon lust[u]; and therefore not to mourn for and bewail this natural concupiscence, as David [x] and Paul [y] did, is a manifest sign of the reign of lust. For there is no medium: if sin, which cannot be avoided, be not lamented neither, it is undoubtedly obeyed.

The last question is, Whether sins of omission may be esteemed reigning sins? To which I answer, that the wicked in scripture are charactered by such kind of sins; "Pour out[z] thy vengeance upon the heathen that know thee not, and upon the families that call not upon thy name.—The wicked[a] through the pride of his heart will not seek after God; God is not in all his thoughts. There is no truth[b], nor mercy, nor knowledge of God in the land.—I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me[c] not in, &c." As in matters of government, a prince's negative voice, whereby he hinders the doing of a thing, is oftentimes as great an argument of his royalty, as his positive commands to have a thing done (nay a prince hath power to command that to be done, which he hath no power to prohibit; as Josias 'commanded the people to serve the Lord'); so in sin, the power which it hath to dead and take off the heart from Christian duties, from communion with God, from knowledge of his will, from delight in his word, from mutual edification, from a constant and spiritual watch over our thoughts and ways, and the like, is a notorious fruit of the reign of Sin. So then as he said of the Roman Senate, that 'It was an as-

[u] Rom. iii. 14. James iv. 3. [x] Psalm li. 5. [y] 2 Cor. xii. 8. Rom. vii. 23.
[z] Jer. x. 25. [a] Psal. x. 4. [b] Hos. iv. 1. [c] Mat. xxv. 41.

sembly of kings,' so we may say of sinful lusts in the heart, that 'They are indeed a throng and a people of kings.'

The second exception wherewith the more moderate sort of unregenerate men seem to shift off from themselves the charge of being subject to the reign of sin, is, that sin hath not over them an universal dominion, inasmuch as they abhor many sins, and do many things which the rule requires. "All these things," saith the young man in the Gospel, "have I done from my youth [d]." And Hazael [e] to the prophet, "Is thy servant a dog," to rip up women, and dash infants to pieces? He seemed at that time to abhor so detestable facts as the prophet foretold. "Come," saith Jehu [f], "and see my zeal for the Lord of hosts." Ahab [g] humbled himself: Herod [h] heard John gladly, and did many things: the foolish virgins and apostates abstained from many pollutions of the world:—and, from such abstinences and performances as these, men seem invincibly to conclude that they are not under an universal reign of sin.

For clearing this exception, we must know that there are other causes, besides the power and kingdom of the Spirit of Christ, which may work a partial abstinence in some sins, and conformity in some duties.

First, The power of a general restraining grace; which, I suppose, is meant in God's withholding Abimelech [i] from touching Sarah. As there are general gifts of the Spirit [k], in regard of illumination, so likewise in order to conversation and practice. It is said [l] that Christ, beholding the young man, "loved him," and that even when he was under the reign of covetousness. He had nothing from himself worthy of love; therefore something, though more general, it was which the Spirit had wrought in him. Suppose we his ingenuity, morality, care of salvation, or the like. As Abraham gave portions to Ishmael, but the inheritance to Isaac; so doth the Lord, on the children of the flesh and the bond-woman, bestow common gifts [m]; but the inheritance and adoption is for the saints; his choicest jewels

[d] Mark x. 20. [e] 2 Kings viii. 13. [f] 2 Kings x. 16. [g] 1 Kings xi. 27. [h] Mark vi. 20. John v. 35. [i] Gen. xx. 6. [k] 2 Cor. xii. 7, 10. [l] Mark x. 21. [m] Habent nonnulla munera filii concubinarum, sed non perveniunt ad regnum promissum. *Aug.* de Civ. Dei, lib. 16. cap. xxxiv.

are for the king's daughter. There is great difference betwixt *restraining* and *renewing* grace; the one only charms and chains up sin; the other, crucifies and weakens it, whereby the vigour of it is not withheld only, but abated: the one turns the motions and stream of the heart to another channel; the other, keeps it in bounds only, though still it runs its natural course: the one is contrary to the *reign*,—the other, only to the *rage*, of sin. And now these graces being so differing, needs must the abstaining from sins, or amendment of life, according as it riseth from one or other, be likewise exceeding different. First, That which riseth from renewing grace, is internal in the disposition and frame of the heart: the law and the spirit are put in there to purify the fountain; whereas the other is but external in the course of the life, without any inward and secret care to govern the thoughts, to moderate the passions, to suppress the motions and risings of lust, to cleanse the conscience from dead works, to banish privy pride, speculative uncleanness, vain, empty, impertinent, unprofitable desires out of the heart. The law is spiritual; and therefore it is not a conformity to the letter barely, but to the spiritualness of the law, which makes our actions to be right before God. "Thy law is pure," saith David[n]; "therefore thy servant loveth it." And this spiritualness of obedience is discerned by the inwardness of it,—when all other respects being removed, a man can be holy there, where there is no eye to see, no object to move him, none but only he and the law together. When a man can be as much grieved with the foulness of his thoughts, with the disproportion which he finds between the law and his inner man, as with those evils, which, being more exposed to the view of the world, have an accidental restraint from men, whose ill opinions we are loth to provoke; when from the spiritual and sincere obedience of the heart doth issue forth an universal holiness, like lines from a centre, unto the whole circumference of our lives, without any mercenary or reserved respects, wherein men oftentimes, instead of the Lord, make their own passions and affections their ends, or their fears their God.

Secondly, That which riseth from renewing grace, is equal

[n] Psal. cxix. 140.

and uniform to all the law[o]; it esteemeth all God's precepts concerning all things, to be right,—and it hateth every false way. Whereas the other is only in some particulars[p], reserving some exceptions from the general rule, and framing to itself a latitude of holiness, beyond which, in their conceits, is nothing of reality, but only the fictions and chimera's, the more abstract notions and singularities of a few men, whose end is not to serve God, but to be unlike their neighbours. I deny not, but as oftentimes it falleth out in ill-affected bodies, that some one part may be more disordered and disabled for service than others, because ill humours, being by the rest rejected, do, at last, settle in that which is naturally weakest; so in Christians likewise, partly, by the temper of their persons,—partly, by the condition of their lives and callings,—partly, by the pertinacious and more intimate adherence of some close corruption,—partly, by the company and examples of men amongst whom they live,—partly, by the different administration of the Spirit of grace, who, in the same men, bloweth how and where he listeth,—it may come to pass, that this uniformity may be blemished, and some actions be more corrupt, and some sins more predominant and untamed in them than others. Yet still I say, *renewing grace* doth, in some measure, subdue all, and, at least, frame the heart to a vigilancy over those gaps which lie most naked,—and to a tenderness to bewail the incursions of sin, which are by them occasioned.

Thirdly, That which riseth from renewing grace is constant, grows more in old age, hath life in more abundance, proceedeth from a heart purged and prepared to bring forth more fruit; whereas the other grows faint and withers. An hypocrite will not pray always: a torrent will, one time or other, dry up and putrify. Water will move upward by art, till it be gotten level to the spring where it first did rise; and then it will return to its nature again: so, the corrupt hearts of natural men, however they may fashion them to a show of holiness, so far forth as will rise even to those ends

[o] Psal. cxix. 128. [p] Αὕτη τοίνυν ἡ πρώτη ἀγαθοποιΐα τοῦ τελείου, ὅταν μὴ διά τι χρείωδες τῶν εἰς αὐτὸν συντεινόντων γίνηται. Κρίνοντος δὲ ὅτι καλὸν τὸ ἀγαθὸν πρᾶξαι ἐκτενῶς, ἡ ἐνεργεία φερομένη ἐν πάσῃ πράξει ἀγαθύνεται οὐκ ἐφ' ὧν μὲν, ἐφ' ὧν δ' οὐ· ἀλλὰ ἐν ἕξει εὐπορίας καταστᾶσα, &c. *Clem. Alex.* Strom. lib. 4. [q] In hoc major offensa est, quod partem sententiæ sacræ pro commodorum nostrorum utilitate diligimus, partem pro Dei injuriâ præterimus. *Salv.* l. 3.

and designs for which they assumed it,—yet let them once go past that, and their falling down will make it appear, that whatever motions they had screwed up themselves unto, yet still, in their hearts, they did bend another way, and did indeed resist the power of that grace, whose countenance they affected. Even as Scipio and Hannibal, at Syphax's table, did compliment and discourse, and entertain one another with much semblance of affection; whereas other occasions, in the field occurring, made it appear, that, even at that time, their hearts were full of revenge and hostility.

Lastly, That which riseth from renewing grace, is with delight [q] and much complacency, because it is natural to a right spirit: it desires nothing more, than to have the law of the flesh quite consumed; whereas the other hath pain and disquietness at the bridle which holds it in, and therefore takes all advantages it can, to break loose again. For while natural men are tampering about spiritual things, they are out of their element; it is as offensive to them as air is to a fish, or water to a man. Men may peradventure, to cool and cleanse themselves, step awhile into the water; but no man can make it his habitation: a fish may frisk into the air to refresh himself, but he returns unto his own element. Wicked men may, for variety sake, or to pacify the grumblings of an unquiet conscience, look sometimes into God's law; but they can never suffer the Word to dwell in them: they are doing a work against nature; and therefore no marvel, if they find no pleasure in it. Nay, [r] they do in their hearts wish, that there were no such law at all to restrain their corrupt desires; that there were no such records extant to be produced against them at the last: and as soon as any oc-

[q] Ἡδὺ τὸ κατὰ φύσιν, τὸ δὲ βία ἰὸν λυπηρόν. *Arist.* Rhet. l. 1.—Ut perfectæ fidei et obsequelæ est obedientiam diligere, et id quod quis agit affectu charitatis implere, et necessitatem agendi amantis voluntate præcurrere; ita et magnæ innocentiæ est iniquitates non modo non agere, sed odisse, quia interdum nos [legendum *nos*] ab his metus et terror avertit. *Hilar.* in Psal. cxix. niem.

[r] Quis coram Deo innocens invenitur, qui vult fieri quod vetatur, si subtrahas quod timetur? quantum in ipso est, mallet non esse justitiam peccata prohibentem atque punientem. Qui gehennas metuit, non peccare metuit, sed ardere; ille autem peccare metuit, qui peccatum ipsum sic ut gehennas odit. *Aug.* ep. 144. —Mallet, si fieri posset, non esse quod timeat, ut liberè faciat, quod occultè desiderat. *Id.* de nat. et grat. cap. lvii.—Non fit in corde quod fieri videtur in opere, quando mallet homo non facere, si posset impunè. *Id.* cont. 2. Ep. Pelag. l. 2. cap. ix. & lib. 1. cap. ix. & lib. 3. cap. iv.

casion calls them unto sensual and sinful delights, they steal away[s] the law from their own consciences; they suppress and imprison the truth in unrighteousness; they shut their eyes by a voluntary and affected ignorance[t], that they may, more securely and without check or perturbation, resign themselves to their own ways.

Secondly, A deep, desperate, hypocritical affectation of the credit of Christianity, and of the repute and name of holiness, like that of Jehu, "Come, see my zeal for the Lord of hosts." And this is so far from pulling down the reign of sin, that it mightily strengthens it, and is a sore provocation of God's jealousy and revenge. The prophet compares hypocrites to a deceitful bow[u], which though it seem to direct the arrow in an even line upon the mark, yet the unfaithfulness thereof carries it at last into a crooked and contrary way. And a little after, we find the similitude verified; "Israel shall cry unto me, My God, we know thee[x]." Here seems a direct aim at God, a true profession of faith and interest in the Covenant: but observe presently the deceitfulness of the bow; "Israel hath cast off the thing that is good;" though he be well contented to bear my name, yet he cannot bear my yoke; though he be pleased with the privileges of my people, yet he cannot away with the tribute and obedience of my people, and therefore God rejects both him and his half-services: "The enemy shall pursue him.—They have sowed the wind, and they shall reap the whirlwind," saith the Lord, in the same prophet. My people are like a husbandman, going over ploughed lands, and casting abroad his hands as if he were sowing seed: but the truth is, there is nothing in his hand at all but wind, nothing but vain semblances and pretences; the profession of a seedsman, but the hand of a sluggard. And now mark what a harvest this man shall have; "That which a man soweth, that shall he also reap;"—"he soweth the wind, and he shall inherit the wind," as Solomon speaks. Yet you may ob-

[s] Παραπλέπτουσι τὸν νόμον. *Clem. Alexand.* [t] Tanta est vis voluptatum, ut ignorantiam provelet in occasionem, &c. *Tert.* de spectac. c. 1.—Malunt nescire quia tam oderunt. *Apol.* c. 1.—Nolunt intelligere sensum Domini, &c. De fuga in persecut. c. 6. Βουληπτὴ ἄγνοια, *Just. Mart.* Quæst. et Resp. qu. 140. —Ἄγνοια ἐκ προαιρέσεως. *Arist. Ethic.*—Οὐ γὰρ οἶδεν τὰ μεθ' ἡμᾶς, οὐδὲ θέλει μαθεῖν. *Clem. Alex.* Strom. l. 4. [u] Hos. vii. 16. [x] Hos. viii. 2, 3.

serve that there is some difference. As in harvest ordinarily there is an increase; he that sows a peck, may haply reap a quarter;—so the hypocrite here sows wind, but he reaps a whirlwind; he sowed vanity, but he shall reap fury:—for the fury of the Lord is compared to a whirlwind. God will not be honoured with a lie: "Shall a man lie for God?" This argument the apostle useth to prove the resurrection [y]; because "else," saith he, "we are found false witnesses of God:" and God doth not stand in need of false witnesses to justify his power or glory. "Why takest thou my word into thy mouth, seeing thou hatest to be reformed [z]?" We read [a], that in one of the states of Greece, if a scandalous man had lighted upon any wholesome counsel for the honour and advantage of the country, yet the commonweal rejected it as from him, and would not be beholding to an infamous and branded person. And surely Almighty God can as little endure to be honoured by wicked men, or to have his name and truth by them usurped in a false profession. When the Devil, who useth to be the father of lies, would needs confess the truth of Christ, "I know who thou art, even Jesus the Son of the living God;" we find our Saviour as well rebuking him for his confession, as, at other times, for his temptations: because, when the Devil speaks a lie, he speaks 'de suo,' he doth that which becomes him: but when he speaks the truth, and glorifies God, he doth that which is improper for his place and station, (for "who shall praise thee in the pit [b]?") he speaks then 'de alieno,' of that which is none of his own; and then he is not a liar only by professing that which he hates, but a thief too. And surely, when men take upon them the name of Christ, and a show of religion, and yet deny 'the power' thereof,—they are not only liars in professing a false love, but thieves too in usurping an interest in Christ, which indeed they have not; and are like to have no happier success with God, (who cannot be mocked) than false pretenders have with men, who, under assumed titles of princes deceased, have laid claim to kingdoms. God will deal with such men, as we read that Tiberius [c] dealt with a base pretender to a crown; when, after

[y] 1 Cor. xv. [z] Psal. l. 16, 17. [a] *A. Gellius*, Noct. Attic. l. 18. c. iii.
[b] Psal. lxxxviii. 11. [c] Ὅλον τὸ σῶμα σκληρότερόν τε καὶ δουλόφανες καταμαθὼν, ἐνόησε ὧν τὸ σύνταγμα. *Joseph.* de Bello Judaico, l. 2. cap. v.

long examination, he could not catch the impostor tripping in his tale, at last he consulted with the habit and shape of his body; and finding there not the delicacy and softness of a prince, but the brawniness and servile fashion of a mechanick, he startled the man with so unexpected a trial, and so wrung from him a confession of the truth. And, surely, just so God will deal with such men, as usurp a claim unto his kingdom, and prevaricate [d] with his name; he will not take them on their own words, or empty professions, but examine their hands: if he find them hardened in the service of sin, he will then stop their mouth with their own hand, and make themselves the argument of their own conviction.

Thirdly, The power of pious and virtuous education; for many men have their manners, as the collier had his faith, merely by tradition, and upon credit from their forefathers. So St. Paul, before his conversion, lived, as touching the law, unblameably in his own esteem, because he had been a Pharisee of the Pharisees. Many times we may observe amongst men, that contrariety of affections proceeds from causes homogeneal and uniform, and that the same temper and disposition of mind will serve to produce effects in appearance contrary. When two men contend with much violence to maintain two different opinions, it may easily be discerned by a judicious stander-by, that it is the same love of victory, the same contentious constitution of spirit, which did foster those extreme discourses; and many times men would not be at such distance in tenets, if they did not too much concur in the pride and vain-glory of an opinionative mind. And surely so it is in matters of religion and practice; many times courses, extremely opposite, are embraced out of the self-same uniform frame and temper of spirit. A humour pertinaciously to adhere to the ways, which a man hath been bred in, may, upon contrary educations, produce contrary effects, and yet the principal reason be the same; as it is the same vigour and virtue of the earth, which from different seeds, put into it, produceth different fruits. So then, a man may abstain from many evils, and do many good things, merely out of respect to

[d] Christi nomen induere, et non per Christi viam pergere, quid aliud est quam prævaricatio divini nominis? *Cypr.* de zelo et livore.

their breeding, out of a native ingenuity, and fair opinion of their fathers' piety, without any such experimental and convincing evidence of the truth, or spiritual and holy love of the goodness, by which the true members of Christ are moved unto the same observances.

Fourthly, The legal and affrighted power which is in the Word, when it is set on by a skilful Master of the Assemblies. For though nothing but the evangelical virtue of the Word begets true and spiritual obedience, yet outward conformity may be fashioned by the terror of it. As nothing but vital, seminal, and fleshly principles can organize a living and true man; yet the strokes and violence of hammers and other instruments, being moderated by the hand of a cunning worker, can fashion the shape of a man in a dead stone. As Ahab was humbled by the Word in some degree, when yet he was not converted by it.

Fifthly, The power of a natural illightened conscience, either awakened by some heavy affliction, or affrighted with the fear of judgment, or, at best, assisted with a temper of generousness and ingenuity, a certain nobleness of disposition, which can by no means endure to be condemned by its own witness, nor to adventure on courses which do directly thwart the practical principles to which they subscribe. For, as I observed before, many men, who will not do good obedientially[e] with faith in the power, with submission to the will, with aim at the glory of him that commands it, will yet do it rationally, out of the conviction and evidence of their own principles. And this the apostle[f] calls "a doing by nature the things contained in the law," and a "being a law to a man's self." Now though this may carry a man far, yet it cannot pull down the kingdom of sin in him; and that for these reasons: First, it doth not subdue all sin,—all filthiness of the flesh and spirit, and so perfect holiness in the fear of God.[g] Drive a swine out of one dirty way, and he will presently into another, because it was not his disposition, but his fear which turned him aside. Where there are many of a royal race, though hundreds be destroyed, yet if any one that can prove his descent, do remain

[e] Ne in iis, in quibus obtemperant, obsequuntur. *Salv.* lib. iii. [f] Rom. ii. 14.
[g] 2 Cor. vii. 1.

alive, the title and sovereignty runs into him, (as we see in the slaughter which Athaliah[h] made): so is sin; if any one be left to exercise power over the conscience without control, the kingdom over a man's soul belongs unto that sin. Secondly, Though it were possible (which yet cannot be supposed) for a natural conscience to restrain and kill all the children of sin, yet it cannot rip up, nor make barren the womb of sin, that is, lust and concupiscence, in which the reign of sin is founded. Nature cannot discover, much less can it bewail or subdue it. As long as there is a Devil to cast in the seeds of temptations, and lusts to cherish, form, quicken, ripen them,—impossible it is but sin must have an offspring to reign over the soul of man. Thirdly, All the proficiencies of Nature cannot make a man's endeavours good before God; though they may serve to excuse a man to himself, yet not unto God. "If one bear holy flesh in the skirt of his garment, and with his skirt doth touch flesh, shall it be clean?" saith the Lord in the prophet[i]: "And the priest answered, No. But if one who is unclean by a dead body, touch any of these, shall it be unclean? And the priest answered, It shall be unclean. So is this people, and so is this nation before me, saith the Lord, and so are all the works of their hands before me; they are unclean." They think, because they are the seed of Abraham, and dwell in the land of promise, and have my worship, and oracles, and sacrifices, not in their hearts, but only in their lips and hands, which are but the skirts of the soul, that therefore doubtless they are clean; but whatever they are before themselves, in their own eyes and estimation, —yet before me, neither the privilege of their persons, Abraham's seed,—nor the privilege of their nation, the Land of Promise,—nor the privilege of their mere outward obedience, the works of their hands,—nor the privilege of their ceremonies and worship, that which they offer before me,—can do them any good; but they, and all they do, is unclean in my sight. Offerings and sacrifices in themselves were holy things; but yet unto them, saith the Lord, to a revolting and disobedient people, they shall be "as the bread of mourners,"[k] that is, unclean. And the prophets[l] elsewhere

[h] 2 Chr. xxii. 23. [i] Hag. ii. 11, 14. [k] Hos. ix. 4. [l] Amos v. 21, 22. Jer. vi. 20.

intimate the reason; "I hate, I despise your feast-days, I will not smell in your solemn assemblies: though you offer me your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Your burnt-offerings are not acceptable, nor your sacrifice sweet unto me." Though the things be done, by God's institution, yet the evil performance of them makes them ours[m]; that is, sinful and unclean. Mercy itself without faith, which ought to be the root of all obedience, is a sinful mercy; mercy in the thing, but sin to the man.

Sixthly, The sway and bias of self-love[n], and particular ends. When a man's disposition looks one way, and his ends carry him another, that motion is ever a sinful motion; because though it be suitable in outward conformity to the rule, yet it is a dead motion,—like that of poppets or inanimate bodies, which have no principle of motion in themselves, but are carried about by the spring or weight which hangs unto them (for a man's ends are but his weights): and so the obedience which comes from them, is but a dead obedience, which the apostle[o] makes the attribute of sinful works,—and St. James[p], of a diabolical faith. The act of Jehu[q], in rooting out the house of Ahab, and the priests of Baal, was a right zealous action in itself, and by God commanded; but it was a mere murder, as it was by Jehu executed, because he intended not the extirpation of idolatry, but only the erecting and establishing of his own throne. To preach the word, is in itself a most excellent work; yet to some there is a 'reward' for it, to others only a 'dispensation,' as the apostle[r] distinguisheth; and he gives us, as there, so elsewhere[s], the reasons of it, drawn from the several ends of men; "Some preach Christ out of envy; and others, out of good will." To give good counsel, for the prevention of approaching danger, is a work of a noble and charitable disposition, as we see in Jonathan towards David[t]: but in Amaziah, the priest of Bethel, who dissuaded Amos[u] from preaching at the court, because of the king's displeasure,

[m] Vestra dicit quæ secundum libidinem suam, non secundum religionem Dei celebrando, sua jam, non Dei, fecerant. *Tert.* cont. Marc. l. 2. cap. 22.
[n] Vitium est infidelitate misereri. *Aug.* [o] Heb. vi. 14. [p] Jam. ii. 17.
[q] 2 Kings ix. 6, 7. [r] 2 Cor. ix. 17. [s] Phil. i. 15. [t] 1 Sam. xix. 2, xx. 37, 42. [u] Amos vii. 10, 13.

and the evil consequences which might thereupon ensue (of all which, himself was the principal, if not sole author), this was but a poor courtesy; for it was not out of love to the prophet, but only to be rid of his preaching. To seek God, to return, to enquire early after him, to remember him as a rock[x] and a redeemer, are in themselves choice and excellent services: but not to do all this out of a straight and steadfast heart, but out of fear only of God's sword,—not to do it because God commands them, but because he slays them; this end makes all but lying and flattery, like the promises of a boy under the rod. To fear God[y] is the conclusion of the matter, and the whole duty of the man;—but not to fear the Lord and his goodness[z], but to fear the Lord and his lions (as the Samaritans did[a]), this is indeed not to fear the Lord at all.

Lastly, The very antipathy[b] of sins must necessarily keep a man from many. For there are some sins so dissident and various, that they cannot consist together in the practice of them. Though the same root of original corruption will serve for both, yet the exercises of them are incompatible: as the same root will convey sap to several boughs, which shall bear fruits so different, as could not grow out of the same branch. The apostle[c] gives a distinction of spiritual and fleshly filthiness, between many of which there is as great an opposition, as between flesh and spirit. Ambition, pride, hypocrisy, formality, are spiritual sins; drunkenness, uncleanness, public, sordid, notorious intemperance, are fleshly sins:—and these two sorts cannot ordinarily stand together; for the latter will speedily blast the projects[d], disappoint the expectations, wash off the daub and varnish which a man, with much cunning and pains, had put on. Pilate and Herod did hate one another; and this, one would have thought, should have advantaged Christ against the particular malice of either of them against him (as in a case something parallel, it did St. Paul[e], when the Pharisees and Sadducees were divided); but their malice[f] against

[x] Psal. lxxviii. 34, 37. [y] Eccles. xii. 13. Hos. iii. 5. [z] Psal. cxxx. 4. [a] 2 Kings xvii. 33, 34. [b] Scelera dissident. *Senec.* [c] 2 Cor. vii. 1. [d] Cum faciunt hæc homines sine fide, non peccata coercentur, sed aliis peccata vincuntur. *Aug.* de Nupt. et Conc. lib. 1. cap. 3. [e] Acts xxiii. 6, 7. Acts iv. 27. [f] Luke xxiii. 12.

Christ being not so well able to wreak itself on him during their own distances, was a means to procure a reconciliation more mischievous than their malice. "Ephraim against Manasseh, and Manasseh against Ephraim, but both against Judah[g];" one sin was put out to make the more room for another. Many men have some master-sin, which checks and abates the rest. The ancient Romans[h] were restrained from intemperance, injustice, violence, by an extreme affectation of glory, and an universal sovereignty. As, many times, men cure heats with heats, and one flux of blood with another[i]; so some sins, though not cured, yet are forborne upon the predominancy of others. The Pharisees hated Christ, and feared the people; and many times this fear restrained[k] the manifestation and execution of the other.

The third and last exception is this: Unregenerate men of a more calm and civil temper, may conceive themselves delivered from the reign of sin, because they have many conflicts with it, and reluctancies against it, and so afford not such a plenary and resolved obedience to it, as so absolute a power requireth. To this I answer, that this is no more sufficient to conclude an overthrow of the reign of sin, than the sudden mutiny of Cæsar's soldiers, which he easily quelled with one brave word, *Quirites*, could conclude the nullifying of his government. For when we mention uncontrolledness as an argument of sin's reign, we mean not, that a bare natural conviction (which the apostle[l] calls 'an accusation') which imports a former yielding to the lust, and no more; but that a spiritual expostulation with a man's own heart, joined with true repentance[m], and a sound and serious lusting[n] against the desires and commands of the flesh, are the things which subdue the reign of sin. The whole state then of this point, touching the royalty of sin, will be fully opened, when we shall have distinctly unfolded the differences betwixt these two conflicts with sin; the con-

[g] Isa. ix. 21. [h] Cæteras cupiditates hujus ut ius ingenti cupiditate presserunt. *Aug.* de Civit. l. 5. cap. 12. Vid.—Plu. [i] Calores caloribus onerando deprimimus, et sanguinis fluxum defusâ insuper venulâ revocamus. *Ter.* et *Aug.* de nat. et grat. c. 28. [k] Mat. xxvii. 46. John vii. 3. [l] Rom. ii. 15. [m] Jer. viii. 6. [n] Gal. v. 17.

flict of a natural accusing conscience, and the conflict of a spiritual mourning and repenting conscience.

First, They differ in the principles whence they proceed: —the one proceeds from a spirit of fear and bondage; the other, from a spirit of love and delight. An unregenerate man considers the state of sin as a kingdom, and so he loves the services of it; and yet he considers it as 'regnum sub graviore regno,' as a kingdom subject to the scrutinies and inquiries of a higher kingdom; and so he fears it, because the guilt thereof, and day of accounts, affrights him. So that this natural conflict riseth out of the compulsion of his judgment, not out of the propension of his will; not from a desire to be holy, but only to be safe and quiet. He abhorreth the thoughts of God and his justice: whereas the faithful hate sin, with relation to the purity and righteousness of God,—desire to walk in all well-pleasing towards him,—hunger after his grace,—are affected with indignation, self-displacency, and revenge against themselves for sin,—mourn under their corruptions,—bewail the frowardness of their slippery and revolting hearts,—set a watch and spiritual judicature over them,—cry out for strength to resist their lusts,—and praise God for any grace, power, discipline, severity, which he shews against them. In one word, a natural conscience doth only shew the danger of sin, and so makes a man fear it; but a spiritual conscience shews the pollution of sin, the extreme contrariety which it bears to the love of our heart, the rule of our life, the law of God; and so makes a man hate it, as a thing contrary, not only to his happiness, but to his nature[o], of which he hath newly been made partaker. A dog will be brought by discipline to forbear those things which his nature most delights in, not because his ravine is changed into a better temper, but the following pains make him abstain from the present bait: so the conflict of the faithful is with the unholiness of sin; but the conflict of other men is only with the guilt and other sensual incommodities of sin. And though that may make a man forbear and return, yet not unto the Lord: "They have not cried unto me," saith the Lord, "with their heart, when they howled upon their beds[p]." Their

[o] 1 Pet. i. 4. [p] Hosea vii. 14.

prayers were not cries, but howlings, brutish, and mere sensual complaints, because they proceeded not from their hearts, from any inward and sincere affection, but only from fear of that hand which was able to cast them upon their beds. As a sick man eats meat, not for love of it, which he takes with much reluctancy and disrelish, but for fear of death, which makes him force himself (as Saul [q] said to Samuel) against his will;—whereas a healthy man eats the same meat with hunger and delight; so a natural conscience constrains a man to do some things which his heart never goes along with, only to avoid the pain which the contrary guilt infers. In a tempest, the mariners will cast out all their wares, not out of any hatred to the things (for they throw over their very hearts into the sea with them); but because the safety of their lives, and preservation of their goods will not stand together; 'non sub intuitu mali, sed minoris boni,' not under the apprehension of any evil in the things, but only as a lesser good which will not consist with the greater: and therefore they never throw them over but in a tempest; whereas, at all other times, they labour at the pump to exonerate the ship of the water, which settles at the bottom, not only for the danger, but stench and noisomeness of it too. Thus a natural conscience throws away sin as wares; and therefore never forbears it, but in a tempest of wrath and sense of the curse, and quickly returns to it again: but a spiritual conscience throws out sin as corrupt and stinking water; and therefore is uniformly disaffected to it, and always laboureth to be delivered from it. A scullion or collier will not dare to handle a coal when it is full of fire, which yet, at other times, is their common use; whereas a man of more cleanly education, as he will not then, because of the fire,—so not at any time, because of the foulness: so here a natural conscience forbears sin sometimes, when the guilt and curse of it doth more appear, which yet, at other times, it makes no scruple of: but a spiritual conscience abstains always, because of the baseness and pollution of it. The one fears sin, because it hath fire in it to burn; the other hates sin, because it hath filth in it to pollute, the soul.

Secondly, These conflicts differ in their seats and stations.

[q] 2 Sam. xiii. 12.

The natural conflict is in several faculties, as between the understanding and the will, or the will and the affections; and so doth not argue any universal renovation, but rather a rupture and a schism, a confusion and disorder in the soul. But a spiritual conflict is in the same faculty; will against will, affection against affection, heart against heart, because sin dwells still in our mortal body. Neither do the spirit and the flesh enter into covenant to share and divide the man, and so to reside asunder in several faculties, and not molest one another's government. There can be no agreement between the strong man and him that is stronger. Christ will hold no treaty with Belial; he is able to save to the uttermost, and therefore is never put to make compositions with his enemy; he will not disparage the power of his own grace, so much as to entertain a parley with the flesh. So then they fight, not from several sorts only, but are ever struggling, like Esau and Jacob, in the same womb. They are "contrary to one another," saith the apostle; and contraries meet in the same subject, before they exercise hostility against one another. Flesh and spirit are in a man, as light and darkness in the dawning of the day, as heat and cold in warm water,—not severed in distinct parts, but universally interweaved and coexistent in all. There is the same proportion in the natural and spiritual conflict with sin, as in the change of motion in a bowl. A bowl may be two ways altered from that motion, which the impressed violence from the arm did direct it to; sometimes by an external cause, a bank meeting and turning the course; ever by an internal, the sway and corrective of the bias, which accompanies and slackens the impressed violence throughout all the motion: So is it in the turning of a man from sin; a natural man goes on with a full consent of heart, by bias in the will or affections, to moderate or abate the violence; only sometimes by chance he meets with a convicted judgment, or with a natural conscience, which, like a bank, turns the motion, or disappoints the heart in the whole pleasure of that sin; but in another, where haply he meets with no such obstacle, he runs his full and direct course. But now a spiritual man hath a bias and corrective of grace in the same faculty where sin is, which doth much remit the violence, and at length turn the course of it. And this

holds in every sin; because the corrective is not casual, or with respect only to this or that particular, but is firmly fixed in the parts themselves, on which the impressions of sin are made.

Thirdly, They differ in the manner or qualities of the conflict; for, first, a natural conflict hath ever treachery mixed with it; but a spiritual conflict is faithful and sound throughout; and that appears thus: A spiritual heart doth ever ground its fight out of the Word; labours much to acquaint itself with that, because there it shall have a more distinct view of the enemy, of his armies, holds, supplies, trains, weapons, stratagems. For a spiritual heart sets itself seriously to fight against every method, deceit, armour of lust, as well against the pleasure as the guilt of sin. But a natural heart hath a secret treachery and intelligence with the enemy; and therefore hates the light, and is willingly ignorant of the forces of sin, that it may have that to alledge for not making opposition. There is in every natural man in sinning, a disposition very suitable to that of Vitellius[r], who used no other defences against the ruin which approached him, but only to keep out the memory and report of it with fortifications of mirth and sottishness, that so he might be delivered from the pains of preserving himself. Thus the natural conscience, finding the war against sin to be irksome, that it may be delivered from so troublesome a business, labours rather to stifle the notions, to suppress and hold under the truth in unrighteousness,—to strive, resist, dispute with the Spirit,—to be gladly gulled and darkened with the deceits of sin, than to live all its time in unpreventable and unfinishable contentions. Secondly, a natural conflict is ever particular, and a spiritual, universal against all sin, because it proceedeth from hatred, which is ever πρὸς τὸ γένη, as the philosopher speaks[s], against the whole kind of a thing. A natural man may be angry with sin, as a man with his wife or friend, for some present vexation and disquietness which it brings, and yet not hate it; for that reacheth to the very not being of a thing. And for a natural man to have

[r] Præterita, instantia, futura pari oblivione dimiserat:—Mirum apud ipsum de bello silentium: prohibiti per civitatem sermones, nec quidquam nisi jucundum et læsurum accepit. Vid. *Tacit.* Hist. lib. 3. [s] *Arist.* Rhetoric. lib. 2. cap. iv.

his lusts so overcome, as not at all to be,—would doubtless be unto him as painful as mutilation or dismembering to the natural body: and therefore if it were put to his choice in such terms, as might distinctly set forth the painfulness and contrariety of it to his present nature, he would undoubtedly refuse it, because he would be destitute of a principle to live and move by: and every thing naturally desires rather to move by a principle of its own, than by violent and foreign impressions, such as are those, by which natural men are moved to the ways of God. And therefore the natural conscience doth ever bear with some sins, if they be small, unknown, secret, or the like, and hearkens not after them. But the Spirit holds peace with no sins, fights against the least, the remotest, those which are out of sight:—Paul [t] against the sproutings and rebellions of natural concupiscence; David [u] against his secret sins, as Israel against Jericho, and Ai, and those other cities of Canaan; it suffers no accursed thing [x] to be reserved; it slays as well women and children, as men of war; lest that which remains, should be a snare to deceive, and an engine to induce more. The natural conscience shoots only by aim and level against some sins, and spares the rest, as Saul [y] in the slaughter of the Amalekites. But the spiritual shoots not only by level against particular notorious sins,—but at random too, against the whole army of sin; and by that means doth peradventure wound and weaken lusts, which it did not distinctly observe in itself, by complaining unto God against the body of sin, by watching over the course and frame of the heart, by acquainting itself out of the Word with the armour and devices of Satan, &c. The opposition then between the natural conscience and sin, is like the opposition between fire and hardness in some subjects; the conflict between the spiritual conscience and sin, is like the opposition between fire and coldness. Put metal into the fire, and the heat will dissolve and melt it: but put a brick into the fire, and that will not melt nor soften (because the consistency of it doth not arise 'ex causa frigida,' but 'sicca' [z]): but put either one or other into the fire, and the coldness of it will be removed:

[t] Rom. vii. 23. 2 Cor. xii. 8. [u] Psal. xix. 12. [x] Josh. vi. 19, 21. [y] 1 Sam. xv. [z] Vid. *Arist.* de Meteor. l. 4. c. vii.

and the reason is, because between fire and hardness, there is but a particular opposition in some cases; namely, where a thing is hard out of a dominion of cold, as in metals; not out of a dominion of dry qualities, as in brick and stones; but between fire and coldness there is an universal opposition: So a natural conscience may, peradventure, serve to dissolve or weaken, in regard of outward practice, some sins, but never all; whereas a spiritual reacheth to the remitting and abating every lust, because the one is only a particular, the other an universal opposition. Thirdly, the natural conscience fights against sin with fleshly weapons, and therefore is more easily overcome by the subtilty of Satan; such as are servile fear, secular ends, carnal disadvantages, general reason, and the like: but the spiritual conscience ever fights with spiritual weapons out of the Word, faith, prayer, hope, experience, watchfulness, love, godly sorrow, truth of heart, &c.

Fourthly, They differ in their effects; First, a natural conflict consists with the practice of many sins unquestioned, unresisted; but a spiritual changeth the course and tenour of a man's life, that as by the remainders of the flesh, the best may say, We cannot do the things which we would [a]; so by the first-fruits of the Spirit, and the seed of God, it may be truly said, They cannot sin [b]. For though they do not attain a perfection in the manner, yet, for their general current and course of their living, it is without eminent, visible, and scandalous blame. Secondly, the natural is only a combat, there is no victory follows it. Sin is committed with delight, and persisted in still; but the spiritual diminisheth the power and strength of sin. Thirdly, the natural, if it do overcome, yet it doth only repress or repel sin for the time; like the victory of Saul over Agag, it is yet alive, and hath no hurt done it; but the spiritual doth mortify, crucify, subdue sin. Some plaisters skin, but they do not cure; give present ease, but no abiding remedy against the root of the disease: so some attempts against sin may only for the present pacify, but not truly cleanse the conscience from dead works. Fourthly, the natural makes a man never a whit the stronger against the next assault of temptation;

[a] Gal. v. 17. [b] 1 John iii. 9, 20.

whereas the spiritual begets usually more circumspection, prayer, humiliation, growth, acquaintance with the depth and mysteries of sin, skill to manage the spiritual armour, experience of the truth, power, and promises of God, &c.

Lastly, They differ in their end. The natural is only to pacify the clamours of an unquiet conscience, which ever takes God's part, and pleads for his service against the sins of men. The spiritual is with an intent to please and obey God, and to magnify his grace, which is made perfect in our weakness.

Now for a word of the third case,—Why every sin doth not reign in every wicked man?—for answer whereunto, we must first know that properly it is original sin which reigns. And this king is very wise; and therefore sends forth into a man, members and life, as into several provinces, such viceroys, such actual sins, as may best keep the person in peace and encouragement, as may least disquiet his estate, and provoke rebellion. Secondly, we are to distinguish between the reign of sin, actual and virtual, or 'in præparatione animi;' for if the state of the king requires it, a man will be apt to obey those commands of lust, which now haply his heart riseth against, as savage and belluine practices, as we see in Hazael. Thirdly, though original sin be equal in all, and to all purposes; yet actual sin, for the most part, follows the temper of a man's mind, body, place, calling, abilities, estate, conversings, relations, and a world of the like variable particulars. Now as a river would of itself, 'cæteris paribus,' go the nearest way unto the sea, but yet,—according to the qualities and exigencies of the earth, through which it passeth, or by the arts of men,—it is crooked and wried into many turnings; so original sin would, of itself, carry a man the nearest way to Hell, through the midst of the most devilish and hideous abominations; but yet, meeting with several tempers and conditions in men, it rather chooseth, in many men, the safest than the speediest way, carries them in a compass, by a gentler and a blinder path, than through such notorious and horrid courses, as wherein having Hell still in their view, they might haply be brought some time or other to start back and bethink themselves. But lastly, and principally, the different administration of God's general restraining grace (which, upon unsearchable

and most wise and just reasons, he is pleased, in several measures, to distribute unto several men) may be conceived a full reason, why some men are not given over to the rage and frenzy of many lusts, who yet live in a more voluntary and plenary obedience unto many others.

To conclude: By all this which hath been spoken, we should be exhorted to go over unto Christ, that we may be translated from the power of Satan; for he only is able to strike through these our kings in the day of his wrath. Consider the issue of the reign of sin, wherein it differs from a true king, and sympathizeth with tyrants; for it intendeth mischief and misery to those that obey it. First, Sin reigns unto death; that which is here called the reign of sin, is before called 'the reign of death,' and the reign of sin 'unto death[c].' Secondly, Sin reigneth unto fear and bondage, by reason of the death which it brings[d]. Thirdly, Sin reigneth unto shame, even in those who escape both the death and bondage of it. Fourthly, It reigneth without any fruit, hope, or benefit; "What fruit had ye then in those things, whereof ye are now ashamed[e]?" Lastly, The reign of sin is but momentary: at the length, both itself and all its subjects shall be subdued. "The world passeth away, and the lusts thereof; but he that doth the will of God, abideth for ever[f]." Of Christ's kingdom, there is no end. We shall reap, if we faint not. Our combat is short, our victory is sure, our crown is safe, our triumph is eternal: his grace is all-sufficient here to help us, and his glory is all-sufficient hereafter to reward us.

[c] Rom. v. 17, 21. Rom. vi. 16. [d] Heb. ii. 15. [e] Rom. vi. 21. [f] 1 Joh. ii. 17.

THE

POLLUTION OF SIN,

AND

USE OF THE PROMISES.

---

2 COR. VII. 1.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

HAVING set forth the state, guilt, and power of sin, I shall now, in the last place, for the further opening of the exceeding sinfulness thereof, discover the pollution and filthiness, which therefrom both the flesh and spirit, the body and soul, do contract.

The apostle, in the former chapter, had exhorted the Corinthians to abstain from all communion with idolaters, and from all fellowship in their evil courses. Several arguments he useth to enforce his exhortation. First, from the inequality of Christians and unbelievers, "Be not ye unequally yoked together with unbelievers," ver. 14. It hath a relation to the law of Moses, which prohibited to plough with an ox and an ass, or to put into one yoke things disproportionable.—Secondly, from their contrariety, and, by consequence, uncommunicableness to each other: there is as everlasting and irreconcileable an hatred between "Christ and Belial, righteousness and unrighteousness, as between light and darkness," ver. 14, 15.—Thirdly, from those precious and excellent promises, which are made to Christians; they are "the temples of God, his people, and peculiar inheritance; he is their Father, and they his sons and daughters," ver. 16, 17, 18.—And there are many reasons in this one argument drawn from the promises, to infer the apostle's conclusion. First, By that unction and consecration, whereby they are made 'temples unto God,'—they are separated

from profane uses, designed to divine and more noble employments, sealed and set apart for God himself; and therefore they must not be profaned by the unclean touch of evil society. Secondly, By being God's temples, they are lifted to a new station [a]; the eyes of men and angels are upon them; they offend the weak, they blemish and deface their Christian reputation; they justify, comfort, encourage, settle the wicked in their sinful courses, by a deep policy of the deceitful heart of man, apt to build ungrounded presumptions of safety to itself, by the fellowship of such whom it conceives to be in a good condition. Thirdly, They involve themselves in the common calamities with those, with whom they communicate. If Israel had not separated themselves from Egypt by the blood of the Paschal Lamb, but had communicated with them in their idolatry, they should have felt the sword of the destroying angels in their houses, as well as the Egyptians. If, upon hostility [b] between nations, warning be given by an adversary to all strangers, to avoid the place which he cometh against, and they take not the summons,—though of themselves they be no way engaged upon the quarrel, yet, being promiscuously mingled with the conquered people, they also shall share in the common calamity, and become captives with the rest: so good men, by communion with the wicked, are involved in the general miseries of those, with whom they communicate. Fourthly, They betray the safety and tranquillity of the church and state wherein they live: for they under Christ are the foundations of the commonwealth; their prayers establish the prince's throne; their cries hold God fast, and will not let him alone to destroy a people. If the salt be infatuated, every thing must be unsavoury: if the foundations fail, what can the people do?

Now lastly, in the words of the text, the apostle shews the aptness of the promises to cleanse and purify; and that therefore they to whom they are made, do misemploy and neglect them, if they purify not themselves from all that filthiness of flesh and spirit, which, by communion with the wicked, they are apt easily to contract.

[a] Discamus ex hac parte sanctam superbiam; sciamus nos esse illis meliores. *Hieron.* Ep. Psal. iv. 3. [b] *Greg. Tholos.* de Repub. lib. 11.

I shall not trouble you with any division of the words, but observe out of them the point I have proposed, touching the pollution and filthiness of sin,—and infer other things in the text by way of corollary, and application unto that.

The Wise Man saith, that "God made all things beautiful in their time;" and then much more man, whom he created after his own image in righteousness and holiness, with an universal harmony and rectitude in soul and body. He never said of any of the creatures, "Let us make it after our own image," as he did of man: and yet the creatures have no more beauty in them, than they have footsteps of the power, wisdom, and goodness of him that made them. How much more beautiful then was the soul of man, for whose service this whole glorious frame was erected, and who was filled with the knowledge and love of all God's revealed will! Now sin brought confusion, vanity, disorder, both upon the whole creation, and upon the image of God in men and angels. What thing more glorious than an angel? what more hideous than a devil? and it was nothing but sin which made an angel a devil. What thing more beautiful and benign than Heaven? what more horrid and merciless than Hell? and yet it was sin, which drew a 'Hell out of Heaven[c],'—even fire and brimstone upon God's enemies. What more excellent and befitting the hands of such a workman, than an universal fulness and goodness in the whole frame of nature? what more base and unserviceable, than emptiness and disorder? And it is sin which hath put chinks into all the creatures to let out their virtue, and hath brought vanity and vexation of spirit upon all things under the sun. In one word, what more honourable, than to obtain the end for which a thing is made? what more abhorred than to subsist in a condition infinitely more woful, than not to be? and it is sin only, which shall, one time or other, make all impenitent sinners wish rather to be hurried into that fearful gulf of annihilation, and to be swallowed up in everlasting forgetfulness, than live with those marks of vengeance, under those mountainous and insupportable pressures, which their sins will bring upon them.

When we look into the Scriptures, to find out there the

[c] Gehenna de Cœlo. *Salvian.* Ἐννόησον ἡλίκον ἐστι τὸ ἁμάρτημα, ὥστε βιάσασθαι καὶ πρὸ καιροῦ τὴν γέενναν φανῆναι. *Chrysost.* in Rom. I. Hom. iv.

resemblances of sin, we find it compared to the most loathsome of things:—to the 'blood and pollution of a new born child,' before it be cut, washed, salted, or swaddled [d]: to the rottenness of a man in his grave; "The whole world lieth in mischief and sin [e]," even as a dead man in the slime and rottenness of his grave: to that noisome steam and poisonous exhalation, which breathes from the mouth of an open sepulchre; "Their throat is an open sepulchre [f]," that is, out of their throat proceedeth nothing but stinking and 'rotten communication,' as the apostle calls it [g]: to the nature of vipers, swine, and dogs [h]: to the dung or garbage [i], the poison [k], sting, excrements, vomit of these filthy creatures: to a root of bitterness which defileth many [l]: to thorns and briars, which bring forth no other fruit but curses [m]:' to the excrements of metals, 'dross, and reprobate silver [n]:' to the excrements of a boiling pot, 'a great scum [o]:' to the worst of all diseases, 'sores [p],' 'rottenness [q],' 'gangrenes' or leprosies [r], 'plague and pestilence [s];' the 'menstruousness of a removed woman [t]:' to 'a vessel in which there is no pleasure,' which is but the modest expression of that draught into which nature emptieth itself [u]. And which is the sum of all uncleanness, sin in the heart is compared to the 'fire of Hell [x].' So that the 'pure eyes of God do loathe to see, and his nostrils to smell it [y].' It makes all those that have eyes open, and judgments rectified, to abhor it in others. "The wicked is an abomination to the righteous [z]." When desperate wretches pour out their oaths and execrations against Heaven, scorn and persecute the Word of Grace, count it baseness and cowardice not to dare to be desperately wicked,—then every true heart mourns for their pride, compassionates their misery, defies their solicitations,—declines their companies and courses, even as most infectious, serpentine, and hellish exhalations, which poison the air, and putrify the earth upon which they tread. And when God gives a man eyes to look inward, unridgeth the conscience, unbowelleth the heart,

[d] Ezek. xvi. 6. [e] 1 Joh. v. 19. [f] Rom. iii. 13. [g] Ephes. iv. 29. [h] Luke iii. 7. 2 Pet. ii. 20. [i] Phil. iii. 8. [k] Rom. iii. 13. Jam. iii. 8. [l] Cor. xv. 56. Jam. i. 21. 2 Pet. ii. 20. [l] Heb. xii. 15. [m] Heb. vi. 8. [n] Jer vi. 28. Ezek. xxii. 18. [o] Ezek. xxiv. 11, 12. [p] Isai. i. 6. [q] 2 Tim. iii. 8. [r] 2 Tim. ii. 17. [s] 1 Kings viii. 38. [t] Ezek. xxxvi. 17. [u] Hosea viii. 8. [x] Jam. iii. 6. [y] Zach. xi. 8. Amos v. 21. [z] Prov. xxix. 27.

stirreth up, by his Word, the sink which is in every man's bosom, makes him smell the carrion of his own dead works, the uncleanness of his evil conscience, the filthiness of his nature,—every man is then constrained to abhor himself, to be loathsome in his own sight, and to stop his nose at the poison of his own sores[a].

For the more particular discovery of this truth, let us first look upon the best works of the best men. Though we say not that they are sins, and 'in natura rei' culpable, as our adversaries charge us; yet so much evil doth adhere unto them by the mixture of our corruptions, by passing through our hands, as when sweet water passeth through a sink, as that God might justly turn away his eyes[b] from his own graces in us, not as his graces, but as in us. It is true, the spiritual offerings and sacrifice of the saints, as they come from God's grace, are clean and pure, a sweet savour[c], acceptable, well-pleasing[d] and delightful unto God.[e] But yet, as they come from us, they have iniquity in them, as not being done with that thorough and most exact conformity to God's will, as his justice requires; and therefore, if he should enter into judgment, and mark what is done amiss, he might reject our prayers, and throw back the dung of our sacrifices into our faces, for abusing and defiling his grace; "For cursed is every one, that continueth not in every thing that is written in the law, to do it." Clean then and acceptable they are; First, comparatively, in regard of wicked men's offerings, which are altogether unclean. Secondly, by favour and acceptance[f]; because God spareth us, as a father his son, that desires to please him. Thirdly, (which is the ground of all) by participation with Christ, being perfumed with his incense, being strained through his blood, being sanctified upon his altar. "When he[g] shall sit as a refiner and purifier of gold to purify the sons of Levi, and purge them as gold and silver, then shall they offer unto the Lord an offering in righteousness, then shall the offerings of Judah and Jerusalem be pleasant unto the Lord." But, in itself, our best righteousness is as a menstruous rag.[h] If God should lay righteousness to the line, and judgment to the plummet, should take

[a] Ezek. xxxvi. 31. [b] Mal. i. 10. [c] Phil. iv. 18. [d] Heb. xiii. 16.
[e] Prov. xv. 8. [f] Ephes. i. 6. [g] Mal. iii. 3, 4. [h] Isai. lxiv. 6.

such exceptions as he justly might, at the most holy action that any saint can offer to him; if he should shew the conscience, how short it falls of that total perfection which his pure eye requires,—how many loose thoughts, how much deadness, weariness, irreverence, diffidence, vitiateth our purest prayers; how many by-ends, corrupt respects, ignorances, oversights, forgetfulness, worldly intermixtures deface and blemish our brightest actions; how much unbelief consists with the strongest faith; how many thorns, stones, birds, do haunt and cover the best ground, the most honest and good heart, to stifle and steal away the Word from it; how many weeds do mingle with the purest corn; how much ignorance in the sublimest judgments; how much vanity in the severest and exactest minds; how much looseness, and digressions in the most sad and composed thoughts; how many impertinences and irregularities in the most bridled and restrained tongue; how much mispense of the seasons and opportunities of grace in the most thrifty redemption of our time; how much want of compassion and melting affections in our greatest alms; of love to the truth, and right acceptation of the beautiful tidings of peace in our largest contributions; how much self-allowance and dispensation to iterate and reiterate our smaller errors; if, in these and a world of the like advantages, God should be exact to mark what is done amiss, who were able to stand in his presence, or abide his coming? Say the Papists what they will, of merit of condignity, commensurate to eternal life, and proportionable to the justest and severest scrutiny of the most pure and jealous God; yet let the conscience of the holiest of them all be summoned to single out the most pure and meritorious work which he ever did, and with that to join issue with God's justice, to perish or be saved, according as that most perfect of all his works shall appear righteous or impure; and I dare presume none of them would let their salvation run a hazard upon that trial. So then there is pollution by way of adherency of contract, in the best works of the best men.

How much more then in the best works of unregenerate men! 'Their sacrifices unclean' and abominable before God, being offered upon the altar of a defiled conscience[1]:

[1] Prov. xv. 8. Tit. i. 15.

"Their prayers and solemn meetings hateful," loathsome, impious.[k] For either they are but the 'howlings of afflicted men,' that cry out for pain, but not out of love[l]; or the 'babbling of careless and secure men,' that cry 'Lord, Lord,' and mumble a few words without further notice, like Balaam's ass[m]; or the wishings and wouldings of inordinate men, that pray for their lusts, and not for their souls[n]; or lastly, the bold and unwarranted intrusions of presumptuous men, who, without respect to the Word, promises, or conditions of God, would have mercy from him without grace, and forgiveness of sin without forsaking of sin. Their mercies are 'cruel mercies;' their profession of religion but 'a form of godliness.'[o] All, as I said before, but the embalming of a carcase, which abates nothing of the hideousness of it in the sight of God.

And now if the best works of wicked men are so unclean and full of filthiness in God's eyes, where then shall appear their confessed sins? If their prayers and devotions stink, how much more their oaths and execrations! If their sacrifices and that which they offer to God, is unclean, how unclean is their sacrilege and that which they steal from him! If their mercies be cruel, how cruel their malice, murders, briberies, oppressions! If there be so much filthiness in their profession, how much more in their persecution, in their reviling and scorning of the ways of God! If their fastings and maceration be sinful, and 'not unto the Lord,'[p] what is their drunkenness, their spewing and staggering, their clamours and uncleanness, all their cursed compliments and ceremonies of damnation!

O consider this, all ye that have hitherto forgotten God! Remember that His eyes are purer than always to behold iniquity. Remember that his Spirit will not always strive with flesh! Admire his bottomless patience, which hath thus long suffered thee, an unclean vessel, to pollute thyself and others, and forborne thee with more patience than thou couldest have done a toad, or serpent, than which notwithstanding in his sight thou art far more unclean. And remember that his patience is salvation, and should lead

[k] Isai. i. 13, 14, 15. [l] Hos. vii. 14. [m] Mat. vii. 21. [n] Jam. iv. 3. [o] 2 Tim. iii. 5. [p] Zech. vii. 5.

thee to repentance! Consider that the law of the Lord is pure, and his fear clean, and his holiness beautiful; the garments with which he clothed his priests, garments of comeliness and praise, made for glory and beauty; he comes with fire and soap, with water and blood to heal our sores, to purge our uncleanness. But now if there be lewdness in our filthiness, obstinacy in our evil ways; if it suffice us not to have thus long wrought the will of the Gentiles, let us with fear consider those woful denunciations: "Let him that is filthy, be filthy still[q]: Ephraim[r] is joined to idols, let him alone: Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy sins any more, till I have caused my fury to rest upon thee."[s]

We have considered the 'quod sit,' that sin is full of filthiness and pollution; I will but name the 'quid sit,' what this filthiness is. It hath two things belonging to the nature of it. First, A privation of the beauty, which the image of God brought into the soul with it.[t] A deformity to the holiness and brightness of the law. The law was both holy and good; not only the rule, but the beauty, of our life and nature. So that as evil is a declination and swerving from the law as a rule, so it is sin; and as it is a swerving from the law as our beauty, so it is the stain and pollution of the soul. Secondly, It notes a positive foulness, an habitual (both natural and contracted) defiledness of mind and conscience, an introducing of the image of Satan, hideous marks of hellishness and deformity in the soul, body, and conversation: every desire, motion, and figment of the heart being nothing but the exhalations of an open sepulchre, the damp and steam of a rotten soul.

Now, in the last place, let us see the 'quale sit,' those evil properties which accompany this pollution; four woful qualities belong unto it. First, It is a deep pollution of a crimson dye, of a scarlet tincture that will not wear out.[u] 'Like the spots of a leopard, or the blackness of an Ethiopian,' which is not by way of accidental or external adherency, not innate and contempered, belonging to the constitution.[x] It is engraven upon the heart, written with an

[q] Rev. xxii. 11. [r] Hosea iv. 13. [s] Ezek. xxiv. 13. [t] *Aquin.* 1. 2 æ. qu. 16. artic. 1. [u] Isa. i. 18. [x] Jer. xiii. 23.

iron pen, and the claw of a diamond, and so fashioned even in the very substance of the soul.[y] It is an iniquity marked, which cannot be washed away with nitre and much soap, no more than marks imprinted and incorporated in the substance of a vessel.[z] The whole inundation and deluge of Noah could not wash it off from the earth, but it returned again. A shower of fire and brimstone from Heaven hath not so cleansed it out of the country of Sodom, but that the venom and plague of it doth still there appear in a poisonous and stinking lake. The plague which came amongst the Israelites for the abominations of Baal Peor, had not cleansed the filthiness all away, but many years after the stain remained[a]; nay the very flames of Hell shall not in all eternity be able to eat out the print, or to fetch away the stains of the smallest sins from the nature of man. Nay, which is yet stronger than all this, though grace be of itself apt to wipe out, and conquer sin, yet that measure and proportion of grace which here the best receive, though it may shorten, weaken, abate, yet it doth not utterly root it out. "Who can say, I have made my heart clean, I am free from my sins?" The best of us have yet our sores running upon us, and stand in need of a garment to cover our pollutions.

Secondly, It is an universal pollution. "I said unto thee when thou wast in thy blood, Live."—We are, by nature, all overdrowned and plunged in the filthiness of sin. The apostle here calls it 'filthiness of flesh and spirit,' to note the compass of the stain of sin. For notwithstanding some sins belong principally to the spirit, as pride, heresy, idolatry, superstition, &c. and others to the flesh, as drunkenness, gluttony, uncleanness, &c. yet certain it is, that every sin defiles both flesh and spirit, by the reason of their mutual dependance[b] in being and working, and of the contagious quality of sin. Sins of the flesh soak and sink, and eat into the bottom of the spirit, to drown that with hardness, insensibility, error, security, inconsiderateness, contempt of God, &c.; and the sins of the spirit break out like

[y] Jer. xvii. 1. [z] Jer. ii. 22. [a] Josh. xxii. 17. [b] Adeo non sola anima transigit vitam, ut nec cogitatus, licet non ad effectus per carnem deductos, auferamus à collegio carnis—sine opere, et sine effectu, cogitatus carnis est Actus. *Tert.* de Resurrect. carnis, cap. 14.

plague-sores into the flesh, pride into the eye, malice into the hand, heresy into the tongue, superstition and idolatry into the knee, &c. The soul and body have so near communion, that one can no more sin alone without the contagion of the other, than one wheel in an engine move without the motion of the other.

Thirdly, It is a spreading pollution. A leprosy, a gangrene, a plague, that diffuseth poison and infection upon others. First, It spreads in a man's self. An evil lust will infect the thoughts; and they, the desires; and they, the words and actions; and they grow into habits, and reflect back again upon the heart and conscience, to harden and defile them. Secondly, This infection stays not in a man's self only, but runs forth upon others, to lead and misguide them; We will certainly do as we have done, "we and our kings, our princes, and our fathers, in the cities of Judah, and in the streets of Jerusalem."[c]—To drive and compel them; "Why compellest thou the Gentiles to live as do the Jews?"[d]—To comfort and hearten them; "Thou hast justified, and art a comfort to thy sisters Sodom and Samaria."[e]—To exasperate and enrage them; "Thou hast given occasion to the enemies of the Lord to blaspheme."[f]—To deceive and seduce them; as the old prophet of Bethel[g] did the prophet of the Lord by his lie.—To teach and instruct them; the Israelites, by their idolatry, 'taught their children to walk after Baalim.'[h] And by how much the more authority over the persons of men, or eminency of place, or reputation of piety any man hath, by so much the more spreading and infectious are his sins, being taken with the more trust and assurance. If a minister be loose and scandalous,—a magistrate, careless and rusty,—a gentleman, rude and unclean,—a man that professeth the power of godliness, unjust and worldly,—strange it is how the lower and more ignorant rank of men, who believe that such men as these are not by their places so far from, or by their learning and studies so unacquainted with God, will be hereby strengthened in their deadly and formal courses. Thirdly, (which is yet worse) the very godly are apt to be infected

[c] Jer. xliv. 17. [d] Gal. ii. 14. [e] Ezek. xvi. 52, 54. [f] 2 Sam. xii. 14. [g] 1 Kings xiii. 18. [h] Jer. ix. 14.

by the sins of the wicked. It is not so strange to see a godly man, misguided and seduced by the errors of others like himself, the estimation of whose persons may overrule the opinion of their actions, and so make a man take them upon trust from them. But that a holy man should catch infection from the example of another who is in the gall of bitterness, is a thing that wonderfully sets forth the corruption of our nature, and the contagion of sin. The sons of God saw the daughters of men, and were polluted; the people of Israel saw the Midianitish women, and were ensnared. A holy man's conversing with loose, carnal, and formal men, diswonts him from the ways of God, brings a deadness of spirit and insensible decay of grace upon him secretly; and therefore the more dangerously conveys a mediocrity and compliancy of spirit, with forms only of godliness and pharisaical outsides, begets much dispensation and allowance in many errors, that he may keep pace, and not seem too austere, censorious, and ill-conceited of the men whom he walks with. Therefore David[i] would not suffer a wicked man to be in his presence, nor any wicked thing to be before his eyes, 'lest it should cleave unto him.' "Take heed," saith the apostle[k], "lest any root of bitterness, springing up, trouble you, and thereby many be defiled." Fourthly, It spreads not only upon men, but defiles and curses the good creatures of God about us; it puts a leprosy into the stone in the wall, and the beam[l] in the house, barrenness into the earth, mourning into the elements, consumption into the beasts[m] and birds, bondage[n], vanity, grief, and, at last, combustion[o] and dissolution upon the whole frame of nature.

Fourthly, It is a mortal and poisonous pollution, the pollution of deadly sores and putrefactions. "I said unto thee in thy blood, Live; yea, I said unto thee in thy blood, Live."[p] It notes that that estate wherein they were in their sins, was so deadly, that the cure of them was very difficult; it required the repetition of God's power and mercy. If a child, new born, should lie exposed in its blood to the injury of a cold air, nor have the navel cut, nor the body

i Psal. ci. 3. k Heb. xii. 15. l Zach. v. 4. m Jer. xii. 4.
n Rom. viii. 20, 21. o 2 Pet. iii. 10, 11. p Ezek. xvi. 6.

wrapped, or washed, or tended at all,—how quickly would it be, that, from the womb of the mother, it would drop into the womb of the earth! The state of sin is an estate of nakedness, blood, impotency, obnoxiousness to all the temptations and snares of Satan, to all the darts of Death and Hell. The ancients compare it to falling into a pit full of dirt and stones; a man is not only polluted, but he is bruised and wounded by it. To conclude; there is no deformity nor filthiness extant, which did not rise from sin. It is sin which puts bondage into the creature, which brings discords and deformities upon the face of nature. It is sin, which put devilishness into the angels of Heaven, and hurried them down from their first habitation. It is sin, which put a sting into death, without which, though it kill, yet it cannot curse. It is sin, which puts fire into Hell, and supplies, unto all eternity, the fuel and material for those unextinguishable flames. It is sin, which puts Hell into the conscience, and arms a man with terrors and amazements against himself. It is sin, which puts rottenness and dishonour into the grave; he that died without sin, rose up without corruption. It is sin, which wrings out those clamours and groans of brute creatures, which wrestle under the curse of Adam's fall. It is sin, which enrageth and maddeth one beast against another, and one man against another, and one nation against another. It is sin, which brought shame and dishonour upon that nakedness, unto which all the creatures in paradise did owe awe and reverence. It is sin, which turned Sodom into a stinking lake,—and Jerusalem, the glory of the earth, into a desolation and haunt for owls and bitterns. It is sin, which so often staineth Heaven and earth with the marks of God's vengeance, and which will one day roll up in darkness, and devour with fire, and reduce to its primitive confusion, the whole frame of Nature. It is sin, which put horror into the law, and makes that which was at first a law of life and liberty, to be a law of bondage and death, full of weakness, unprofitablenesses, hideousnesses, and curses. It is sin, which puts malignity and venom into the very Gospel, making it 'a savour of death unto death,' that is, of another deeper death and sorer condemnation, which, by trampling upon the blood of Christ, we draw upon ourselves, unto that death under which we lay before by the maledic-

tion of the law. And lastly, (which is the highest that can be spoken of the venom of sin) it is sin which, in a sort, and to speak after the manner of men, hath put hatred into God himself,—hath moved the most merciful, gracious, and compassionate Creator to hate the things which he made, and not to take pity upon the works of his hands. If God had looked round about his own works, he could have found nothing but goodness in them, and therefore nothing but love in himself. But when sin came into the world, it made the Lord repent, and grieve, and hate, and destroy his own workmanship.

And the consideration hereof should drive us all, like lepers and polluted wretches, to that fountain in Israel which is opened for sin and for uncleanness, to buy of him 'white raiment that we may be clothed,' and the shame of our nakedness may not appear. For which purpose, we must first find out the pollution of sin in ourselves; and that is, by using the glass of the law, which was published of purpose to make sin appear exceeding sinful. For as 'rectum' is 'sui judex et obliqui,' so 'purum' is 'sui judex et impuri;' That which is right and pure, is the measure and discovery of that which is crooked and impure. Now the law is "right, pure, holy, just, good, lovely, honourable, clean;" and therefore very apt to discover the contrary affections and properties in sin. And having gotten, by the law, acquaintance with ourselves, there is then fit place for the apostle's precept, "To cleanse ourselves from all filthiness of spirit." First, the Lord discovered the preposterousness of Israel's services unto him, when they came before him in their uncleanness, and lifted up hands full of blood; and then comes the like precept to the apostle's here, "Wash ye; make ye clean; put away the evil of your doings from before mine eyes,[q] &c.

But can an unclean thing cleanse itself? Can that which is intrinsecally, naturally, inherently unclean, purify itself? It may pollute any thing which toucheth it; but how can it cease from that which belongs to its nature, or wipe out that which hath eaten in, and is marked in its very substance? It is true, 'of ourselves we cannot cleanse our-

[q] Isa. i. 15, 18.

selves;' it is Christ's office to sanctify his church, and it is his comeliness[r] with which we are adorned; without him we can do nothing: but yet having him, we must wash ourselves. For God worketh not upon men as a carver[s] upon a stone, when he would induce the shape and proportions of a man, but yet leaves it a stone still and no more; but as himself did work upon earth in paradise, when he breathed into it the soul of man, and so made it a living creature. It is true, a natural man is as dead to grace, as a stone is to natural life; and therefore if only man should work upon him, he would continue as dead still: but he who of dead earth made a living man, is able "of stones to raise up children unto Abraham;" and the work of conversion is a work of vivification. Now then being quickened, we must walk and work ourselves. "I will take away, saith the Lord, the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my statutes,"[u] &c. So then God commands us to cleanse ourselves, when yet it is his own work. First, to teach us what he doth, is not out of duty or debt, but of grace and favour; for when he doth that which he commands, it is manifest that ours was the duty; and therefore his the greater mercy, to give us money wherewith to pay him the debt we owed. "Thou workest all our works for us,"[x] saith the prophet. The work, as it is a duty, is ours; but as a performance, it is thine. Secondly, he doth it to shew, that though he be the author and finisher of our faith[y], though he who beginneth our good works, doth also perform them until the day of Christ[z]; yet he will not have us abide always under his hand as dead stones,—but being quickened and healed by his spirit, and having our impotencies removed, we likewise must cooperate and move to the same end with him; for he doth not so work for us, but he withal gives us a will and a deed to concur with him to the same actions: "As we have received Christ, so we must walk in him."[a]—Thirdly, to shew us where we must fetch our cure,—to teach us that he will be sought unto by us, and that we must rely upon his power

r Ezek. xvi. 14. s *Aug.* de peccat. merit. et remis. l. 2. c. 5. u Ezek. xi. 19, 20. x Isa. xxvi. 12. y Heb. xii. 1. z Phil. i. 6. a Phil. ii. 13.

and promises. Therefore "He commandeth us the things which we cannot do, that we might know of whom to beg them:"[b] for it is faith alone which obtaineth by prayer that which the law requireth only, but cannot effect, by reason of the weakness of it. In one place, the Lord commandeth [c], "Cast away from you all your transgressions, and make you a new heart and a new spirit." In another place, he promiseth, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols, will I cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh." How can these things consist together? He commands us to do that which he promiseth to do himself; but only to shew that God gives what he requires. The things which he bids us do, (as if they were to be the works of our own will, and being, indeed, the duties which we owe) yet he promiseth to do in us, to shew that they are the works of his grace, and that his promises are the foundation of all our performances. For we, by working, do not cause him to fulfil his promises; but he, by promising, doth enable us to perform our works.[d] So then we cleanse ourselves by the strength of his promises; they are the principles of our purification. This the apostle expresseth in the text; "Having therefore these promises, dearly beloved, let us cleanse ourselves."

This, then, is the next thing we must enquire into, wherein the strength of this argument lies,—and how a man ought to make use of the promises, to infer and press upon his conscience this duty of cleansing himself. Here then, first, we must note, that promises do contain the matter of rewards, and are, for the most part, so proposed unto us. Abating only the first promise of calling unto the obedience of faith, which, I conceive, is rather made unto Christ in our behalf ("Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,") than unto us formally, be-

[b] Ideo jubet, quæ non possumus, ut noverimus quid ab illo petere debeamus. Ipsa enim est fides, quæ orando impetrat, quod lex imperat. *Aug.* de Gra. et Lib. Arb. cap. 15. [c] Ezek. xviii. 30. [d] Nos non facimus, ut ille faciat, quæ promisit; sed ille facit, ut nos faciamus, quæ præcepit. *Aug.*

cause the seed of Abraham are the subject of the promises; I say, excepting only that, I conceive all other promises to bear in them the nature of a reward, and so to carry relation to presupposed services. For benefits have usually burthens and engagements with them; so that promises being the representation of rewards, and rewards the consequents of service, and all services being generally comprehended in this of 'cleansing ourselves from all filthiness, and of finishing holiness in God's fear,' manifest it is, that the promises are, in this regard, fit arguments to induce our duty. The Gospel, which is the Word of promise, hath an obedience annexed unto it, which the apostle[e] calls "the obedience of the Gospel:" and faith being the hand to receive the promises, hath an obedience annexed unto it likewise, which the same apostle[f] calls "the obedience of faith;" for it is not only a hand to receive, but a hand to work. To live to ourselves, and yet lay claim to the promises, is to make God a liar[g],—not to believe the record which he gives of himself, that will not cast away precious things upon swine. His promises are free 'in fieri,' made only out of grace, but conditional 'in facto esse,' performed and accomplished with dependance upon duties in us. "God is faithful," saith the apostle, "who shall stablish you and keep you from evil;"—there is the promise: "and we are confident that ye will do the things which we command you;" —there is the duty which that promise calls for. When we pray 'Give us our daily bread,' by saying, 'give us,' we acknowledge that it is from God: but when we call it ours, we shew how God gives it, namely, in the use of means. For bread is ours, not only in the right of the promise, "I will not fail thee, nor forsake;" but by service and quiet working in an orderly calling.[h]

Secondly, Promises are apt to purify, not only as arguments to induce it, but likewise as efficient causes and principles, being by faith apprehended, of our holiness. And so the force of the reason is the same, as if a rich man, having given a great estate unto his son, should add this exhortation,—'Having received such gifts as these, and having now wherewithal to live in quality and worth, keep yourself in fashion like the son of such a father.'

[e] 2 Thes. i. 8. [f] Rom. i. 5, 16, 23. [g] 2 Thes. iii. 3, 4. [h] 2 Thes. iii. 11, 12.

Efficients they are, First, As tokens and expressions of God's love; for all God's promises are grounded in his love His justice, truth, and fidelity, are the reasons of fulfilling promises, because in them he maketh himself our debtor[i]: therefore (saith the apostle[k]) "there is laid up for me a crown of righteousness, which God, the righteous judge, shall give unto me." And again[l]; "God is faithful, who will not suffer you to be tempted;" and "Faithful is he that hath promised, who will also do it."[m]—And St. John[n]; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." One would think a man should rather fear the revenge, than expect the forgiveness of sins by God's justice; but God is as just in performing the mercy which he promiseth, as in executing the vengeance which he threateneth. So, then, justice and fidelity are the reasons of fulfilling promises; but God's love and mercy is the only reason of making promises. "The Lord did not set his love upon you, nor choose you," saith Moses to Israel,[o] "because ye were more in number than any people; but because the Lord loved you;"—that is the ground of making the promise: and "because he would keep the oath which he had sworn to your fathers;" that was the ground of performing his promise.—"For thy Word's sake, according to thine own heart," saith David[p], "hast thou done all these great things."—"According to thine own heart," that is, 'ex mero motu,' out of pure and unexcited love, thou didst give thy Word and promise; and for thy Word sake, thou hast performed it, not for any thing that was in me (for "who am I, O Lord, or what is my house?") hast thou brought me hitherto. "Thou wilt perform," saith the prophet[q], "the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."—Why truth to Jacob, and mercy to Abraham? We must note, the promise after a sort began in Abraham (therefore he is called 'the father of the faithful'), and when God makes a promise, it is only out of mercy; but the promise was continued unto Jacob, who, being Abraham's seed, was an heir

[i] Promittendo, se fecit debitorem. *Aug.* [k] 2 Tim. iv. 8. [l] 1 Cor. x. 13. [m] Heb. x. 23. [n] 1 Joh. i. 9. [o] Deut. vii. 7, 8. [p] 2 Sam. vii. 18, 21. [q] Micah vii. 20.

of the promise, and so the inheritance which was out of mercy given unto Abraham, did, of truth and fidelity, descend unto Jacob, the seed of Abraham; and therefore we shall find covenant, mercy, and oath, joined together in the Scripture, to note unto us both the ground of making the covenant, mercy; and the ground of performing the covenant made, the truth and fidelity of God. "Thy God shall keep unto thee the covenant and the mercy, which he sware unto thy fathers," saith Moses[r]:—"To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham," saith Zachary[s] in his song. Thus we see, that the promises are the tokens and fruits of God's mere love. And in that regard they are apt to cleanse, or to move us to any duty which God requires of us. For love and mercy, being by faith apprehended, are strong arguments to love and fear God again. "We love him, because he loved us."[t]—"And they shall fear the Lord and his goodness[u]:" the goodness of the Lord begetteth fear, and that is all one as to cleanse and purify; for "the fear of the Lord is clean and pure."[x] There is an unclean fear, like that of the adulteress, who feareth her husband, lest he should return[y] and deprehend her in her falseness to him: but the true fear of the Lord is clean, like that of a chaste spouse, who feareth the departure of her love. There are none so destitute of humanity, as not to answer love for love.

Secondly, Promises are the efficient causes of our purification, as they are the grounds of our hope and expectations. We have no reason to hope for any thing which is not promised, or upon any other conditions than as promised. Hope is, for this reason, in Scripture, compared to an anchor both sure and steadfast[z]; because it must have something of firmness and stability to fasten upon, before it can secure the soul in any tempest. To hope without a promise, or upon any promise otherwise than it stands, is but to let an anchor hang in the water, or catch in a wave, and thereby to expect safety to the vessel. This argument the apostle useth[a], why we should not "cast away our con-

[r] Deut. vii. 12. [s] Luke i. 72, 73. [t] 1 John iv. 19. [u] Hos. iii. 5. [x] Psal. xix. 9. [y] Illa dicit, 'Timeo virum ne veniat;' illa, 'Timeo virum ne discedat.'—Illa, 'Timeo ne damnet;' illa, 'Timeo ne deferat.' *Aug.* in Ep. Johan. [z] Heb. vi. 19. [a] Heb. x. 35, 36.

fidence," or slacken our hope; because there is a promise, which 'by patience, and doing the will of God,' we may in due time receive, and which is a firm foundation for our confidence to rest upon. So Abraham is said to have "believed against hope in hope, that he should be the father of many nations[b]:" and the ground of that hope is added, "according to that which was spoken," to that word of promise, "So shall thy seed be." And elsewhere he is said to have "looked for a city, which had foundations[c];" that is, a city, which was built upon the immutable stability of God's oath and promise. Thus we see promises are the grounds of our hope, and hope is of a cleansing nature. "The grace of God," saith the apostle[d], "teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world:" the reason whereof is presently enforced, "Looking for that blessed hope, and the glorious appearing of the great God."—And again, "He that hath this hope in him," saith St. John[e], namely, to be like him at his coming, "purifieth himself even as he is pure." He that hopeth to be fully like Christ hereafter, and to come to the measure of the stature of his fulness,—will labour, to his uttermost, to be as he was in this world. For a man hopes for nothing 'de futuro,' which he would not presently compass, if it were in his power. No man is to be presumed to hope for the whole, who hates any part; or to expect the fulness, who rejects the first-fruits of the Spirit. "He that loveth not his brother, whom he hath seen,—how can he love God, whom he hath not seen[f]?" That is, He that cannot endure nor look on that little glimpse and ray of holiness which is in his brother, in one and the same passions, infirmities and corruptions with himself,—will much less be able to abide the light of the Sun of righteousness, and that most orient, spotless, and vast holiness which is in him. The same reason holds here;—he that cannot endeavour to purify himself here, doth never truly hope to be like Christ hereafter. He that directs his course towards York, can never be presumed to hope, that he shall by that journey get to London, when he knows, or might easily be informed,

[b] Rom. iv. 18. [c] Heb. xi. 10. [d] Tit. ii. 11, 12, 13. [e] 1 John iii. 3. [f] John iv. 20.

that it is quite the other way. And the truth is, no wicked man hath any true, or, as St. Peter[g] calls it, "lively hope," to come to Heaven. Blind presumptions, ignorant wishings and wouldings, he may have, but no true hope at all. For that ever supposeth some knowledge and pre-apprehension of the goodness of that which is hoped for; and there is nothing in Heaven which wicked men do not hate as very evil to them: the presence of the most holy God, the purity and brightness of his glory, the company of Christ Jesus and his saints, &c. If they might be suffered first to have a view of it, and see what is there doing, what divine and holy employments take up all the thoughts, desires, and powers of the blessed company there, they would abhor no place more. Hope begets love: "Whom having not seen, ye love," saith the apostle[h]. Hope to be like Christ hereafter, will work a love and desire to express so much as we can of his image here. He that longs for a thing, will take any present occasion to get as much of it as he may together. Notably doth St. Paul[i] set forth this purifying property of hope in the promises; "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus:" I am already apprehended of Christ; he hath in his body carried me in hope unto Heaven with him, and made me "sit together in heavenly places;" and this hope to come to him at last, to attain to that "prize of the high calling of God in Christ Jesus," makes me press, and pull, and strive by all means to attain to perfection, to express a 'heavenly conversation' in earth, because from thence 'I look for a Saviour, the Lord Jesus Christ.'—Hope, as we said, is an anchor. Our anchor is fixed in Heaven, our vessel is upon earth: now as, by the cable, a man may draw his vessel to the anchor,—so the soul, being fixed by hope unto Christ, doth hale and draw itself nearer and nearer unto him.

Thirdly, Promises are the efficient causes of our purification, as they are the objects of our faith: for we dare not believe without promises. "Therefore Abraham[k] staggered not through unbelief, but gave glory to God, because he was fully persuaded, that what he had promised, he was able to perform." It is not God's power simply, but with

[g] 1 Pet. i. 3. [h] 1 Pet. i. 8. [i] Phil. iii. 13, 10. [k] Rom. iv. 19, 21.

relation to his promise, which secures our faith. So Sarah is said [l] "through faith to be delivered of a child, being past age, because she judged him faithful that had promised." Now by being objects of faith, the promises must needs cleanse from filthiness; for faith also hath a cleansing property: it purifieth the heart, and worketh by love, and looketh upon the things promised as desirable things, rejoiceth in them, and worketh homogeneal and suitable affections unto them. Again, we must note, that sin comes seldom without promises to pollute us,—begets vast expectations and hopes of good from it. Balaam was whet and enlivened by promises to curse God's people: the strumpet in the Proverbs [m], that said to the young man, "Come, let us take our fill of loves," conceived most adequate satisfaction to her adulterous lusts by that way. This was the delusion of the rich fool [n] in his epicurism; "Soul, take thine ease, eat, drink, and be merry, for thou hast much laid up for many years:"—of the Jews, in their idolatries to the Queen of Heaven, because that would afford them plenty [o] of victuals, and make them see no evil:—of Gehazi's [p] foolish heart, who promised to himself olive-yards, and vine-yards, and sheep, and oxen, and men-servants, and maid-servants, by his officious lie. And this was one of the Devil's masterpieces, when he tempted Christ; "All these will I give thee, if thou wilt fall down and worship me." Thus we see, sin seldom comes without promises to seduce and pollute the soul. And yet the truth is, these promises cannot hold up the hope of any man. When a man hath [q] wearied himself in the pursuit of them, yet still there is less hope at last than at first. But now faith fixing upon sure mercies [r], upon promises which cannot be abrogated or disannulled [s] (being made irreversible by the oath [t] of God, who, after he hath sworn, cannot repent) and seeing not only stability, but preciousness in the promises, and, through them, looking upon the great goodness of the things contained in them, as already subsisting and present to the soul, and by this means overcoming [u] the world (whose only prejudice and advantage

[l] Heb. xi. 11. [m] Prov. vii. 18. [n] Luke xii. 19. [o] Jer. xliv. 17. Hos. ii. 5. [p] 2 Kings v. 26. [q] Isa. lvii. 10. Rom. vi. 21. [r] Acts xiii. 34. [s] Gal. iii. 15, 16. [t] Heb. vi. 17, 18. Psal. cx. 4. [u] 1 John v. 4.

against Christ is this, that the things which he promiseth, are long hence to come,—whereas that which it promiseth, it likewise presenteth to the view of sense; which difference faith destroyeth, by giving a subsistence and spiritual presence of things hoped for to the soul:) By this means, I say, faith doth mightily prevail to draw a man unto such holiness, as becometh the sons and heirs of so certain and precious promises. Till a man, by faith, apprehends some interest in the promises, he will never, out of true love, endeavour a conformity unto God in Christ. "By them," saith St. Peter[x], "we are made partakers of the divine nature, and do escape the corruption, that is in the world through lust." What is it to be made partaker of the divine nature? It notes two things: First, a fellowship with God in his holiness; that purity which is 'eminenter,' and infinitely in God's most holy nature, is 'formaliter,' or 'secundum modum creaturæ,' so far as the image of his infinite holiness is expressible in a narrow creature, fashioned in, and communicated unto us by our union with Christ. Secondly, a fellowship with God in his blessedness; namely, in that beatifical vision and brightness of glory, which from the face and fulness of Jesus Christ (who, as a second Adam[y], is made unto us the author and fountain of all heavenly things) shall, at last in fulness, and doth even now in flashes and glimmerings, shine forth upon his members. And all this we have from those great and precious promises, which are made unto us, of holiness and of blessedness. For as we say of the Word in general, so more especially of the promises;—they are 'operative' words, and do produce some real effects, being received by faith. As a man when he receiveth a deed signed, sealed, witnessed, and delivered, doth not only take parchment or wax, or empty words, but hath thereby some fundamental right created unto the things, in the deed mentioned to be conveyed; so that the deed is declaratory and operative of some real effects. So, in the Word and promises of God, sealed by the blood of Christ, ratified by the oath of the Covenant, testified by the Spirit of truth, delivered by the hand of mercy, and received by the hand of faith, there doth not only pass empty breath and naked

[x] 2 Pet. i. 4. [y] 1 Cor. xv. 48, 49.

words, but also some real effects, by the intendment of God, are thereby produced; namely, the cleansing of our sinful nature from the pollutions of the world, and the transforming thereof into the image and purity of the divine nature.

Fourthly, Promises are the efficient causes of our purification, as they are the rays and beams of Christ the Sun of righteousness, in whom they are all founded and established. They are "All in him Yea, and in him, Amen[a]." Every promise, by faith apprehended, carries a man to Christ, and to the consideration of our unity with him, in the right whereof we have claim to the promises; even as every line in a circumference, though there never so distant from another, doth, being pursued, carry a man at the last to one and the same centre, common unto them all. For the promises are not made for any thing in us, nor have their stability in us; but they are made in and for Christ unto us, unto Christ in our behalf, and unto us only so far forth as we are members of Christ. For they were not made to "seeds, as many,—but to seed, namely[a], to Christ," 'in aggregato,' as comprehending the head and the members in the unity[b] of one body. So then every promise, carrying us to that unity which we have with Christ by his Spirit, (who is therefore called 'a Spirit of adoption,' because he vesteth us with the sonship of Christ, and 'a Spirit of holiness and renovation,' because he sanctifieth us by the resurrection of Christ) doth thereby purify us from dead works, and conform the members to the head, building them up in a holy[c] temple, and a habitation of God through the Spirit, by whom we are in Christ. In one word, Our interest in the promise is grounded upon our being in Christ, and being one with him; and our being in him is the ground of our purification. "Every branch[d] in me that bringeth forth fruit, my Father purgeth, that it may bring forth more fruit." And, in this respect, the promises may be said to purify, as still carrying us to our interest in Christ, in whom they are founded.

Fifthly and lastly, The promises are causes of our purification, as exemplars, patterns, and seeds of purity unto us.

[a] 2 Cor. i. 20. [a] Gal. iii. 16. [b] Caput et corpus unus est Christus. *Aug.*
[c] Eph. ii. 21. [d] John xv. 2.

For the promises are in themselves exceeding great and precious.[e] Every word of God is pure[f], and tried like gold[g] seven times in the fire; it is right, and clean, and true, and altogether righteous; and therefore very lovely and attractive, apt to sanctify and cleanse the soul. "Sanctify them by thy truth, saith Christ[h]; thy Word is truth." And again, "Now ye are clean through the word, which I have spoken unto you." For the word is seed; and seed assimilates earth and dirt into its own pure and clean nature. So by the word there is a trans-elementation[i] and conforming of our foul and earthly nature to the spiritualness of itself. Therefore the apostle[k] useth this for an argument, why the regenerate cannot sin, (namely, in that universal and complete manner as others do) because they have "the seed of God abiding in them;" that is, his word, spirit, and promises abating the strength of lust, and swaying them to a contrary point. For thus the word of promise makes a man's heart to argue; 'Hath God, of mere grace, made assurance of so precious things to me, who, by nature, am a filthy and unclean creature, obnoxious to all the curses and vengeance in his book? Hath he wrought so great deliverance, and laid up such unsearchable riches for my soul? and should I again break his commandments[l], and join in the abominations of other men? Would he not be angry till he had consumed me, so that there should be no escaping? Should I not rather labour to feel the comforts and power of these promises, encouraging me to walk worthy of so great a mercy, and so high a calling? to walk meet for the participation of the inheritance of the saints in light? Shall I that am reserved to such honour, live in the mean time after the lusts of the Gentiles, who have no hope?[m] Hath God distinguished me by his Spirit and promises from the world, and shall I confound myself again? Shall I requite evil for good to the hurt of mine own soul?'—These and the like are the reasonings of the heart from the beauty and purity of the promises.

Thirdly and lastly, Promises are arguments to infer our

[e] 2 Pet. i. 4. [f] Prov. xxx. 5. [g] Psal. xii. 6. and xix. 8, 9. and cxix. 140. [h] Joh. xvii. 17. and xv. 3. [i] Σύγκρασις καὶ ἀναστοιχείωσις. [k] 1 Joh. iii. 9. [l] Ezra ix. 13, 14. [m] Quid nos pro Domino tam bono facere convenit, cum ille pro malis servis tanta fecerit? *Salvian.* l. 4.

purification, because, in many of them, that is the very matter of which they consist; and so the power and fidelity of God is engaged for our purification. "I will cleanse them from all their iniquity, whereby they have sinned against me [n], saith the Lord."—And again [o], "I will sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols will I cleanse you," &c. And again [p]; "They shall not defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them, and I will cleanse them." And again [q]; "I will heal their backslidings, I will love them freely."—"The Lord will wash away the filth of the daughter of Sion, and purge the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." [r] Which promises, bringing along the fidelity and power of God to our faith, do settle our hearts, amidst all the corruptions and impotencies of our nature. When the conscience is once thoroughly acquainted with the sight of its own foulness, with the sense of that life and power which is in concupiscence, —it finds it then a great difficulty to rest in any hope of having lusts either subdued or forgiven. The psalmist, "when his sore ran and ceased not, refused to be comforted;" thought himself to be cast out of God's favour, as if his mercies were exhausted, and his promises come to an end, and his compassions were shut up, and would shew themselves no more. Therefore, in this case, the Lord carries our faith to the consideration of his power, grace, and fidelity, which surpasseth not only the knowledge, but the very conjectures and contrivances of the hearts of men. The apostle saith [s], that "Christ was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." That Spirit which raised him from the dead, is therefore called 'a Spirit of holiness,' because the sanctifying of a sinner is a resurrection; and requires the same power to effect it, which raised Christ from the dead.[t] When St. Paul [u] had such a bitter conflict 'with the thorn in his flesh,' the vigour of concupiscence within

[n] Jer. xxxiii. 8. [o] Ezek. xxxvi. 25. [p] Ezek. xxxvii. 23. [q] Hos. xiv. 4. [r] Isa. iv. 4. [s] Rom. i. 4. and vi. 4. Eph. i. 19, 20. [t] Col. ii. 12. [u] 2 Cor. xii. 9.

him, he had no comfort but only in the sufficiency of God's grace, which was able to purge out his lusts. And the prophet [x] makes this an argument of God's great power above all other gods, that 'he subdueth iniquities, and blotteth out transgressions.' [y] Though we know not how this can be done, that such dead bones [z], souls even rotten in their sins, should be cleansed from their filthiness, and live again, yet *he* knows; and when we are at a stand, and know not what to do to cure our lusts, then we may by faith fix our eyes on him [a], whose grace, power, wisdom, fidelity, is, in all his promises, engaged for our purification.

Thus we see how promises, in general, do work to the cleansing of us from filthiness of flesh and spirit. The same might at large be shewed in many particulars. I will but name those in the words before the text, to which it refers. The Lord promiseth to dwell in us as "in spiritual temples;" and this proves, that we ought to keep ourselves clean, that we may be fit habitations for so dove-like and pure a Spirit. "Flee fornication," saith the apostle [b]; why? "Know ye not that your body is the temple of the holy Ghost which is in you?"——"Therefore glorify God in your bodies and spirits, for they are God's." And again [c]; "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." He promiseth to be our father, and make us his people. And this also is a strong argument why we should purify ourselves,—and as obedient children [d], not fashion ourselves according to the former lusts in ignorance; but as he who hath called us, is holy, so should we be holy in all manner of conversation. And if we call him father, who, without respect of persons, judgeth according to every man's works, we should pass the time of our sojourning here in fear.—Ye are a chosen generation, (saith St. Peter [e],) a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the virtues of him, who hath called you out of darkness into his marvellous light. When ye were of the world, ye were then strangers to the covenant [f], aliens from the house and Israel of God; but now being become God's

[x] Mic. vii. 18, 19. [y] Isa. xliii. 25. [z] Ezek. xxxvii. 3. [a] 2 Chro. xx. 12. [b] 1 Cor. vi. 18, 19, 20. [c] 1 Cor. iii. 16, 17. [d] 1 Pet. i. 14, 17. [e] 1 Pet. ii. 9, 11. [f] Eph. ii. 12, 19.

household, ye are strangers and pilgrims in the present world, and should therefore abstain from the lusts of the flesh, which are sensual and worldly things.[g] Those that are a peculiar people, are a purged people too: "He will purify to himself a peculiar people, that they may be zealous of good works.[h]"

The consideration of which things should make us labour to settle our hearts to believe, love, and prize the promises; to store up, and hide the word in our hearts; to have it dwell richly in us; that, in evil times and days of temptation, we may have some holdfast to rely upon. In times of plenty, security, and peace, men go calmly on without fear or suspicion: but when storms arise, when God either hides his face, or lets out his displeasure, or throws men upon any extremities; then there is no hope but in our anchor; no stay nor relief but in God's promises, which are settled and sure[i], established in Heaven, and therefore never reversed or cancelled in the earth: and if this faithful and sure Word had not been David's delight and comfort; if he had not, in all the changes and chances of his own life, remembered, that all God's promises are made in Heaven, where there is no inconstancy nor repentance, he had perished in his affliction. Though David, by a prophetical spirit, foresaw, that God would not make his house to grow, but to become a dry and withered stock[k] of Jesse; yet herein was the ground of all his salvation[l], and of all his desire,—that the Lord had made with him an everlasting covenant[m], ordered in all things, and sure; that he had sworn by his holiness, that he would not fail David: so that it was as impossible for God to be unholy, as for the word of promise, made unto David, to fall to the ground, and be untrue.

Now that we may the better apply the promises to ourselves, and establish our hearts in the truth and fidelity of God by them, we may make use of these few rules, amongst divers others, which might be given.

First, Promises are generally made, and so 'in medio' for all, or particularly to some, or by the grounds of them

[g] 1 Joh. ii. 16. [h] Tit. ii. 14. [i] Psal. cxix. 89, 92. [k] 2 Sam. xxiii. 5. [l] Isa. xi. 1. [m] Psal. lxxxix. 35, 36.

equally appliable to any in any condition, unto which the promises are suitable. All the promises are but as one in Christ; as lines, though several in the circumference, do meet as one in the centre. Take any promise, and follow it to its original, and it will undoubtedly carry to Christ, in whom alone it is 'yea and amen,' that is, hath its truth, certainty, and stability all from him. Now the promises, meeting in Christ, cannot be severed, or have a partition made of them to several men (for every believer hath all Christ; 'Christ is not divided'), any otherwise than the exigence of men's present estates doth diversify them, and so fit them for such promises as now to others, or at other times to themselves, would be unseasonable and unappliable. The Lord, in assenting to Solomon's [n] prayer, made a general promise to any man, or to all the people, that "what prayer or supplication soever should be made towards his temple, he would hear in Heaven, and forgive," &c. Jehoshaphat [o] being after in distress, applied this general to his own present condition, when the children of Ammon, Moab, and Mount Seir came to turn Israel out of their possessions. The Lord made a particular promise unto Joshua [p], that he would be with him to bless his enterprises against the Canaanites, and to carry him through all the difficulties and hazards of that holy war:—and St. Paul [q] applies the promise to all the faithful, in any straits or distresses of life, as the Lord himself had before applied it from Moses to Joshua; "Let your conversation be without covetousness"——for as God was with Joshua, so will he be with thee, "He will not fail thee, nor forsake thee." Christ made a particular promise unto Peter, "I have prayed for thee, that thy faith fail not [r];" and the same in effect he applies to all his, "I pray that thou wouldest keep them from the evil [s];" and the consequent words to St. Peter make it good, "When thou art converted, strengthen thy brethren;" that is, Comfort and revive them by thine own experience, that when they are brought into the like case with thee, they may have the benefit of the same Intercessor, and the sympathy and compassion of the same Saviour who delivered thee.—As our Saviour saith in matter of duty, "What I say unto you, I say

[n] 1 Kings viii. 37, 40. [o] 2 Chro. xx. 8, 10. [p] Josh. i. 5, 6. [q] Heb. xiii. 5. [r] Luke xxii. 32. [s] Joh. xvii. 15.

unto all;" so we may say of him in matter of mercy, 'What he promiseth unto any, he promiseth to all in an equal estate.' It is good, therefore, to observe the truth of God in his promises to others; and when we find ourselves reduced unto their condition, to apply it unto ourselves, that we, "through patience and comfort of the Scriptures, may have hope[t]". This is the counsel of St. James, "Take, my brethren, the prophets for an example of suffering affliction and patience.—Ye have heard of the patience of Job, and ye have seen the end of the Lord, that the Lord is very pitiful and of tender mercy[u]". And St. Paul assures us, that for this cause God comforted him in his tribulation, that "he might be able to comfort them who might be in any trouble, with the comfort wherewith he himself had been comforted by God[x]." A poor Christian might object, "Alas, if I were an apostle, if I had such graces, such services, such ways of glorifying God as Paul had, I might hope for the same power and providence of God in my afflictions, as he finds:—but I am a poor, ignorant, unfruitful, and unserviceable creature, who do more blemish than adorn my profession of the Gospel of Christ; and shall I look for such care from God as St. Paul?"—Beloved, the members of the body should not so argue: "If I were an eye, or a tongue, one of the noblest parts of the body, haply some compassion and remedy might be shewed me in my distempers; but I am but a joint of the foot, or a mean, dishonourable, and less serviceable member; therefore though I am tormented with a gout, or stone, the tongue will not speak, the head will not work, the hand will not distribute any thing for me."—The children in a family would not so argue: "My father is careful to provide physick, and cure the diseases of my brother, because he is grown up to do him credit, and his country service; but I am but a child, that lie upon him, and do no work; I am unable for any employments, and therefore I shall perish in my disease without care or regard."—Surely if the members of a body, or the children of men, who are evil, would not thus argue, how much less reason have any of Christ's, who have a head entrusted with the care of his meanest members, and a father

[t] Rom. xv. 4. [u] Jam. v. 10, 11. [x] 2 Cor. i. 4.

tender of the falls and failings of his weakest children? Thus rather should the soul resolve; "Though Paul had more grace than I, yet he had no more merit than I: all the compassion which was shewed unto him, was out of favour and mercy, not out of debt or duty; and my wants and miseries make me as fit for mercy as he was; and the compassion of a father is most commended toward the unworthiest and most unprofitable child."

Secondly, Promises in themselves are certain; but the ways of performances are often undiscernible and hidden: therefore we must live by faith, and not by reason,—and measure the truth of God's word by the strength of his power, and not by our own conceits or apprehensions. When we look upon God in his promises, we must conceive of him as a God infinite in wisdom to contrive, and in power to bring about, the execution of his own will. There is a promise made of calling the Jews unto Christ, and causing them to turn from their transgressions: "The Redeemer shall come unto Sion, and unto them that return from transgression in Jacob[y]." But he who should consider the extreme obstinacy and stubbornness of that people against the Gospel, would think it impossible, that they should ever be pulled out of the snare of the Devil: therefore the apostle makes God's power the ground and certainty in this promise; "They also shall be grafted in again, for God is able to graft them in——As it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob[z]". The Sadducees and Gentiles derided the doctrine and promise of the resurrection from the dead; and our Saviour carrieth the one from their own prejudice unto God's power; "Ye err, not knowing the Scriptures, nor the power of God[a]". And St. Paul the other, from their reason unto faith in God; "Why should it be thought a thing incredible with you, that God should raise the dead[b]?" Therefore we shall find men's unbelief in Scripture hath risen, partly, from apprehension of power in those whom they fear,—and, partly, from apprehension of impotency in those whom they should trust. When the Israelites heard of giants and sons of Anak in the promised land, presently they murmured against the Lord

[y] Isa. lix. 20. [z] Rom. xi. 23, 26. [a] Matth. xxii. 29. [b] Acts xxvi. 8.

and his servants, and provoked him by their unbelief of his mighty power, which they had had so frequently experience of; "How long will this people provoke me? how long will it be ere they believe me, for all the signs which I have shewed amongst them[c]?" They provoked him again by infidelity in the wilderness, when they asked meat for their lust; and that was by calling the power of God in question: "They spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock that the waters gushed out, and the streams overflowed; but can he give bread also, can he provide flesh for his people[d]?" They measured God by their own reason, and charged God with that impotency which they found in themselves. This was the sin of that nobleman, who attended upon the king of Israel, in the great famine at Samaria: when the prophet foretold a marvellous plenty, which should suddenly come to the place, he measured God's power by his own conceits of possibility in the thing; "If the Lord would make windows in Heaven, this thing could not be[e]." There was a promise made unto Israel, to restore them out of that great captivity of Babylon; and this seemed to them as incredible, as for men to be raised out of their graves after so many years' consumption; "Therefore they said, Our bones are dried up, and our hope is lost, and we are cut off for our parts:" We have no more reason to believe any promise, or to rest upon any expectations of deliverance, than dead bones have to revive again. Therefore the Lord acquainteth them with his power, together with his promises: "O my people, ye shall know that I am the Lord,"—that is, that my ways and thoughts are infinitely above your shallow apprehensions, "when I shall have brought you out of your graves[f]." Though there should be famine and mountains between God's people and his promises;—famine to weaken their feet, that they could not crawl away,—and mountains to stop their passage, which they could not climb over, nor overpass; yet when there was no might nor power left in them, the Spirit of the Lord should be their strength, their feet should be like hinds' feet, to skip over the mountains, and the moun-

[c] Numb. xiv. 1, 11. [d] Psal. lxxviii. 19, 20. [e] 2 Kings vii. 2.
[f] Ezek. xxxvii. 11, 13.

tains should be as a plain before them[g]. All doubts and distrusts arise from this,—that men make their own thoughts the measure of God's strength, and have low and unworthy conceits of his power. This, therefore, in all difficulties we must frame our hearts unto,—to look off from second causes, from the probabilities or possibilities which are obvious to our reason,—and admire the unsearchableness of God's power and wisdom, which is above all the thoughts of man. If a rich man should promise a beggar a great sum of money, and he should discomfort himself with such plodding scruples as these: "Alas, these are but the words of a man who means well, and takes compassion on my poverty; but how can he possibly make good his promise? If I should engage myself thus to another poor man, I should be sure to fail his expectations, and flatter him with wind;" what quiet or comfort could he have?—but he would have more wisdom than to measure rich men by his own poverty and baseness. So should we do in any difficulties and distresses, either from sins, afflictions, or temptations. As Abraham did; "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully persuaded, that what he had promised, he was able to perform[h]". And after; "He offered up his son in faith, because he knew that God was able to raise him even from the dead; from whence he had before in a figure received him;" namely, from a dead and barren womb[i]. This was Job's only comfort upon the dunghill, that "that God who would, after worms had consumed his flesh, raise him up at the last day, and make him with those very eyes to see his Redeemer," had power enough in his due time to deliver him from that woful calamity, into which he had cast him, and to revive his strength and estate again[k]. A man, haply, is haunted and pursued with such or such an unclean affection, is wearied in wrestling with it, and cannot prevail; as indeed there is nothing that cleaves more pertinaciously, or is more inexpugnable, than a strong and importunate lust. What must he now do? sink under the weight? is there nor emedy, nor way of escape? God forbid.—When his own strength

[g] Hab. iii. 17, 18, 19. Zach. iv. 6, 7. [h] Rom. iv. 19, 20. [i] Heb. xi. 29.
[k] Job. xix. 25. 26, 27.

and wisdom fails him, let him look off from himself unto the power and promises of that God, who is all-sufficient to save to the uttermost, those that come unto him by Christ. He is a 'refiner,' 'a sun of righteousness,' that can cure the barrenness of our hearts, by the healing virtue of his wings, and purge away our dross and corruptions from us. That promise which God made to Paul, in the stirrings and conflicts of his concupiscence, is made unto all of his temper, "My grace is sufficient for thee:" and there are two things in that promise; grace, to make it,—and sufficiency, to fulfil it. "Lay aside," saith the apostle, "every weight, and the sin which doth so easily beset you."—Alas, may the soul answer, "If it be a weight, how shall I move it? if it be a besieging and encompassing sin, that doth so easily occupate and invade all my faculties, how shall I repel or drive it off?"—"Well," saith the apostle, "if you cannot quit yourselves of your clog and burden, yet 'run with patience the race which is set before you;' be content to draw your chain, and to lug your lusts after you."—But how can the soul be patient under such heavy and such close corruptions? under the motions, importunities, and immodest solicitations of so many and so adulterous lusts? "Look," saith he, "unto Jesus, the author and finisher of your faith: consider him——lest ye be wearied and faint in your minds." He doth not any of his works by halves; "He is a perfect Saviour, he finisheth all the works which are given him to do:" If he have begun a good work in you, he is able to perfect it; if he be now the author, he will in due time be the accomplisher, of your faith.

We must note, All the promises are made in Christ, being purchased by his merits; and they are all performed in Christ, being administered by his power and office. And in Christ we must note, there is, First, A will that we should be holy, expressed in his prayer to his Father: "Sanctify them by thy truth."[l] Secondly, A power to execute that will; "he is able to save those that come unto God by him[m];" and "he quickeneth whom he will."[n] Thirdly, Both will and power are backed and strengthened with authority and an office so to do; for he was sanctified[o] and

[l] John xvii. 17. [m] Heb. vii. 25. [n] John v. 21. [o] John x. 36.

sealed[p] by his Father unto this purpose. Fourthly, He is furnished with abundance of wisdom to contrive, and of fidelity to employ both his will, power, and office for fulfilling all God's promises of grace and mercy. In him there were treasures of wisdom[q], and he is a merciful[r] and faithful high priest. Fifthly, To all this he is further engaged by his consanguinity with us; he is our brother[s], by his sympathy and compassion towards us; he hath felt the weight of sin[t] in the punishment thereof, and the contradiction of sinners.[u] And lastly, By his propriety unto us, he should defraud himself, if he should not fulfil all his promises to the church; for the church is his own house."[x]—"All the promises are made to him," *in aggregato*, with his church: "To the seed of Abraham," that is, to Christ, namely, to the head and members together. As when any evil befalls the church, he is afflicted,[y]—so, in all the advancements of the church, he is honoured; and, in a sort, further filled; for the church is his fulness.[z] Though as God, as man, as mediator, he be full by himself; yet as head, he accounteth himself maimed and incomplete without his members. So that when Christ pleads and prays for the church, he is an Advocate and Intercessor in his own business; for the affairs of the church are his.

Thirdly, Promises are, many times, subordinate to one another, and are performed in an order, succession, and dependency: therefore we must not anticipate, nor perturb the order which God hath put in his promises, but wait upon him in his own way. "Grace[a] and glory will he give," but first, grace before glory; no man must snatch at this promise, till he have interest in that. Godliness hath the promises of this life, and of that to come; but we must note the order which our Saviour puts, "First seek the kingdom and righteousness of God, and then all these things shall be added unto you."—The Lord promiseth to call men unto Christ; "Nations that knew thee not, shall run unto thee."[b] The apostle[c] tells us whereunto he calls: "God hath not called us unto uncleanness, but unto holiness." Therefore

p John vi. 27. q Col. ii. 3. r Heb. ii. 17. s Heb. ii. 11.
t Heb. iv. 15. u Heb. xii. 3. x Heb. iii. 6. y Isai. lxiii. 9.
z Eph. i. 23. a Psal. lxxxiv. 11. b Isai. lv. 5. c 1 Thes. iv. 7.

in the next place, he promiseth to sanctify and cleanse his church: "I will put my law in their hearts, and in their inward parts."[d] The qualification of this holiness is, that it be whole and constant: "The very God of peace sanctify you, and preserve you blameless unto the coming of our Lord Jesus Christ," is the apostle's[e] prayer for the Thessalonians. Therefore in the next place, God promiseth perseverance: "I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."[f] But this perseverance is not so certain, but that it admits of falls, slips, and miscarriages: therefore in that case, he promiseth[g] healing and restoring: "I will heal their backslidings, I will love them freely."—"I will bind up that which is broken, and will strengthen that which was sick."[h] And after all this, comes the promise of glory and salvation. Now then we must wait upon the promises in their own order. When God hath called us to the knowledge of Christ, we must not skip over all the intermediate links, and look presently for the accomplishment of God's promise of salvation, or perseverance by God's sole power, and, in the mean time, omit all care of holiness in our conversation. When we are sanctified, we must not resolve then to sit still, as if all our works were at an end, and expect salvation to drop into our laps. But we must make it our care, and esteem it our own duty, "to continue faithful unto the end, that so we may receive a crown of life:" For God doth not fulfil his promises *in* us only, but *by* us too: and those things which, in regard of his word, are his promises,—are also, in regard of his command, our duties. And therefore we must take the promises in that connexion and dependency, which they have amongst themselves.

Fourthly, Promises, though always necessary, are yet most useful in extremities; and therefore it is best for us to store up of all sorts. Though we see no present use of some particulars, yet we know not what time may bring forth, what ways God may please to try us by. Secondly, It is best to acquaint our hearts with those which are most general, precious, fundamental, wherein God's power and

[d] Jer. xxxi. 33. [e] 1 Thess. v. 23. [f] Jer. xxxii. 40. [g] Hos. xi. 3. and xiv. 4. [h] Ezek. xxxiv. 16.

goodness is principally seen; and from them it will be easy to infer the rest. As Job [i] argues from the final resurrection, to a deliverance from the dunghill. And David [k] from the deliverance of his 'soul from Hell,' to the deliverance of his 'feet from falling.' And Habakkuk [l] from the deliverance out of Egypt, and the wilderness, to the deliverance out of Babylon. And Abraham [m] from a miraculous generation in a dead womb, to a miraculous restitution of Isaac from the dead again. And Paul [n] from a deliverance out of the mouth of the lion, to a deliverance from every evil work. Some notable act of God's mercy and providence may be appliable to several more particulars, because "experience worketh hope." [o] Thirdly, It is good to bring a man's self to a view of extremities in himself,—to keep fresh in his eye, the nakedness, poverty, and utter disability that is in him to further his own happiness; and that will fit him to go with patience and faith through any other exigencies, which he may be brought to. There is as little ground why a sinner should believe and trust in God for the forgiveness of his sins, as hope for any comfort and support in his distresses. If a man can, therefore, now keep before him a distinct view of the filthiness of his sins, and that anguish and extremities which it brings, and live by faith in the remission of them,—he will be much the more fitted to trust and lean on God, in the midst of any other distresses. There is not so much evil, so much unremoveableness, and unmitigableness in any extremity or misery, as there is in sin: and therefore if we can trust God for pardon, purging, and extinguishing of sin, we may much more trust him for the supporting of us under, or delivering us from, any other evil.

Fifthly, Experience of God's wisdom, truth, and power in some promises, will settle and establish the heart in dependance, and expectation of the like in others: sense doth corroborate and confirm faith. And this we shall observe to be a very frequent argument in Holy Scripture, to conclude God's favour for the present or future, by his proceedings past. When the Israelites were afraid of the Anakims

[i] Job xix. 25, 27. [k] Psal. lvi. 13. [l] Hab. iii. 3, 16, 17. [m] Heb. xi. 19. [n] 2 Tim. iv. 17, 18. [o] Rom. v. 4.

and giants of the land, this was Moses's argument[p]: "Dread not, neither be afraid of them: the Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness," &c. And again[q], "I commanded Joshua, saith he, at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest." —So David[r] argued against Goliah: "The Lord did deliver me from a lion and a bear; therefore, he will deliver me from this Philistine."—And St. Paul[s]: "The Lord hath delivered from a sentence of death, and doth deliver; therefore I trust that he will deliver."—So the faithful argue in the prophet[t]: "Art not thou he that didst cut Rahab, and wound the dragon; that didst dry the sea, the waters of the deep, and madest a passage through the depths of the sea, for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Sion," &c. These and sundry the like examples, were written for our learning, that we also, through comfort of the Scriptures, might have hope; that we might learn to store up the passages of God's providence in our lives, that they may be for precedents and rules in after-times. Men are apt to sink under the present sense of any evil that presseth them, because they do not look backward to God's former ways of mercy towards them; whereas, if men could thus argue, 'I have known a famine, and felt a pinching season so long agone, and I did then outlive it, and God's providence cared for me, and carried me through that plunge and distress. I have felt a sore disease, and been in the mouth of the grave, and yet I live to praise God's power. The buffets of Satan have heretofore bruised my soul, and I have been even drenched in mine own sorrows, and swallowed up of despairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance shine upon me again: and he is the same God still, and full of compassion to commiserate my calamities; as full of power to effect, as full of wisdom to contrive, as full of fidelity to

[p] Deut. i. 29, 31. [q] Deut. iii. 21. [r] 1 Sam. xvii. 35, 37. [s] 2 Cor. i. 9, 10. [t] Isai. li. 9, 11.

perform, his own promises, as he was before: and therefore I will wait upon him in the ways of his own mercy, and rest in the constancy, immutability, indeficiency, of that God with whom there is no variableness, neither shadow of changing;'—I say, if men could thus learn to comfort their hearts by their experiences, and review of God's former proceedings, they might, with the more quietness and silent affections, expect the salvation of the Lord again.

Sixthly, The same thing in temporal and inferior blessings may belong to one man, only 'ex largitate,' out of that general providence, which causeth the sun to shine on the good and the bad alike: and to another 'ex promisso,' out of God's promise; because godliness hath the promises of this life, as well as of that to come. Now there is a vast difference between these two, to have a thing only out of patience and forbearance, and to have it out of engagement and promise. For, by the promise, there is a discharge of all the forfeitures, encumbrances, vexations, perplexities which attended the same thing: as in temporal, so in spiritual and theological respect, there is a great difference in tenures touching the same things. The wicked, in the earthly things they enjoy, are wholly tenants at will; they have no engagement at all from God, they may be thrust out every hour; for all their right was forfeited in Adam, and restored unto them only by a general providence during God's good pleasure; as a condemned malefactor, till the time of his execution, hath something allowed him out of favour, but may, at pleasure, be cut off from it. But the faithful have all things by inheritance, by the right of Christ's purchase, and by covenant in him. Not only things present, but things to come are theirs: they have the truth of God pawned for their preservation and supplies so long as they continue in his way: a way of piety, industry, and honesty; and they have them for themselves and their seed. The promises were to Abraham and his seed: "I never saw the righteous forsaken, nor his seed begging their bread."—The wicked have earthly things only as dispensations and employments, nay, as vexations and toils of life; as idols, snares, and thorns, things that entangle their hearts, and take them off from God. As a cloud, exhaled by the sun, hides the light of the sun which drew it up; as a

worm [a] eats out the wood, and rust consumes the iron which breeds it; as water in a vessel, raised by the fire, puts out the fire which raised it;—so the great estates [x] and temporal blessings of God unto evil men, serve but to intercept the thoughts, and to blot out the notions and remembrance of him that gave them. "I spake unto thee in thy prosperity, but thou saidst, I will not hear. And this hath been thy manner from thy youth, saith the Lord [y]." But the faithful have earthly things as rewards of their righteousness; as an accession, advantage, and overplus unto the kingdom of God; as testimonies of God's love, and care of them; as exercises of their thankfulness, charity, mercy, &c.

But it may be objected, Why then have not the faithful more abundance of these things than worldly men?

I answer, First, "A little that the righteous hath, is better than great possessions of the ungodly."—For first, they have the main substance of these things as well as the other; they live, and eat, and are clothed as well as they. And, secondly, they have the comforts more, less anguish of heart, vexation and contention of mind, than the others have. And to them it is all one, whether they go into Heaven through the gate, or through the wicket. As a bird with a little eye, and the advantage of a wing to soar up withal, may see far wider than an ox with a greater; so the righteous with a little estate, joined with faith, tranquillity, and devotion, may have more pleasure, feel more comfort, see more of God's bounty and mercy, than a man of vast possessions, whose heart cannot lift itself above the earth.

Secondly, As Nature, when she intendeth a farther and more noble perfection, is less curious and elaborate in inferior faculties, (as man is exceeded by the eagle for sight, and the hound for scent, and the hare for swiftness; because Nature, intending in him a more spiritual and divine soul, chose to be less delicate and exact in the senses;) so God, intending to bestow upon the faithful a far more exceeding and abundant weight of heavenly glory, doth not alway so fully enlarge his

[a] Καθάπερ ὁ σκώληξ ἀπὸ τοῦ ξύλου τίκτεται, καὶ κατεσθίει τὸ ξύλον. *Chrys.* ad Pop. Antioch. Hom. Πῦρ γὰρ ὕλης γέννημα, καὶ δαπανᾷ τὴν ὕλην, ὡς τοὺς κακοὺς ἡ κακία, καὶ τῇ τροφῇ συναπέρχεται. *Naz.* Orat. 13. [x] Deut. viii. 12, 14. Hos. xiii. 5, 6. [y] Jere. xxii. 21.

hand towards them in these earthly things, as to those who have no other portion but in this life. We see, then, how much it concerns us to look unto the ground of our tenure, to observe in what service we hold our estate; whether as appurtenances to God's kingdom, or as merely the pastures of a beast, which do only fatten against the day of slaughter.

Seventhly, and lastly, God's promises to us must be the grounds of our prayers to him. Whenever God makes a promise, we must make a prayer. And there are two things in this rule to be observed.

First, That we can make no prayer in boldness, faith, or comfort, but for things promised: for if we will have God hear us, we must pray according to his [z] will; we must ask in [a] faith; we must see the things we ask, made ours in some promise and engagement, before we must presume to ask them. This (as we have before observed) encouraged [b] David, Jehoshaphat, and Daniel, to pray unto God, because he had made promises of the things they desired; and therefore they were certain, that they prayed according to his will. This was Nehemiah's ground in his prayer for the reparation of Jerusalem: "Remember, I beseech thee, the word which thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad: but if ye turn unto me, and keep my commandments, and do them, though they were of you cast out unto the uttermost part of the Heaven, yet will I gather them from thence," &c. "Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand; O Lord, I beseech thee, let thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name," &c.

Secondly, That God will not perform promises, till, by prayer, they be sought for from him: till in our humble desires we declare, that we account his promises exceeding great and precious things. The Lord hath promised deliverance unto Israel; yet saith the Lord, "For this I will be enquired of by the house of Israel to do it for them."—"Thus saith the Lord, After seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in

[z] 1 John v. 14. [a] Jam. i. 6. [b] 2 Sam. vii. 27.

causing you to return to this place. For I know the thoughts that I think towards you; thoughts of peace, and not of evil, to give you an expected [c] end." But how shall this excellent promise of God be effected? It follows, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you," &c. So again [d], the Lord maketh a promise of forgiveness of sins, "I, even I am he that blotteth out thy transgression for mine own sake, and will not remember thy sins." But for the execution of this promise, God will be sought unto: "Put me in remembrance," saith he, "and let us plead together."—For when we pray unto God to fulfil his promises, we testify, First, That they are promises of mercy, and not of duty or debt; because God is not bound to tender them unto us, but we to beg them of him. Secondly, We declare our need, and, by consequence, estimation of them, and dependence upon them. And lastly, We subscribe to the truth, and acknowledge the wisdom, power, fidelity, and ways that God hath to make good all his own words unto us. We have no reason, therefore, to esteem any thing a blessing, or fruit of God's promise, which we do not receive from him upon our knees, and by the hand of prayer. As promises are the rule of what we may pray for in faith; so prayer is the ground of what we may expect with comfort.

Thus we see what use we are to make of the promises, "To cleanse us from all filthiness of flesh and spirit."—And the same use we may make of them likewise to perfect our holiness in the fear of God. For as the exceeding great and precious promises of God do cleanse our natures, and make us escape the corruptions or filthiness which is in the world through lust; so do they serve to add one grace to another, and to make them abound in us, till we come to charity, which is the bond of perfection, as St. Peter [e] shews: And again [f], "Grow," saith he, "in grace, and in the knowledge of our Lord Jesus Christ." The more a man doth abound in the knowledge of Christ, who is the sum, fountain, seal, treasury of all [g] the promises, the more will he grow in grace and unto perfection. For as some promises are in our

[c] Jere. xxix. 10, 13. [d] Isai. xliii. 25, 29. [e] 2 Pet. i. 4, 8. [f] 2 Pet. iii. 18. [g] 2 Cor. i. 20.

hand, and performed already as rewards for our service past; so others are still before our eyes, to call and allure us, as the price [h] unto which we pass. "Be ye steadfast, and unmoveable, and abound always in the work of the Lord," saith the apostle [i]; "for as much as ye know, that your labour is not in vain in the Lord." Holding fast, and going on hath a crown [k] attending it: The more we proceed in holiness, our salvation is still the nearer [l] unto us.—If we lose not the things which we have wrought, we shall receive a full reward [m].

[h] Phil. iii. 14. [i] 1 Cor. xv. 58. [k] Rev. iii. 10, 11. Heb. x. 23. [l] Rom. xiii. 11. [m] 2 John v. 8.

THE

USE OF THE LAW.

ROM. VII. 13.

Was that, then, which is good, made death unto me? God forbid. But sin [namely, was made death unto me] *that it might appear sin, working death in me by that which is good: That sin by the commandment might become exceeding sinful.*

HERE we find the original discovery of all that sinfulness of sin, which we have hitherto insisted upon, namely, the manifesting and working property, which is in the law of God. It will be, therefore, very requisite by way of appendix to the preceding treatise, and of manuduction to the consequent, to unfold out of these words, *The use of the Law.* By which we shall more distinctly understand the scope and purpose of the Holy Ghost, in loading the spirit of man with the vanity of the creature, and in shutting up the conscience under the sinfulness of sin; both which have respect unto the law; that, as an effect of the cursing,—and this, of the convincing power thereof; and yet in both, nothing intend ed by God but peace and mercy.

The apostle, in the beginning of the chapter, shews, that we are by nature subject to the law and death, which is an unavoidable consequent of the breach thereof; even as the wife is to her husband as long as he liveth. And that by Christ we are delivered from that subjection, who hath slain our former husband, and "taken him out of the way[a]," as the apostle elsewhere speaks. Now because this doctrine of justification by faith in Christ, and deliverance from the law by him, was mainly opposed by the Jews, and was indeed that chief stumbling-block[b] which kept them from Christianity, (which, I take it, was the reason why the false brethren[c]

[a] Col. ii. 14. [b] 1 Cor. i. 23. Rom. ix. 32. [c] Acts xv. 1, 5.

under pretence, the better to work on that people, to pacify affections, and reconcile parties, and ferruminate the churches together, would have mingled the law with Christ in the purpose of justification, as the Papists now upon other reasons do): therefore the apostle (who was very zealous for the salvation of his brethren and kinsfolk according to the flesh [d]) labours to clear this doctrine from two main objections in this chapter, which (it seems) the Jews did use against it.

The ground of both is tacitly implied, and it is the same general hypothesis or supposition,—that all deliverance is from evil, and carries necessary relation to some mischief which it presupposeth. Therefore if that doctrine be true which teacheth deliverance from the law,—then it must be granted, that the law is evil: for to be unsubjected to that which is good, is no deliverance, but a wild and brutish looseness. Now evil is but twofold, either sin or death; so then if the law be evil, it must be either sin or death.

The former objection is made, verse 7. "What shall we say then? Is the law sin," that we should now hear of a deliverance from it? Doth not the Scripture [e] account the law a privilege, an honour, an ornament to a people? and from the justness and holiness of the law, conclude the dignity and greatness of a nation? "What nation is so great," saith Moses, "which hath statutes and judgments so righteous, as I set before you this day?"—"He sheweth his word unto Jacob, His statutes and judgments unto Israel: He hath not dealt so with any nation," saith David [f].—I sent unto them 'honorabilia legis,' saith the Lord, "the honourable and great things of my law, but they were counted as a strange thing [g]."—And is that which Moses and the prophets esteemed a privilege and honour, become now a yoke and burthen? Shall we admit a doctrine, which overthrows the law and the prophets? To this the apostle answers,—"God forbid. The law is not sin; for I had not known sin, but by the law." It is true, "Sin took occasion by the law, to become more sinful," verse 8: but this was not 'occasio data,' but 'arrepta;' no occasion naturally offered by the law, but perversely taken by sin, whose venomous property it is to suck poison out of that

[d] Gal. ii. 3, 4. [e] Deut. iv. 8. [f] Psal. cxlvii. 19, 20. [g] Hos. viii. 12.

which is holy. So then the law is not sin, though by accident it enrage sin: for of itself it serveth only to discover and reveal it, verse 9. But as the Gospel, as well when, by men's perverseness, it is a savour of death, as when by its own gracious efficacy it is a savour of life, is both ways a sweet savour;—so the Law, either way, when by itself it discovereth, and when by accident it enrageth, sin,—is still "holy, just, and good," verse 11.

Upon this follows the second objection in the words of the text: "Is that which is good, made death unto me?" If a deliverance presuppose an evil in that from which we are delivered, and no evil that belongs either to sin or death, then admitting a deliverance from the law, if it be good in respect of holiness, it must needs be evil in the other respect; and then that which is good, is made death unto me. And this casts a more heavy aspersion and dishonour upon God than the former, that he should give a law merely to kill men, and make that which in its nature is good, to be mortal in its use and operation. Wine, strong waters, hard meats, are in themselves very good to those purposes unto which they are proper: yet under pretence of their goodness,—to cram the stomach of a suckling infant with them, would not be kindness, but cruelty, because they would not, in that case, comfort or nourish, but kill. Gold is good of itself; but to fetter a man with a chain of gold, would be no bounty, but a mockery. So to conceive God to publish a law, good indeed in itself, but deadly to the subjects,—and to order that which is holy in its nature, to be harmful and damnable to the creature in its use,—is so odious an aspersion upon so just and gracious a God, as may safely bring into suspicion and disgrace, any doctrine which admits of so just an exception. Now to this likewise the apostle answers, "God forbid." The law is not given to condemn or clog men, not to bring sin or death into the world: it was not promulgated with any intention to kill or destroy the creature. It is not sin in itself,—it is not death unto us, in that sense as we preach it,—namely, as subordinated to Christ and his Gospel;—though, as the rule of righteousness, we preach deliverance from it,—because unto that purpose it is

made impotent and invalid by the sin of man, which now it cannot prevent or remove, but only discover and condemn.

Both these conclusions, that the law is neither sin nor death, I find the apostle [h] before in this epistle excellently proving. "Until the law, sin was in the world; but sin is not imputed where there is no law: nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression:" That is, as I conceive, over those who did not sin against so notable and evident characters of the law of nature, written in their hearts, as Adam in Paradise did: for sin had, between Adam and Moses, so obliterated and defaced the impressions of the moral law, that man stood in need of a new edition and publication of it by the hand of Moses. That place serves thus to make good the purpose of the apostle in this,—'Sin was in the world before the publication of the law; therefore the law is not sin.'—But sin was not imputed, where there was no law. Men were secure and did flatter themselves in their way, were not apt to charge or condemn themselves for sin, without a law to force them unto it; and therefore the law did not come anew to beget sin, but to reveal and discover sin. Death, likewise, not only was in the world, but "reigned even over all men" therein, before the publication of the law; therefore the law is not death neither. There was death enough in the world before the law; there was wickedness enough to make condemnation reign over all men; therefore neither one nor other are natural or essential consequences of the law. It came not to beget more sin; it came not to multiply and double condemnation; there was enough of both in the world before: sin enough, to displease and provoke God,—death enough, to devour and torment men. Therefore if the law had been useful to no other purposes, than to enrage sin, and condemn men; if God's wisdom and power had not made it appliable to more wholesome and saving ends, he would never have new published it by the hand of Moses.

Here then the observation which from these words we are to make, (and it is a point of singular and special consequence to understand *the use of the law*) is this: That the

[h] Rom. v. 13, 14.

law was revived and promulgated anew on Mount Sinai, by the ministry of Moses, with no other than evangelical and merciful purposes. It is said in one place[i], that "The Lord hath no pleasure in the death of him that dieth."—But it is said in another place[k], that "The Lord delighteth in mercy." Which notes, that God will do more for the salvation, than he will for the damnation of men. He will do more for the magnifying of his mercy, than for the multiplying of his wrath: for if that require it, he will revive and new publish the law; which, to have aggravated the sins, and so doubled the condemnation of men, he would never have done.

Before I further evidence the truth of this doctrine, it will be needful to remove one objection, which doth, at first proposal thereof, offer itself:—If God will do more for his mercy, than for his wrath and vengeance, why then are not more men saved than condemned? If Hell shall be more filled than Heaven, is it not more than probable, that wrath prevaileth against grace, and that there is more done for fury, than there is for favour?

To wave the solution given by some[l], that God doth intentionally and effectually will and ordain every man to be saved; but few of that *every* will have themselves to be saved: (an explication purposely contradicted by St. Austin[m] and his followers, whose most profound and inestimable judgment the orthodox churches[n] have, with much admiration and assent, followed in these points,) I rather choose thus to resolve that case:—It will appear at the last great day, that the saving of a few is a more admirable and glorious work than the condemning of the rest. The apostle saith, that "God shall be glorified in his saints, and admired in those that believe." For, First, God sheweth more mercy in saving some, when he might have judged all, than

[i] Ezek. xviii. 32. [k] Micah vii. 18. [l] *Massilienses* in Epist. Prosperi ad Aug., et in Epist. Petri Diaconi ad Fulgent. cap. vii. [m] *Aug.* de peccat. Merit. et Remiss. lib. 1. cap. xxviii.—De Nupt. et Concupiscent. lib. 2. cap. xxvii.—Contra Julian. Pelag. l. 4. c. viii. et lib. 6, cap. xxiv.—De Prædestinat. Sanctorum, ad Prosper. et Hilar. l. 1. c. viii.—de Corrupt. et Grat. cap. xiv.—Epist. 107. ad Vitalem.—Enchirid. c. xcvii. et c. ciii.—*Prosper.* de vocat. Gent. l. 1. cap. iii. iv. v. lib. 2. cap. i. x.—Idem Epist. ad Ruffin. et ad Capitula Gallor. cap. viii.—*Fulgent.* de Incarnat. et Grat. Christi, cap. xxix. xxx. xxxi.—Author Hypognostic. l. 6. cap. 8. [n] Vide Judicium Ecclesiæ Lugdun. in Histor. Gotteschal. à celeberrimo hujus ævi Theologo nuper conscripta, p. 63, 66, 71. c. ii. Thes. i. 10.

justice in judging many, when he might have saved none. For there is not all the justice, which might there have been, when any are saved; and there was more mercy than was necessary to have been, when all are not condemned.—Secondly, The mercy and grace of God in saving any, is absolute, and all from within himself, out of his unsearchable riches; not as essential in him, yet as operative towards us; is not absolute, but conditional, and grounded upon the supposition of man's sin.—Thirdly, His mercy is unsearchable in the price which procured it; he himself was to humble and empty himself, that he might shew mercy: his mercy was to be purchased by his own merit; but his justice was provoked by the merit of sin only.—Fourthly, Glory, which is the fruit of mercy, is more excellent in a few, than wrath and vengeance is in many; as one bag, full of gold, may be more valuable than ten of silver. If a man should suppose, that God's mercy and justice, being equally infinite and glorious in himself, should therefore have the same equal proportion observed in the dispensation and revealing of them to the world; we might not there-hence conclude, that that proportion should be arithmetical, that mercy should be extended to as many as severity. But rather as, in the payment of a sum of money in two equal portions, whereof one is in gold, the other in silver, though there be an equality in the sums, yet not in the pieces by which they are paid;—so, inasmuch as glory, being the communicating of God's own blessed vision, presence, love, and everlasting society, is far more honourable and excellent than wrath; therefore the dispensation of his mercy in that amongst a few, may be exactly proportionable to the revelation of his justice amongst very many more in the other. Suppose we a prince, upon the just condemnation of a hundred malefactors, should profess, that as in his own royal breast mercy and justice were equally poised and tempered,—so he would observe an equal proportion of them both towards that number of malefactors, suffering his justice to condemn, and his mercy to spare just so many as might preserve his attributes in æquilibrio, that the one might not overweigh the other;—certainly, in this case there would be more mercy in saving ten out of favour, than in punishing and condemning all the rest of their just demerit.—Fifthly, and lastly, Let me proble-

matically, and by way of query only, propose this question: Why may it not be justly said, that there shall be in Heaven as much glory distributed amongst those few which shall be saved, as wrath in Hell amongst those many which perish? I dare not speak where the Scripture is silent; yet this by way of argument may be said: The proportion of wrath is measured by the finite sins of men; the proportion of glory, from the infinite merits of Christ. There is more excellency and virtue in the merit of Christ, to procure life for his few, than vileness or demerit in sin, to procure death for many. As there may be as much liquor in ten great vessels, as in a thousand smaller; so there may be as much glory by the merit of Christ in a few that are saved, as wrath from the merit of sin in multitudes that perish.

But to return to that from whence I have digressed. Manifest it is, that God will do more for the magnifying of his mercy, than for the multiplying of his wrath, because to be merciful he will new publish the law, which for enlarging his judgments he would not have done, but would have left men unto that reign of sin and death, which was in the world between Adam and Moses. Notable to this purpose is that place which I have before cursorily touched, and shall now desire again more particularly to unfold, with submission of my judgment therein unto the better learned. It is Gal. iii. beginning at the 15th verse: "Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereunto." The apostle before mentioned the covenant of promise and grace made to Abraham, and in him as well to the Gentiles as to the Jews; unto which the consideration of the law's insufficiency to justify, and by consequence to bless, had led him. In these words, he doth, by an allusion unto human contracts, prove the fixedness and stability of the covenant of mercy, even from the courses of mutable men. If one man make a grant and covenant to another, do engross, sign, seal, take witness, and deliver it to the other for his benefit and behoof, it becomes altogether irreversible and uncancellable by the man which did it. If a man make a testament, and then die, even amongst weak and mutable men, it is counted sacred; and impiety it is for any man to add, diminish, or

alter it. But now, saith the apostle, God is infinite in wisdom, to foresee all inconveniences and evil consequences, which would follow upon any covenant of his; and so, if need be, to prevent the making of it. Things, future in their execution and issuing out of second causes, are yet all present to the intuition of God: and so any thing which might after happen to disannul or void the covenant was present and evident to his omniscience before; and therefore would then have prevented the making of it. If then men, whose wills are mutable, whose wisdoms may miscarry, who may repent and be willing to revoke their own covenants again, do by their hand, seal, and delivery, disable themselves to disannul their own act, when it is once past;—much more God, who is not like man that he should repent, when he makes a covenant, doth make it sure and stable, constant and irreversible, especially since it is a covenant established by an oath[n], as the apostle elsewhere shews; and when God swears, he cannot repent[o]. Thus the apostle proveth the covenant of mercy and grace to be perpetual, from the immutability and wisdom of him that made it; and if it be perpetual, then all other subsequent acts of God do refer some way or other unto it.

It followeth, verse 16,—"Now to Abraham and his seed were the promises made: he saith not, And to seeds, as of many,—but as of one, And to thy seed, which is Christ:" Where by 'one,' we understand one mystically, and in aggregato, not personally, or individually; and by 'Christ,' the whole church, consisting of the head and members, as he is elsewhere taken, 1 Cor. xii. 12. Now these words do further ratify the stability of the covenant: for though a covenant be in itself never so constant and irreversible, yet if all the parties which have interest in or by it, should cease, the covenant would of itself, by consequence, expire and grow void: but here, as the covenant is most constant in regard of the wisdom and unvariableness of him that made it, so it can never expire for want of a seed to whom it is made: for as long as Christ hath a church and members upon earth, so long shall the promise be of force.

Verse 17; "And this I say, that the covenant, which was confirmed before of God in Christ,—the law which was four

[n] Heb. vi. 17, 18. [o] Psalm cx. 4.

hundred and thirty years after, cannot disannul, that it should make the promise of none effect." These words are a prolepsis or prevention of an objection which might be made. A man might thus argue:—'When two laws are made, whereof the one is expressly contradictory to the other, the latter doth, in common presumption, abrogate and disannul the former; else men should be bound to contraries, and so punishments would be unavoidable: but here we find, that, four hundred and thirty years after the promise to Abraham, there was a law published, extremely contrary unto the promise: a law without mercy or compassion, a law both impossible and inexorable, which can neither be obeyed, nor endured: therefore it should seem that some cause or other had happened to make God repent, and revoke his former covenant.'—The apostle retorts this objection; and his meaning I thus apprehend:—'If there be a covenant made by a law-giver, in wisdom infinite, to foresee beforehand, and to prevent any inconveniencies which might follow upon it, any reasons which might fall out to abrogate it; a law-giver, in all his ways, constant and immutable, (as being by no improvidence, disappointments, or unexpected emergencies ever put to repent;) and this covenant made to a man and his seed for ever, and that without dependence upon any condition (being all of grace and promise) save only that Abraham have a seed, and Christ a body;—then if it happen, that another law be after made, which 'primâ facie,' and in strict construction, doth imply a contradiction to the terms and nature of the former law (for abrogation notwithstanding whereof, there have no other reasons at all 'de novo' intercurred, than only such as were actually in being when it was made; namely, the sins of the world, and yet were not then valid enough to prevent the making; and therefore by consequence have no force to alter or disannul it;) then it is certain, that this latter law must be understood in some other sense, and admit of some other subordinate use, which may well consist with the being and force of the former covenant, and not in that which 'primâ facie' seems to contradict, and by consequence to abrogate it.'

Now in the next words, vers. 18, "For if the inheritance be of the law, it is no more of promise: but God gave it to

Abraham by promise," the apostle shews, what the purpose of the covenant to Abraham was, namely, to give life and salvation by grace and promise; and therefore what the purpose of the latter covenant by Moses was not, neither could be, namely, to give the same life by working; since, in those respects, there would be contradiction and inconsistency in the covenants, and so, by consequence, instability and unfaithfulness in him that made them. The main conclusion, then, which hitherto the apostle hath driven at, is this,—That the coming of the law hath not voided the promise,—and that the law is not of force towards the seed to whom the promise is made, in any such sense as carries contradiction unto, and, by consequence, implies abrogation of the promise before made: therefore if it be not to stand in a contradiction, it follows, that it must in subordination to the gospel, and so to tend to evangelical purposes.

This the apostle proceeds to shew, vers. 19, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels, in the hand of a mediator." To what end, saith the apostle, should there be a publication of a law, so expressly contrary to the covenant formerly made?—In his answer to this doubt, there are many things worthy of especial observation.

First, Προσέθετο, "it was added," or put to. It was not 'set up alone,' as a thing in gross by itself, as any adequate, complete, solid rule of righteousness (as it was given to Adam in paradise), much less was it published as a thing to void and disannul any precedent covenant: but so far was it from abrogating, that it was added to, the promise. Now when one thing is made an appendant or additament to another, it doth necessarily put the being of that to which it is appendant, and presuppose a strength and vigour in it still. But how then was it added? Not by way of ingrediency as a part of the covenant, as if the promise had been incomplete without the law; for then the same covenant should consist of contradictory materials, and so should overthrow itself; ("For if it be of works, it is no more grace; else grace is no more grace") but it was added by way of subserviency and attendance, the better to advance and make

effectual the covenant itself. In Adam's heart the law was set up solitary, and as a whole rule of righteousness and salvation in itself: but though the same law were by Moses revived, yet not at all to the same purpose, but only to help forward and introduce another and a better covenant.

Secondly, It was added "because of transgressions."—To make them appear, to awaken the consciences of men, (who, without a law, would not impute nor charge their sins upon themselves,) and make them acknowledge the guilt of them, and own the condemnation which was due unto them; to discover and disclose the venom of our sinful nature; to open the mouth of the sepulchre, and make the heart smell the stench of its own foulness.

Thirdly, "Till the seed should come, unto whom the promise was made."—There were two great promises made to Abraham and his seed. The one, "In thy seed shall all the nations of the earth be blessed;" and this promise respects the person of Christ, (which yet seems to be a promise, not so much made to Christ, as in him to Abraham and all nations, who were Abraham's seed by promise, though not after the flesh, as St. Paul distinguisheth, Rom. ix.); the other, "I will be a God unto thee, and to thy seed after thee," which respecteth all nations who should believe. Now which way soever we understand these words, they confirm the point which we are upon, that the law hath evangelical purposes. If we understand by 'seed' the 'person of Christ,' then this shews that the law was put to the promise, the better to raise and stir up in men the expectations of Christ, the 'promised seed,' who should deliver them from that unavoidable bondage and curse, which the law did seal and conclude them under. If we understand by 'seed' the faithful (which I rather approve), then the apostle's meaning is this,—That as long as any are either to come into the unity of Christ's body, and to have the covenant of grace unto them applied; or to be kept in the body of Christ, when they are come in;—so long there will be use of the law, to discover transgressions; both in the unregenerate, that they may fly to Christ for sanctuary, and in those that are already called, that they may learn to cast all their faith and hope, and expectations of righteousness upon him still. For the same reason which compels men to

come in, is requisite also to keep them in; else why doth not God utterly destroy sin in the faithful? Certainly he hath no delight to see Christ have leprous members, or to see sin in his own people. Only because he will still have them see the necessity of righteousness by faith, and of grace in Christ, he therefore suffers concupiscence to stir in them, and the law to conclude them under the curse. This then manifestly shews, that there was no other intention in publishing the law, but with reference to the seed, that is, with evangelical purposes to shew mercy: not with reference to those that perish, who would have had condemnation enough without the law.

Fourthly, "It was ordained by angels," (who "are ministering spirits sent forth for the good of those that shall be saved") "in the hand," or by the ministry "of a mediator;" —Namely, of Moses (with relation unto whom Christ is called 'mediator of a better covenant'): for as Christ was the substantial and universal mediator between God and man; so Moses was to that people a representative, typical, or national mediator. "He stood between the Lord and the people[p], when they were afraid at the sight of the fire in the mount." And this evidently declares, that the law was published in mercy and pacification, not in fury or revenge:—for the work of a mediator is to negotiate peace, and treat for reconcilement between parties offended:—whereas if the Lord had intended death in the publishing of the law, he would not have proclaimed it in the hand of a mediator, but of an executioner.

Vers. 20; "Now a mediator is not a mediator of one, but God is one."—Two expositions I conceive may be given of these words, both which tend to clear that use of the law which we are upon.

First, Where there is a mediator, there must be parties at variance, that are two by their differences and disagreements, and not one. This then shews, first, for what reason the law was promulgated; namely, to convince men of their offences which had separated between them and God, who were, at the first, one in peace and mutual affections towards each other. Secondly, the words following shew, why the

[p] Deut. v. 5.

law was published in the hand of a mediator, because God is one. Though the law serve to convince men thus of their sinful variance with God, yet they should not thereupon despair, and sink under the fear of his wrath; for as he made a covenant of promise to Abraham and his seed, so he is the same God still; one in his grace and mercy towards sinners. As a mediator doth shew, that men by sin are at variance with God, so doth he shew likewise, that God by grace is at unity with men. For when the party offended, sends a mediator to him who had done the offence, to parley and make tender of a reconcilement, two things do herein manifestly appear: first, That before this there was a breach, or else there would have been no need of a mediator: secondly, That notwithstanding that breach, yet the party offended (from whom the mediator comes) is at unity and peace again. So that though a mediator is not of one, but of disagreeing parties,—yet God is one; that is, He, in sending this mediator, doth declare to mankind, that he is at peace and unity with them again, if they will accept of the reconcilement.

A second exposition may be thus: "A mediator is not of one:"—By *one* here may haply be understood, not one party, but one matter, business, or covenant. And then the meaning runs thus,—As the Lord hath published two covenants, a promise to Abraham, and a law to Israel; so he hath appointed two mediators of those covenants or businesses, which he had to communicate to men: Moses the mediator of the law, (for "the law came by Moses;") and Christ the mediator of the promise or better covenant, (for "grace came by Jesus Christ:") Moses the representative, and Christ the substantial and real mediator. But now though there be two covenants, and two mediators, and they so much in appearance contrary unto one another, as that God may in them seem inconstant, and to have by one cancelled and repented for the other,—yet all this while God is one; that is, 'He is the same in both covenants,' carries the same purpose and intention both in the law and in the gospel; namely, a benevolence and desire of reconcilement with men.

Vers. 21: "Is the law then against the promises of God? God forbid: For if there had been a law given which could

have given life, verily righteousness should have been by the law."—Here we have an objection of the Jews:—'If God be one, then he doth not speak one thing, and mean another; pronounce the law in some words, and require them to be otherwise understood; and then it will follow, that the law is against the promises; for, in the common construction and sense of the words, it is manifestly contrary.'—This objection the apostle doth retort upon them: 'Inasmuch as the law would be against the promise, if it should stand for a rule of justification by itself, and not for a manuduction unto Christ; therefore God being one and the same, constant in his promise for righteousness which he made to Abraham,—they were in a manifest error who sought for righteousness from the law, because that would evidently infer one of these two things, either inconstancy in God's will, or inconstancy in his acts.'—The substance and strength of the apostle's answer I take to be this: Contrariety is properly in the nature of things considered by themselves. Now though there be in the law an accidental contrariety to the gospel, by reason of the sin of man which hath brought weakness upon it, so that the law now curseth, and the gospel blesseth—the law now condemneth, and the gospel justifieth, yet of itself it is not contrary. For if any law would have given life and righteousness, this would have done it. That which is 'ex se,' considered in itself, apt to carry to the same end whereunto another thing carries, is not of itself contrary thereunto. But the law is of itself apt to carry unto life and righteousness as now the gospel doth; therefore of itself it is not contrary to the gospel, but that difference which is, is from the sin of man which hath weakened the law. But now the law in the hand of a mediator, is not only not against, but it is for, the promises. Suppose we two ways unto one city, whereof the one is accidentally, either by bogs or enclosures, or some other reasons, become utterly unpassable; the other smooth and easy: these are not contrary ways considered in themselves, (for of themselves they point both unto one place) but only contrary in respect of travellers, because the one will 'de facto' bring to the city, which the other by accident is unable to do. So here, the law is one way to Heaven,—the gospel, another; but sin hath made the law weak and un-

passable, which, otherwise, of itself would have sufficed unto righteousness. And yet even thus the law is not against the promises; for the impossibility which we find in the law, enforceth us to bethink ourselves of a better and surer way to bring us unto righteousness and salvation. And this the apostle shews in the next words:—

Vers. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Though sin have made the law contrary to the promise, in that it curseth and condemneth, and concludeth men under sin and wrath; yet such is the mercy of God, that he hath subordinated all this, and made subservient unto the gospel, that the promise thereby may be applied and advanced. For it is all ordered to no other purpose, but that men might believe, and inherit the promises. But what? Doth the law make men believe, or beget faith? Formally it doth not, but by way of preparation and manuduction it doth: as when a man finds one way shut up, he is thereby induced to enquire after another. To sum up all that hath been spoken touching the use of the law, in plain similitude: suppose we a prince should proclaim a pardon to all traitors, if they would come in and plead it; and, after this, should send forth his officers to attach, imprison, examine, convince, arraign, threaten and condemn them: is he now contrary to himself? Hath he repented of his mercy? No, but he is unwilling to lose his mercy; he is desirous to have the honour of his mercy acknowledged unto him; and therefore he bringeth them unto these extremities, that when their mouth is stopped, and their guilt made evident, they may, with the more humility and abhorrency of their former lewdness, acknowledge the justness of the law, which would condemn them, and the great mercy of the prince, who hath given them liberty to plead his pardon. The same is the case between God and us. First, to Abraham, he made promise of mercy and blessedness to all that would plead interest in it, for the remission of their sins. But men were secure and heedless of their estate; and though sin was in them, and death reigned over them, yet being without a law to evidence this sin and death unto their consciences, therefore they imputed them not to themselves; they would not own them, nor charge themselves with them;

and, by consequence, found no necessity of pleading that promise. Hereupon the Lord published by Moses a severe and terrible law, so terrible, that Moses himself did exceedingly fear and quake[q]; a law which filled the air with thunder, and the mount with fire; a law full of blackness, darkness, and tempest; a law which they who heard it, could not endure, but entreated that it might not be spoken to them any more: yet in all this, God doth but pursue his first purpose of mercy, and take a course to make his gospel accounted worthy of all acceptation; that when, by this law, men shall be roused from their security, shut up under the guilt of infinite transgressions, affrighted with the fire and tempest, the blackness and darkness, the darts and curses of this law against sin,—they may then run from Sinai unto Sion, even to Jesus the mediator of the new covenant, and by faith plead that pardon and remission, which in him was promised. Thus we see the point in the general cleared, That God, in the publication of the law by Moses on mount Sinai, had none but merciful and evangelical[r] intentions.—I shall farther draw down the doctrine of the use of the law into a few conclusions.

First, The law is not given 'ex primaria intentione,' to condemn men. There was condemnation enough in the world between Adam and Moses, before the law was new published. It is true, the law shall prove a condemning and judging law unto impenitent and unbelieving sinners: but to condemn or judge men by it, was no more God's intention in the publishing of it by the ministering of Moses, (I speak of condemnation not pronounced, but executed) than it was his purpose to condemn men by the gospel, which yet 'de facto[s]' will be a savour of death unto death, to all that despise it. It is said that Christ should be as well 'for the fall, as for the raising of many in Israel,' and that he should

[q] Heb. xii.

[r] Καὶ ἡμεῖς τοῦ νόμου μετελάβομεν εὐαγγελικῶς. *Greg. Naz.* Orat. 17.

[s] Καὶ τὰς ὑδὰς τὸ μύρον λέγεται ὀνίγειν, καὶ τὸ φῶς τοὺς ἀσθενεῖς σκοτίζειν. *Chrysost.* in 2 Cor. Hom. 5.—Unguentum est unguentum, etiamsi id vultures defugiant. *Theodor.*— Τοῦτο τῆς δικαιοσύνης τὸ κήρυγμα ὑπακούουσιν εὐαγγέλιον, παρακούσασιν κριτήριον. *Clem. Alex.* in Protreptic.—Μία καὶ ἡ αὐτὴ στάθμη· ἀλλὰ φείδεται μὲν τοῦ ὀρθοῦ, περικόπτει δὲ τὸ περιττὸν, εἰς ἥλιος, ἀλλὰ φωτίζει μὲν τὴν ὑγιαίνουσαν ὄψιν, ἀμαυροῖ δὲ τὴν ἀσθενοῦσαν εἰς Χριστὸς, ἀλλ' εἰς πτῶσιν κεῖται καὶ ἀνάστασιν. πτῶσιν μὲν τοῖς ἀπίστοις, ἀνάστασιν δὲ τοῖς πιστεύουσιν. *Greg. Naz.* Orat. 17.

be 'a stone of stumbling, and a rock of offence;' yet he saith of himself, "I came not to condemn the world, but that the world by me might be saved."—The meaning is, The condemnation of the world was no motive nor impulsive cause of my coming, though it were an accidental event, consequent, and emergency thereupon. Even so the condemnation which, by the law, will be aggravated upon impenitent sinners, the pouring forth of more wrath and vengeance than reigned in the world between Adam and Moses, —was no motive in God's intention to publish the law by his ministry, but only the furtherance and advancement of the covenant of grace.

Secondly, The law was not published by Moses on mount Sinai, (as it was given to Adam in paradise) to justify or to save men. God never appoints any thing to an end, to which it is utterly unsuitable and improper: now the law by sin is become weak [t] and unprofitable [u] to the purpose of righteousness or salvation; nay, it was in that regard "against us," as St. Paul saith [x]; and therefore we are delivered from it as a rule of justification, though not as a rule of service and obedience.

Thirdly, The uses of the law are several, according to divers considerations of it. For we may consider it either 'per se,' in itself, according to the primary intention thereof in its being and new publication; or 'per accidens,' according to those secondary and inferior effects thereof. By accident, or secondarily, the law doth, first, irritate, enrage, exasperate lust [y], by reason of the venomous and malicious quality which is in sin. And this the law doth not by ingenerating or implanting lust in the heart,—but by exciting, calling out, and occasioning that which was there before: as a chain doth not beget any fury in a wolf, nor a bridge infuse any strength into the water, nor the presence of an enemy instil or create 'de novo' any malice in a man, but only occasionally reduce unto act, and call forth that rage which, though less discerned, was yet habitually there before.

Secondly, The law by accident doth punish and curse sin.

[t] Rom. viii. 3. [u] Heb. vii. 18. [x] Col. ii. 14. [y] Si lex jubens adsit, et spiritus juvans desit, per ipsam prohibitionem desiderio peccati crescente atque vincente, etiam reatus prævaricationis accedit. *Aug.* de Civ. Dei, l. 21. cap. 16. et 83. Quest. cap. 66.

I say 'by accident,' because punishment is, in no law, the main intention of the lawgiver; but something added thereunto, to back, strengthen, and enforce the obedience which is principally intended. Neither could the law have cursed man at all, if his disobedience had not thereunto made way; which shews that the curse was not the primary intention of the law, but only a secondary and subsequent act upon the failing of the principal. For I doubt not but the Lord accounteth himself more glorified by the active and voluntary services, than by the passive and enforced sufferings of the creature. "Herein," saith our Saviour [z], "is my father glorified, that ye bring forth much fruit."

Secondly, Consider the law by itself, and in its primary intention, and so there are two principal uses for which it serves. First, it hath 'rationem speculi;' it is as a glass [a] to manifest and discover sin and death, and thereupon to compel men to fly for sanctuary unto Christ, and, when they see their misery, to sue out their pardon. And this the law doth, first, by convincing the conscience of its own wideness (as the prophet David speaks, "I have seen an end of all perfection, but the law is exceeding broad"); by revealing the compass of sin in proportion to the wideness; and the filthiness of sin in proportion to the purity of that holy law; by discovering the depth and foulness, the deceitfulness and desperate mischief, of the heart by nature; and giving some evidences to the soul of that horrid, endless, and insupportable vengeance which is due to sin. "We know," saith the apostle [b], "that whatsoever things the law saith, it saith to those that are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Secondly, By judging, sentencing, applying wrath to the soul in particular. For when it hath stopped a man's mouth, evidenced his guiltiness, concluded him under sin, it then pronounceth him to be a cursed and condemned creature [c], exposed, without any strength or possibility to evade or overcome, unto all the wrath which his sins have deserved. Therefore it is called the 'ministry of death and condem-

[z] John xv. [a] Ὁ νόμος οὐκ ἐποίησεν, ἀλλ' ἔδειξεν τὴν ἁμαρτίαν· προστέξας γὰρ ἀποιητέον, ἤλεγξε τὰ μὴ ποιητέα. Ἀγαθοῦ δὲ, τὸ μὲν σωτήριον ἐκδιδάξαι, τὸ δὲ δηλητήριον ἐπιδεῖξαι. *Clem. Alex.* Strom. lib. 7. [b] Rom. iii. 19. [c] Gal. iii. 10.

nation [d],' which pronounceth a most rigorous and unmitigable curse upon the smallest, and most imperceptible deviation from God's will revealed.

Thirdly, by awaking the conscience, begetteth a legal faith and spirit of bondage, to see itself thus miserable by the law, hedged in with thorns [e], and shut up under wrath. For the Spirit, First, by the law begetteth bondage and fear [f], pricks [g] the conscience, reduceth a man to impossibilities, that he knows not what to do, nor which way to turn,—before it worketh the spirit of adoption, or makes a man think with the prodigal, that he hath a father to deliver him. And by these gradations the law [h] leadeth to faith in Christ; so that though, in all these respects, the works of the law be works of bondage, yet the ends and purposes of God in them are ends of mercy.

Secondly, The law hath 'rationem fræni et regulæ,' to cohibit and restrain from sin, and to order the life of a man. And in this sense likewise, it is added to the gospel, as the rule is to the hand of the workman. For as the rule worketh nothing without the hand of the artificer to guide and moderate it, because of itself it is dead, and the workman worketh nothing without his rule; [i] so the law can only shew what is good, but give no power at all to do it; for that is the work of the Spirit by the gospel: yet evangelical grace directs a man to no other obedience than that of which the law is the rule.

Now then to make some use of all this which hath been said: this shews the ignorance and absurdity of those men, who cry down preaching of the law, as a course leading to despair and discontentment, though we find by St. Paul, that it leadeth unto Christ. To preach the law alone by itself, we confess, is to pervert the use of it; neither have we any power or commission so to do; for we have our power for edification, and not for destruction. It was published as an appendant to the gospel, and so must it be preached: it was published in the hand of a mediator, and it must be

[d] 2 Cor. iii. 9. [e] Hosea ii. 6, 7. [f] Rom. viii. 15. [g] Acts ii. 37. [h] *Aug.* de Grat. Chri. l. 1. cap. viii. contr. 2. epist. Pelag. l. 4. c. v. de Perfect. Instit. c. v. 19. de Nat. et Grat. cap. xi. 16, 22. Epist. 144, 157, 200. [i] Fides efficit quod lex imperat. *Aug.* lib. 83. quæst. cap. lxvi.—Literâ jubetur, spiritu donatur. *Id.* Epist. 300.—Non sanata per legem infirmitas, sed conviçta. Epist. 157.

preached in the hand of a mediator: it was published evangelically, and it must be so preached. But yet we must preach the law, and that in its own fearful shapes; for though it were published in mercy, yet it was published with thunder, fire, tempests, and darkness, even in the hand of a mediator: for this is the method of the Holy Ghost, to convince first of sin[k], and then to reveal righteousness and refuge in Christ. The law is the forerunner that makes room and prepares welcome in the soul for Christ. "I will shake all nations, and the desire of all nations shall come," saith the Lord[l]; to note unto us, that a man shall never desire Christ indeed, till he be first shaken. As in Elias's vision, the still voice came after the tempest, so doth Christ in his voice of mercy follow the shakings and tempests of the law. First, the spirit of Elias in the preaching of repentance for sin, and then 'the kingdom of God' in the approach of Christ, and evidences of reconcilement to the soul. And the reason is, because men are so wedded to their sins, that they will not accept of mercy on fair terms, so as to forsake sin withal; as madmen that must be bound, before they can be cured, so are men in their lusts; the law must hamper and shut them up, before the gospel and the spirit of liberty will be welcome to them. Now this is God's resolution, to humble the soul so low, till it can, in truth and seriousness, bid Christ welcome upon any conditions. His mercy and the blood of his Son is so precious and invaluable, that he will not cast it away, where no notice shall be taken of it; but he will make the heart subscribe experimentally to that truth of his, "That is a saying worthy of all acceptation, that Christ Jesus came into the world to save sinners."—And we know a man must be brought to great extremities, who can esteem as welcome as life the presence of such a man, who comes with a sword to cut off his members, or cut out his eyes: and yet this is the manner of Christ's coming, to bring a cross and a sword with him, to hew off our lusts (which are our earthly members) and to crucify us unto the world.

But what then? Must nothing be preached but damnation

[k] John xviii. 8. [l] Hag. ii. 7.

and Hell to men? God forbid. We have commission to preach nothing but Christ, and life in him; and therefore we never preach the law, but with reverence and manuduction unto him. The truth is, intentionally we preach nothing but salvation; we come with no other intention but that every man who hears us, might believe and be saved; we have our power only for edification, and not for destruction; but conditionally we preach salvation and damnation. "He that believeth, shall be saved; he that believeth not, shall be damned[m];" that is the sum of our commission. But it is farther very observable in that place, that preaching of the gospel is preaching both of salvation and of damnation upon the several conditions. So then, when we preach the law, we preach salvation to them that fear it:—as the Lord shewed mercy to Josiah[n], because his heart trembled, and humbled itself at his law:—and when we preach the gospel, we preach damnation to them that despise it. "How shall we escape, if we neglect so great salvation[o]?" The gospel is salvation of itself; but he that neglects salvation, is the more certain to perish, and that with a double destruction, death unto death[p]; to that wrath of God which abideth upon him before[q], will come a sorer condemnation[r], by trampling under foot the blood of the covenant, and not obeying the Gospel of our Lord Jesus Christ[s].

Here then are two rules to be observed; First, by the ministers of the word; that they so preach the law, as that it may still appear to be an appendant unto the Gospel, and not suffer the ministry to be evil spoken of by men, who watch for advantages. We must endeavour so to manage the dispensation of the law, that men may not thereby be exasperated, but put in mind of the sanctuary to which they should fly. The heart of man is broken as a flint with a hard and a soft together: A hammer and a pillow is the best way to break a flint: a prison and a pardon, a scourge and a salve, a curse and a saviour, is the best way to humble and convert a sinner. When we convince the hearers that all the terrors we pronounce, are out of compassion to them; that we have mercy and balm in store to pour into every wound

[m] Mark xvi. 16. [n] 2 Chro. xxxiv. 27. [o] Heb. ii. 2, 3. [p] 2 Cor. ii. 16. [q] John iii. 36. [r] Heb. x. 28, 29. [s] 2 Thes. i. 8.

that we make; that all the blows we give, are not to kill their souls, but their sins; that though our words bring fire and fury with them, yet they are still in the hand of a mediator; that the law is not to bring them unto desperation, but unto humiliation; not to drive them unto fury, but unto faith; to shew them Hell indeed, but withal to keep them from it; if we do not by these means save their souls, yet we shall stop their mouths, that they shall be ashamed to blaspheme the commission by which we speak.

Secondly, The people likewise should learn to rejoice, when the law is preached as it was published; that is, when the conscience is thereby affrighted, and made to tremble at the presence of God, and to cry unto the mediator, as the people did unto Moses[t], "Let not God speak any more to us, lest we die: speak thou with us, and we will hear."—For when sin is only by the law discovered and death laid open, to cry out against such preaching, is a shrewd argument of a mind, not willing to be disquieted in sin, or to be tormented before the time; of a soul, that would have Christ, and yet not leave her former husband; which would have him no other king than the stump of wood was to the frogs in the fable, or the molten calf unto Israel in the wilderness, a quiet idol, whom every lust might securely provoke and dance about. As the law may be preached too much, when it is preached without the principal, which is the gospel: so the gospel and the mercy therein may be preached too much (or rather indeed too little) because it is with less success, (if we may call it preaching, and not rather perverting of the gospel) when it is preached without the appendant which is the law.

This therefore should, in the next place, teach all of us to study and delight in the law of God, as that which setteth forth, and maketh more glorious and conspicuous, the mercy of Christ. Acquaintance with ourselves in the law, will, first, keep us more lowly and vile in our own eyes, make us feel our own pollution and poverty; and that will again make us the more delight in the law, which is so faithful to render the face of the conscience, and so make a man the more willing and earnest to be cleansed. "Their heart," saith

[t] Exod. xx. 19.

David[u], "is as fat as grease; but I delight in thy law." The more the law doth discover our own leanness, scraggedness, and penury,—the more doth the soul of a holy man delight in it, because God's mercy is magnified the more, who filleth the hungry[x], and refresheth the weary[y], and with whom the fatherless findeth mercy[z].

Secondly, It will make us more careful to live by faith, more bold to approach the throne of grace for mercy to cover, and for grace to cure our sores and nakedness. In matters of life and death, impudency and boldness is not unseasonable. A man will never die for modesty: when the soul is convinced by the law that it is accursed, and eternally lost, if it do not speedily plead Christ's satisfaction at the throne of grace, it is emboldened to run unto him: when it finds an issue of uncleanness upon it, it will set a price upon the meanest thing about Christ, and be glad to touch the hem of his garment. When a child hath any strength, beauty, or loveliness in himself, he will haply depend upon his own parts, and expectations to raise a fortune and preferment for himself: but when a child is full of indigence, impotency, crookedness, and deformity, if he were not then supported with this hope,—'I have a father, and parents do not cast out their children for their deformities,'—he could not live with comfort and assurance:—so the sense of our own pollutions and uncleanness, taking off all conceits of any loveliness in ourselves, or of any goodness in us to attract the affections of God, makes us rely only on his fatherly compassion. When our Saviour called the poor woman of Syrophœnicia 'dog,' a beastly and unclean creature, yet she takes not this for a denial, but turns it into an argument:—'The less I have by right, the more I have by mercy; even men afford their dogs enough to keep them alive, and I ask no more.'—When the angel[a] put the hollow of Jacob's thigh out of joint, yet he would not let him go; the more lame he was, the more reason he had to hold. The prodigal was not kept away, nor driven off from his resolution, by the fear, shame, or misery[b] of his present estate; for he had one word which was able to make way for him

[u] Psal. cxc. 73. [x] Luke i. 53. [y] Matth. xi. 28. [z] Hosea xiv. 3.
[a] Gen. xxxii. [b] 2 Kings vii. 4.

through all this, the name of Father. He considered, "I can but be rejected at the last, and I am already as low as a rejection can cast me; so I shall lose nothing by returning, for I therefore return because I have nothing: and though I have done enough to be for ever shut out of doors, yet it may be, the word *Father* may have rhetoric enough in it to beg a reconcilement, and to procure an admittance amongst my father's servants."

Thirdly, It will make us give God the glory of his mercy the more, when we have the deeper acquaintance with our own misery. And God most of all delighteth in that work of faith, which, when the soul walketh in darkness and hath no light, yet trusteth in his name, and stayeth [c] upon him.

Fourthly, It will make [d] our comforts and refreshments the sweeter, when they come. The greater the humiliation, the deeper the tranquillity. As fire is hottest in the coldest weather, so comfort is sweetest in the greatest extremities: shaking settles the peace of the heart the more. 'The Spirit is a comforter,' as well when he 'convinceth of sin,' as 'of righteousness and judgment;' because he doth it to make righteousness the more acceptable, and judgment the more beautiful.

Lastly, Acquaintance with our foulness and diseases by the law, will make us more careful to keep in Christ's company, and to walk according unto his will, because he is a physician to cure, a refiner to purge, a father and a husband to compassionate our estate. The less beauty or worth there is in us, the more carefully should we study to please him, who loved us for himself, and married us out of pity to our deformities, not out of delight in our beauty. Humility keeps the heart tractable and pliant. As melted wax is easily fashioned, so an humble spirit is easily fashioned unto Christ's image: whereas a stone, a hard and stubborn heart, must be hewed and hammered before it will take any shape. Pride, self-confidence, and conceitedness, are the principles of disobedience; men will hold their wonted courses, till they be humbled by the law. "They are not humbled," saith the Lord [e], 'unto this day;' and the consequent hereof

[c] Isai. l. 10. [d] Multum scriptura factura securum. *Aug.* Epist. 1.
[e] Jer. xliv. 10.

is, "neither have they feared nor walked in my law."—"If ye will not hear," that is, if you will still disobey the Lord's messengers, "my soul shall weep in secret for your pride[f];"—to note that pride is the principle of disobedience. "They and our fathers," saith Nehemiah[g] in his confession, "dealt proudly, and hardened their necks, and hearkened not unto thy commandments, and refused to obey." And therefore Hezekiah[h] used this persuasion to the ten tribes to come up to Jerusalem unto the Lord's passover: "Be ye not stiff-necked as your fathers, but yield yourselves unto the Lord;"—to note, that humiliation is the way unto obedience; when once the heart is humbled, it will be glad to walk with God. "Humble thyself," saith the prophet[i], "to walk with thy God."—"Receive the engrafted word with meekness," saith the apostle[k]. When the heart is first made meek and lowly, it will then be ready to receive the word, and the word ready to incorporate in it, as seed in torn and harrowed ground. When Paul was dismounted, and cast down upon the earth, terrified and astonished at the heavenly vision, immediately he is qualified for obedience: "Lord, what wilt thou have me do?" When the soul is convinced by the law, that of itself it comes short of the glory of God, walks in darkness, and can go no way but to Hell, it will then, with joy and thankfulness, "follow the Lamb wheresoever he goes;" as being well assured, that though the way of the Lamb be a way of blood, yet the end is a throne of glory, and a crown of life.

[f] Jer xiii. 17. [g] Neh. ix. 16, 17. 2 Chro. xxx. 8. [h] Micah vi. 8. [i] Jam. i. 21. [k] Acts ix. 6.

THE

LIFE OF CHRIST.

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1 JOH. V. 12.

He that hath the Son, hath life.

HAVING shewed the insufficiency of the creature to make man happy, as being full of vanity; and the insufficiency of man to make himself happy, as being full of sin; we now proceed, in the last place, to discover, First, the fountain of life and happiness, Christ; and Secondly, the channel by which it is from him unto us conveyed, the instrument whereby we draw it from him, namely,—the knowledge of him, and fellowship with him in his resurrection and sufferings.

The words, we see, contain a doctrine of the greatest consequence to the soul of man in the whole Scriptures, and that which is, indeed, the sum of them all. They contain the sum of man's desires, *life;* and the sum of God's mercies, *Christ;* and the sum of man's duty, *faith;* Christ, the fountain; life, the derivation; and faith, the conveyance.

Whatsoever things are excellent and desirable, are, in the Scripture, comprised under the name of life, as the lesser under the greater; for "Life is better than meat, and the body than raiment." And whatsoever excellencies can be named, we have them all from Christ. "In him," saith the apostle [a], "are hid the treasures of wisdom and knowledge:" *hid,* not to the purpose that they may not be found, but to the purpose that they may be sought. And we may note from the expression, that Christ is a treasurer of his Father's wisdom; he hath wisdom, as the king's treasurer hath wealth, as an officer, a depository, a dispenser of it to the friends and servants of his Father. He is made unto us "wisdom [b]."

[a] Col. ii. 3. [b] 1 Cor. i. 30.

The apostle saith, That in him there are "unsearchable riches[c]," an inexhausted treasury of grace and wisdom. And there had need to be a treasure of riches in him; for there is a treasure of sin in us: so our Saviour calls it, "the treasure of an evil heart[d]." He was "full of grace and truth[e]:" not as a vessel, but as a fountain[f], and as a sun[g],—to note that he was not only full of grace, but that the fulness of grace was in him. "It pleased the Father, that in him should all fulness dwell[h]." "God gave not the Spirit in measure unto him[i]." And as there is a fulness in him, so there is a communion in us; "Of his fulness we receive grace for grace[k]," that is, as a child, in generation, receiveth from his parents member for member,—or the paper from the press, letter for letter,—or the glass from the face, image for image; so, in regeneration, "Christ is fully formed[l]" in a man, and he receiveth in some measure and proportion "grace for grace:" there is no grace in Christ appertaining to general sanctification, which is not, in some weak degree, fashioned in him. Thus there is in Christ, 'a fulness of grace' answerable to 'a fulness of sin'[m] which is in us. The prophet calls him[n] "a prince of peace;" not as Moses only was, 'a man of peace,' but a 'prince of peace.' If Moses had been a prince of peace, how easily might he have instilled peaceable and calm affections into the mutinous and murmuring people! But though he had it in himself, yet he had it not to distribute. But Christ hath peace, as a king hath honours, to dispense and dispose of it to whom he will. "Peace I leave with you; my peace I give unto you[o]." If I should run over all the particulars of grace, or mercy, we should find them all proceed from him. He is our passover, saith the apostle[p]: as in Egypt, wheresoever there was the blood of the passover, there was life, and where it was not, there was death[q]; so where this our passover is, there is life; and where he is not, there is death. "To me to live is Christ," saith the apostle[r]. And again, "Now I live, yet not I, but Christ liveth in me; and the life that I live, I live by the faith of the Son of God, who loved me, and gave himself for me[s]."

[c] Ephes. iii. 8. [d] Mat. xii. 35. [e] John i. 14. [f] Zach. xiii. 1. [g] Mal. iv. 2. [h] Col. i. 19. [i] John iii. 34. [k] John i. 16. 2 Cor. iii. 18. [l] Gal. iv. 19. [m] Rom. i. 29. [n] Isai. ix. 6. [o] John xiv. 27. [p] 1 Cor. v. 7. [q] Exod. xii. 23, 30. [r] Phil. i. 21. [s] Gal. ii. 20.

To consider more particularly this life which we have from Christ; First, it is a life of righteousness[t]: for life and righteousness are in the Scripture taken for the same: because sin doth immediately make a man dead in law; "He that believeth not is condemned already[u];" and "In the day that thou eatest thereof, thou shalt die the death[x]." And this life, being a resurrection from a preceding death, hath two things belonging unto it. 1. There is a liberty and deliverance, wrought for us from that under which we were before held. 2. There is an inheritance purchased for us, the privilege and honour of being called the Sons of God, conferred upon us. There are three offices or parts of the mediation of Christ. First, his satisfaction, as he is our surety[y], whereby he paid our debt[z], underwent the curse of our sins[a], bare them all in his body upon the tree[b], became subject to the law for us[c], in our nature, and, representatively, in our stead, fulfilled all righteousness[d] in the law required, both active and passive for us. For we must note, that there are two things in the law intended: One principal, obedience; and another secondary, malediction, upon supposition of disobedience: so that sin being once committed, there must be a double act to justification; the suffering of the curse, and the fulfilling of righteousness anew. Unto a double apprehension of justice in God, there must answer a double act of righteousness in man, or in his surety for him; to God's punishing justice, a righteousness passive, whereby a man is 'rectus in curia' again; and to God's commanding justice, a righteousness active, whereby he is reconciled and made acceptable to God again:—the one, a satisfaction for the injury we have done unto God as our judge; the other, the performance of a service which we owe unto him as our Maker. Secondly, in Christ as a mediator, there is a merit likewise belonging unto both these acts of obedience in him, by virtue of his infinite person, which was the priest,—and of his Divine nature, which was the altar, that offered up and sanctified all his obedience. By the redundancy of which merit (after satisfaction thereby made unto

[t] Rom. i. 17. 2 Cor. iii. 6, 7, 9. Rom. v. 17, 21. [u] John iii. 18. [x] Gen. iii. 17. [y] Heb. vii. 22. [z] Col. ii. 14. Isai. liii. 4. [a] Gal. iii. 13. 2 Cor. v. 21. [b] 1 Pet. ii. 24. [c] Gal. iv. 24. [d] Mat. iii. 15.

his Father's justice for our debt) there is further a purchase made of grace, and glory, and of all good things in our behalf. He was made of a woman, made under the law: first, 'To redeem those that were under the law;'—which is the satisfaction and payment he hath wrought: secondly, 'That we might receive the adoption or the inheritance of sons;'—which is the purchase he hath made for us. Thirdly, there is the intercession of Christ as our advocate, which is the presenting of these his merits unto his Father for us, whereby he applieth, and perpetuateth unto us the effects of them, namely, our deliverance and our adoption or inheritance. So then the life of righteousness consists in two things: First, The remission ot sin, and thereupon deliverance from the guilt of it, and curse of the law against it; which is an effect of the satisfaction of Christ's merits. Secondly, adoption, or the acceptation of our persons and admittance into so high favour as to be heirs of salvation and happiness, which is the effect of the redundancy of Christ's merit; there being a greater excess and proportion of virtue in his obedience, than of malignity or unpleasingness in our disobedience.

To consider both these together; we are delivered, First, from sin, and the guilt and damnation thereof: there is no condemnation to them that are in Christ Jesus [e]; their sins are blotted out [f]; and forgotten [g]; and cast into the depth of the sea [h]; and done away as a cloud [i] or mist by the heat of the sun; they are forgiven and covered, and not imputed unto us [k]; they are finished and made an end of [l]; they were all laid upon Christ [m]; and he hath been a propitiation for them [n], and his flesh a veil between them and his Father's wrath; and, in opposition hereunto, his obedience and righteousness is made ours. He is made unto us righteousness; and we are the righteousness of God in him [o]; we are clothed with him [p], and appear in the sight of God as parts and portions of Christ himself; for "the church is the fulness of him that filleth all in all [q]."

[e] Rom. viii. 1. [f] Isai. xliii. 25. Acts iii. 19. [g] Jer. xxxi. 34. Heb. viii. 12. [h] Micah vii. 19. [i] Isa. xliv. 22. [k] Psal. xxxii. 1. [l] Dan. ix. 24. [m] Isa. liii. 6. [n] 1 Joh. ii. 2. [o] 1 Cor. i. 30. 2 Cor. v. 21. [p] Rom. xiii. 14. [q] Ephes. i. 23.

Secondly, We are consequently delivered from the law, so far forth as it is the strength of sin[r]; and are constituted under another and better regiment, which the apostle calls grace[s], or the law of faith[t]. First, we are delivered from the law as a covenant of righteousness; and expect justification and salvation only by faith in him who is the Lord our righteousness[u]. Christ is the end of the law for righteousness[x]. We are righteous by the righteousness of God without the law; that is, not that righteousness by which God, as God, is righteous, but by a righteousness which we have not by nature, or in ourselves, or from any principles of our creation, (which Saint Paul[y] calls 'man's own righteousness') but from the mere grace and gift of God[z].

Secondly, Hereupon consequently we are delivered from the rigour of the law, which consisteth in two things: First, it requireth perfect obedience: Secondly, perpetual obedience. We must do all things[a] that are written in the book of the law, and we must continue to do them. Now from this we are delivered, though not as a duty, yet as such a necessity as brings death upon the fail in it. When a man's conscience doth summon him before God's tribunal to be justified or condemned[b], he dares not trust his own performances, because "no flesh can be righteous in God's sight[c]." Though the Gospel both command and promise[d], and work holiness in us[e]; yet when we go to find out that to which we must stand for our last trial, by which we resolve to expect remission of sins, and inheritance with the saints,—there is so much pollution and fleshly ingredients in our best works, that we dare trust none but Christ's own adequate performance of the law, whereby we are delivered from the rigour and inexorableness thereof. That inherent and habitual exactness, which the law requireth in our persons, is supplied by the merit of Christ; that actual perfection which it requireth in our service, is supplied by the incense and intercession of Christ. And though we are full of weakness, and our 'righteousness as a menstruous cloth,' many rags and remnants of the old Adam cleave still unto us, and we are kept under that captivity and unavoidable service of sin which

[r] 1 Cor. xv. 56. [s] Rom. vi. 14. [t] Rom. iii. 27. [u] Jer. xxiii. 6.
[x] Rom. x. 4. Rom. iii. 20, 21. [y] Phil. iii. 9. [z] Eph. ii. 8, 9, 10. [a] Gal. iii. 10.
[b] Psal. cxliii. 2. [c] Mat. v. 48. [d] Luke i. 72, 75. [e] Tit. ii. 11, 12.

he sold us under: yet this privilege and immunity we have by Christ, that our desires are [f] accepted; that God spareth [g] us as sons; that Christ taketh away all the iniquities of our holy things; that when we [h] faint, he leads us; when we fall, he pities us, and heals us; when we turn and repent, he forgives, accepts, welcomes, and feasts us with his compassions [i].

Thirdly, We are delivered from the curse of the law, Christ being made a curse for us [k], and the chastisement [l] of our peace being laid on him. From punishments eternal; "He hath delivered us from the wrath to come [m]:" and from punishments temporal, as formal punishments. When we are judged of the Lord, we are chastened, but we are not condemned; they are for declaration of God's displeasure, but not of his fury or vengeance; they are to amend us, and not to consume us [n]; blows that polish us for the temple, and conform us unto our head, and wean us from the world, not tastes and forerunners of further wrath. They are like Job's dunghill, set up to see a Redeemer upon. And besides this, as sons of promise, we are blessed with faithful Abraham, have interest in that precious virtue of the Gospel, which makes all things work together for the best to those that love God.

Lastly, We are hereupon consequently delivered from those effects of the spirit of bondage, which came along with the law. And they are principally three. First, to manifest [o] to the conscience, that a man is in a desperate and damnable condition; instead whereof there comes along with Christ to the soul a spirit of adoption [p], and of a sound mind [q], which says unto the soul, That God is our salvation; settles the heart to rest, and cleave unto God's promises, terrifies [r], seals, secures, certifies our inheritance unto us. Secondly, to stop the mouth [s], and drive out of God's presence, and leave him utterly unexcusable [t], that a man shall have nothing to allege why the curse should not be pronounced against him, but shall, in his conscience, subscribe to the righteousness of God's severity. Instead whereof, we

[f] 2 Cor. viii. 12. [g] Mal. iii. 17. [h] Hosea xi. 3. [i] Hos. xiv. 4. [k] Gal. iii. 13. [l] Isa. liii. 5. [m] 1 Thes. i. 10. [n] Pœna emendatoria, non interfectoria. *Aug.* Tom. 1. de lib. Arb. lib. 3. cap. 25. [o] Rom. vii. 9. [p] Rom. viii. 15. [q] 2 Tim. i. 7. [r] 2 Cor. i. 22. Eph. i. 13, 14. Eph. iv. 30. 1 Cor. x. 12. [s] Rom. iii. 19. Mat. xxii. 12. [t] Rom. i. 20, 21.

have in Christ a free approach [u] into God's presence; words put into our mouths by the spirit of supplications [x] to reveal our requests, to debate, and plead in God's court of mercy; to clear ourselves from the accusations of Satan [y]: to appeal from them to Christ, and in him to make this just apology for ourselves:—"I confess I am a grievous sinner: and there is not a soul in Heaven, Christ only excepted, which hath not been so, though I the chief of all. In law then I am gone, and have nothing to answer there, but only to appeal to a more merciful court. But this I can, in truth of heart, say, that I deny my own works, that I bewail my corruptions; that 'the things which I do, I allow not; that it is no more I that do them, but sin that dwelleth in me;' that I am truly willing to part from any lust; that I can heartily pray against my closest corruptions; that I delight in the law of God in mine inner man; that I am an unwilling captive to the law in my members; that I feel and cry out of my wretchedness in this so unavoidable subjection; that I desire to fear God's name; that I love the communion of his Spirit and saints; and I know I have none of these affections from nature, in that I agree with Satan: these are spiritual and heavenly impressions, and where there is a piece of the Spirit, where there is a little of Heaven, that will undoubtedly carry the soul in which it is, to the place where all the Spirit is. If God would destroy me, he would not have done so much [z] for my soul; he would never have given me any dram of Christ's spirit to carry to Hell, or to be burnt with me. No man will throw his jewels into a sink, or cast his pearls under the feet of swine: certainly God will send none of his own graces into Hell, nor suffer any sparkle of his own holiness and Divine nature to be cast away in that lake of forgetfulness. If he have begun these good works in me, he will finish them in his own time; and I will wait upon him and expect the salvation of the Lord." Thirdly, to terrify and affright the soul [a] with a fearful expectation of fiery wrath and execution of the curse. Instead whereof, the soul is calmed with a spiritual serenity and peace [b] which is the beginning of God's kingdom; armed with

[u] Eph. ii. 18. Heb. x. 19. [x] Zach. xii. 10. Rom. viii. 26. [y] 2.Cor. vii. 11. [z] Judg. xiii. 23. [a] 2 Tim. i. 7. Heb. x. 27. [b] Rom. v. 1. John xvi. 33. Rom. xiv. 17.

a sweet security and [c] lion-like boldness, against all the powers and assaults of men or angels; crowned and refreshed with the [d] joy of faith, with the first-fruits of the Spirit, with the clusters of the heavenly Canaan, with the earnest of its inheritance, with the pre-fruition and pre-apprehension of God's presence and glory. This is the life of righteousness which we have from Christ; [e] Ἀπολύτρωσις, a redemption and deliverance from sin and the law; and [f] ἐξουσία, a privilege, right, and interest upon the purchased possession.

Secondly, He that hath the Son, hath life, in regard of holiness: as he hath received Christ Jesus the Lord, so he walketh in him[g]: we are in him created or raised up from the first death[h], unto good works, that we should walk in them. Of ourselves, we are without strength[i], without love, without life[k],—no power, no liking, no possibility to do good, nor any principle of holiness or obedience in us. It is he that strengthens[l], that wins[m], that quickens us by his Spirit[n] to his service.

We should here consider holiness something more largely, and shew when good works are vital, and so from Christ; and when only mortal, earthly, and upon false principles, and so from ourselves. But having done this before in the doctrine of the reign of sin; I will only name some other discourses of a vital operation, and so proceed.

First, Life hath ever an internal principle, a seed within itself, a natural heat with the fountain thereof, [o] by which the body is made operative and vigorous; and therefore, in living creatures, the [p] heart first liveth, because it is the forge of spirits, and the fountain of heat. So holiness which comes from Christ, begins within, proceedeth from an ingrafted and implanted seed[q], from the fear of God in the heart[r], and the law put into the inner man[s]. The conscience is cleansed[t]; the spirit of the mind is renewed[u]; the delights and desires of the heart are changed[x]; the bent and bias of the thoughts are new set; Christ is formed and

[c] Prov. xxviii. 1. Rom. viii. 33. Psal. lvi. 11. [d] 1 Pet. i. 8. Rom. xv. 13. [e] Eph. i. 14. [f] John i. 12. [g] Col. i. 6. [h] Eph. ii. 10. [i] Rom. v. 6, 10. [k] Eph. ii. 1. [l] Eph. i. 6. Phil. iv. 13. [m] Hos. ii. 14. Psal. cx. 3. 1 John iv. 19. [n] John v. 25, 26. John xiv. 10. [o] Περὶ ἐργάζεται πάντα. *Arist.* de Respirat. cap. viii. [p] Ibid. Arist. [q] James i. 21. 1 John iii. 9. [r] Jer. xxxii. 40. [s] Jer. xli. 33. [t] Heb. ix. 14. [u] Eph. iv. 23. [x] Rom. vii. 22.

dwelleth within[y], the whole man is baptized with the Holy Ghost[z], as with fire, which from the altar of the heart, where it is first kindled, breaketh out, and quickeneth every faculty and member. Fire, when it prevails, will not be hid nor kept in.

Secondly, Life hath ever a nutritive appetite joined with it, and that is most set upon such things as are of the same matter and principles with the nature nourished[a]: so where a man is, by the Spirit of Christ, quickened unto a life of holiness, he will have a hungering, thirsting[b], and most ardent affection to all those sincere, uncorrupted, and heavenly truths, which are proportionable to that Spirit of Christ which is in him.

Thirdly, Life is generative and communicative of itself; all living creatures have some seminary of generation for propagating their own kind; so that spirit of holiness which we have from Christ, is a fruitful spirit, that endeavours to shed, multiply, and derive himself from one unto another. Therefore he descended 'in fiery tongues,' to note this multiplying and communicating property which he hath. The tongue is a member made for communion, and nothing so generative of itself as fire. "They that feared the Lord, spake often to one another," saith the prophet[c]. "Many people shall gather together, and say, Come ye, and let us go to the Mountain of the Lord[d]," &c.

Lastly, Where there is perfect life, there is sense too of any violence offered to it; so where the Spirit of God is, there will be a tenderness, and grief from the sins, or temptations which do assault him. As that great sin which the Scripture calls 'blaspheming of the Holy Ghost,' and 'despiting of the Spirit of grace,' is, after a more especial manner, called 'the sin against the Holy Ghost;' as being a sin which biddeth open defiance to the truth, grace, life, and promises, which that Spirit revealeth and confirmeth unto us; so every smaller sin doth, in its manner and measure, grieve this Spirit, even as every distemper in the body doth bring pain in some measure unto the natural soul. A living

[y] Gal. iv. 19. Eph. iii. 17. [z] Mat. iii. 11. [a] Πᾶσαι τροφαὶ διαφέρουσι μάλιστα κατὰ τὴν ὕλην, ἐξ οἵας συνεστήκασιν τὰ ζῶα· ἡ γὰρ αὔξησις ἑκάστοις γίνεται, κατὰ φύσιν ἐξ αὐτῆς. Histor. Animal lib. 8. cap. i. [b] 1 Pet. ii. 2. Gen. i. 11. [c] Mal. iii. 16. [d] Isai. ii. 3. Jer. iii. 17.

member is sensible of the smallest prick; whereas a body in the grave is not pained, nor disaffected with the weight and darkness of the earth, the gnawing of worms, the stench of rottenness, nor any violences of dissolution, because the principle of sense is departed: so though wicked men lie in rotten and noisome lusts, have the guilt of many millions of sins like so many rocks and mountains of lead on their souls, do daily cut and tear themselves like the lunatic in the Gospel, yet they feel nothing of all this, because they have no spirit of life in them: whereas another, in whom Christ is formed, would be constrained, with tears of blood, and most bitter repentance, to wash the wound of spirit, which but one of those fearful oaths, or unclean actions (which the others multiply and wallow in with delight) would make within them.

Now, he who hath the Son, hath holiness upon two grounds, according to that double relation which holiness hath unto Christ. For it respecteth him as the principle and fountain from whence it comes, and as the rule or pattern to which it answers. Holiness is called the 'image of God:' now as the face is both the fountain of that image or species, which is shed upon the glass, and likewise the exact pattern and example of it too; so Christ is both the principle of holiness, by whom it is wrought, and the rule unto which it is proportioned.

First, Christ is the principle and fountain of holiness, as the head is of sense or motion; from him the whole body is joined together, and compacted, and so maketh increase and edification of itself in love. "The ointment ran down from Aaron's head unto the skirts of his garment," to note the effusion of the Spirit of holiness from Christ unto his lowest members; "Ye have received an unction from the Holy One," saith the apostle[e]. What this influence of Christ into his members is, we shall more particularly open in the consequent parts of this discourse.

Secondly, Christ is the rule and pattern of holiness to his Church. Our sanctification consisteth only in a conformity unto his ways. For more distinct understanding of which point, we must note, First, that Christ had several ways and

[e] 1 Joh. ii. 20.

works to walk through. Sometimes we find him walking to Golgotha, and the Garden, which was the work of his merit and passion:—sometimes to the Mount with Peter, James, and John, which was the work of his glory and transfiguration:—sometimes upon sea and through the midst of enemies, which was his work of power and miracles:—sometimes in the midst of the seven golden candlesticks, which was his work of government, guidance, and influence on the Church. Lastly, we find him going about and doing good, submitting himself unto his parents, going apart by himself to pray, and in other the like works of his ordinary obedience.

Secondly, of these works of Christ, we must note, that some are uncommunicable, others communicable. Uncommunicable are, first, his works of merit and mediation. There is but one Mediator between God and man, the man Christ. There is no other name, under Heaven, by which a man may be saved, but the name of Christ. There is no redemption nor intercession to be wrought by any man, but by Christ. None have to do with the censer to offer incense, who have not to do with the altar to offer sacrifice. Secondly, his work of government and influence into the Church, his dispensing of the Spirit, his quickening of his Word, his subduing of his enemies, his collecting of his members, are all personal honours which belong unto him as head of the Church. Those which are communicable, and wherein we may be, by his grace, made partakers, are such as either belong to the other life, or to this. In the other life, our bodies shall be made conformed to the transfigured and glorious body of Christ: when "he appeareth, we shall be made like unto him, by the power whereby he subdueth all things unto himself[f]."—Here, some are again extraordinarily communicable, being for ministry and service, not for sanctity or salvation. Such were the miraculous works of the apostles, which were unto them by way of privilege and temporary dispensation granted: others ordinarily, and universally to all his members. So then it remains, that our formal and complete sanctification consists in a conformity to the ways of Christ's ordinary obedience. The whole life of Christ was a discipline, a living, shining, and exemplary

[f] Phil. iii. 21. 1 John iii. 2.

precept unto men, a visible commentary on God's law. Therefore we find such names given unto him in the Scriptures, as signify not only pre-eminence, but exemplariness; a prince[g], a leader[h], a governor[i], a captain[k], an apostle and high priest[l], a chief shepherd and bishop[m], a forerunner, or conduct into glory[n], a light to the Jews[o], a light to the Gentiles[p], a light to every man that entereth into the world[q]. All which titles as they declare his dignity, that he was the first-born of every creature,—so they intimate likewise, that he was proposed to be the author and pattern of holiness to his people. All other saints are to be imitated only with limitation unto him, and so far as they, in their conversation, express his life and spirit. "Be ye followers of me, even as I am of Christ." But[r] we must never pin our obedience to the example of any saint, lest we happen to stumble and break our bones as they did. Wherefore are the falls and the apostasies, the errors and infirmities, of holy men in Scripture registered? Certainly, the Lord delighteth not to keep those sins upon record for men to gaze on, which himself hath put behind his own back, and wiped out of the book of his own remembrance. He delighteth not in the dishonour and deformities of his worthies. But[s] they are recorded for our sakes,—set up for land-marks, to warn every man to take heed of adventuring (on any man's authority) upon those rocks, where such renowned and noble saints have before miscarried. Children of light indeed they are; but their light is like the light of the moon, subject to mixtures, wanings, decays, eclipses. Christ is the only sun of righteousness, that hath a plenitude, indeficiency, unerring holiness, which neither is deceived nor can deceive.

Now further this conformity unto Christ must be in all his obedience. First, in his active obedience unto the law; "Learn of me (saith he[t]) for I am meek and lowly."—

[g] Dan. ix. 25. [h] Isai. lv. 4. [i] Mat. ii. 6. [k] Heb. ii. 10. [l] Heb. i. 3. [m] 1 Pet. ii. 25. 1 Pet. v. 4. [n] Heb. vi. 20. [o] Exod. xiii. 21. [p] Luke ii. 32. [q] John i. 9. [r] *Aug.* de mendac. ad Consen. lib. ii. cap. ix. [s] *Aug.* De nat. et grat. cap. xxxv.—Cavendæ tempestates et flenda naufragia.—Ad hoc peccata illorum hominum scripta sunt, ut Apostolica illa sententia ubique tremenda sit, "Qui videtur stare, videat ne cadat." *Aug.* de Doctr. Christ. lib. cap. xxiii. David Amicus Dei, et Solomon amabilis ejus, victi sunt, ut et ruinæ nobis ad cautionem, et pœnitudinis ad salutem, exempla præberent. *Hier.* tom. 1. epist. ix. [t] Mat. xi. 29.

"I have given you an example, that ye should do as I have done unto you[u]." The action was but temporary, and according to the custom of the place and age; but the affection was universal, the humility of his heart. "Let the same mind," saith the apostle[x], "be in you, which was in Christ;" that is, Have the same judgment, opinions, affections, compassions, as Christ had; "As he which hath called you, is holy, so be ye holy in all manner of conversation[y]." Secondly, in his passive obedience, though not in the end or purposes, yet in the manner of it; "Run with patience," saith the apostle, "the race which is set before you: looking unto Jesus, who for the joy that was set before him, endured the cross, despised the shame[z]," &c. If the head be gotten through a strait place, all the members will venture after. Therefore since Christ hath gone through shame, contradiction, death, to his glory,—let us not be wearied, nor faint, or despair in our minds. The head doth not think all its work ended, when it is gotten through itself; but taketh care, and is mindful of the members that follow. Therefore the apostle calls our sufferings "a fulfilling or making up of the sufferings of Christ[a]."—The resolution of all is briefly this,—We must follow Christ in those things, which he both did and commanded; not in those things which he did, but not commanded.

But here it may be objected, Christ was himself voluntarily poor; "He became poor for our sakes[b]," and he commanded poverty to the young man, "Go sell all that thou hast, and give it to the poor." Is every man to be herein a follower of Christ? To this I answer in general, That poverty[c] was not in Christ any act of moral obedience, nor to the young man[d] any command of moral obedience. First, for Christ's poverty, we may conceive that it was a requisite preparatory act to the work of redemption, and to the magnifying of his spiritual power, in the subduing of his enemies, and saving of his people; when it appeared that thereunto no external accessions nor contribution of temporal greatness

[u] John xiii. 15. [x] Phil. ii. 5. [y] 1 Pet. i. 15. [z] Heb. xii. 1, 2. [a] Col. i. 24. Una passio Domini et servorum. De dupl. Martyr. apud Cyprian. [b] 2 Cor. viii. 9. [c] Luke ix. 58. Luke viii. 3. [d] Mark x. 21.

did concur. And secondly, for the command to the young man, it was merely personal, and indeed not so much intending obedience to the letter of the precept, as trial of the sincerity of the man's former profession, and conviction of him touching those mispersuasions and self-deceits which made him trust in himself for righteousness; like that of God to Abraham, to offer up his son, which was not intended for death to Isaac, but for trial to Abraham, and for manifestation of his faith.

It may be farther objected, How can we be holy, as Christ is holy? First, the thing is impossible; and secondly, if we could, there would be no need of Christ: if we were bound to be so holy, righteousness would come by the law of works.—To this I answer, The law is not nullified, nor curtailed by the mercy of Christ; we are as fully bound to the obedience of it as Adam was, though not upon such bad terms, and evil consequences as he; under danger of contracting sin, though not under danger of incurring death. So much as any justified person comes short of complete and universal obedience to the law, so much he sinneth, as Adam did, though God be pleased to pardon that sin by the merit of Christ. Christ came to deliver from sin, but not to privilege any man to commit it: though he came to be a curse for sin, yet came he not to be a cloak for sin. Secondly, Christ is needful in two respects: First, because we cannot come to full and perfect obedience, and so his grace is requisite to pardon and cover our failings: Secondly, because that which we do attain unto, is not of or from ourselves, and so his Spirit is requisite to strengthen us unto his service. Thirdly, when the Scripture requires us to be holy and perfect, as Christ and God, by *as* we understand not equality in the compass, but quality in the truth of our holiness: as when the apostle saith, "That we must love our neighbour as ourselves[e]," the meaning is not that our love to our neighbour should be mathematically equal to the love of ourselves: for the law doth allow of degrees in love, according to the degrees of relation and nearness in the thing loved: "Do good unto all men, especially those of the household of faith[f]." Love to a friend may safely be greater

[e] Rom. xiii. 9. [f] Gal. vi. 10.

than to a stranger; and to a wife or child, than to a friend: yet in all, our love to others must be of the self-same nature, as true, real, cordial, sincere, solid, as that to ourselves. We must love our neighbour as we do ourselves; that is, unfeignedly, and without dissimulation.

Let us further consider the grounds of this point touching the conformity, which is between the nature and spiritual life of Christians and of Christ; because it is a doctrine of principal consequence. First, this was one of the ends of Christ's coming. Two purposes he came for; a restitution of us to our interest in salvation, and a restoring our original qualities of holiness unto us. He came to sanctify and cleanse the church, that it should be holy and without blemish; unblameable, and unreprovable to his sight: to redeem, and to purify his people. The one is the work of his merit, which goeth upward to the satisfaction of his Father; the other, the work of his Spirit and grace, which goeth downward to the sanctification of his Church. In the one, he bestoweth his righteousness upon us by imputation; in the other, he fashioneth his image in us by renovation. That man then hath no claim to the payment Christ hath made, nor to the inheritance he hath purchased, who hath not the life of Christ fashioned in his nature and conversation.

But if Christ be not only a Saviour to redeem, but a rule to sanctify, what use and service is left unto the law? I answer, that the law is still a rule, but not a comfortable, effectual, delightful rule without Christ applying [s], and sweetening it unto us. The law only comes with commands; but Christ with strength, love, willingness, and life to obey them. The law alone comes like a schoolmaster with a scourge, a curse along with it; but when Christ comes with the law, he comes as a father, with precepts to teach, and with compassions to spare. The law is a lion, and Christ our Sampson that slew the lion: as long as the law is alone, so long it is alive, and comes with terror and fury upon every soul it meets: but when Christ hath slain the law, taken away that which was the strength of it, namely, the guilt of sin, then there is honey in the lion, sweetness in the

[s] Eph. v. 6. Col. i. 22. Tit. ii. 14.

duties required by the law. It is then an easy yoke[g], and a law of liberty[h], the commandments are not then grievous[i]: but the heart delighteth in them[k], and loveth them, even as the honey and the honey-comb. Of itself it is the cord of a judge[l], which bindeth hand and foot, and shackleth unto condemnation; but by Christ it is made the cord of a man[m], and the band of love, by which he teacheth us to go, even as a nurse her infant.

Secondly, Holiness must needs consist in a conformity unto Christ, if we consider the nature of it. We are then sanctified, when we are re-endued with that image of God, after which we were at first created. Some have conceived, that we are therefore said to be created after God's image, because we were made after the image of Christ, who was to come: but that is contradicted by the apostle, who saith, that Adam was the figure of Christ, and not Christ the pattern of Adam; yet that created holiness is renewed in us after the image of Christ. As we have borne the image of the earthly Adam[n], who was taken out of the earth, an image of sin, and guilt; so we must bear the image of the heavenly Adam, who is the Lord from Heaven[o], an image of life and holiness. "We were predestinated," saith the apostle[p], "to be conformed unto the image of the Son:" conformed in his nature, holiness; in his end, happiness; and in the way thereunto, sufferings. "We all," saith he[q], "beholding with open face, as in a glass;" that is, in Christ, or in the face of Christ, "the glory of God, are changed into the same image with Christ," (he the image of his Father, and we of him) "from glory to glory," that is, either from glory inchoate in obedience and grace here (for the saints in their very sufferings, are glorious and conformable to the glory of Christ: "the spirit of glory is upon you in your reproaches[r] for Christ") unto glory consummate in Heaven, and salvation hereafter: or, "from glory to glory," that is, grace for

[g] Mat. xi. 30. [h] James i. 25. [i] 1 John v. 3. [k] Ut non sit terribile, sed suave mandatum. *Aug.* cont. Pelag. & Celest. lib. 1. cap. xiii.—Ut innotescat quod latebat, et suave fiat quod non delectabat, gratia Dei est, quæ hominum adjuvat voluntates. *Aug.* de peccat. merit. et remis. l. 2. c. xvii. [l] Matt. xxii. 13. [m] Hos. xi. 4. Ad imaginem Christi futuri, non tantum Dei opus erat, sed pignus. *Tertul.* de Resur. Christi, cap. 6. [n] Rom. v. 14. [o] 1 Cor. xv. 45. 1 Cor. xv. 49. [p] Rom. viii. 29. [q] 2 Cor. iii. 18. & iv. 6. [r] 1 Pet. iv. 14.

grace; the glorious image of God's holiness in Christ fashioning and producing itself in the hearts of the faithful, as an image or species of light, shining on a glass, doth from thence fashion itself on the wall, or in another glass. Holiness is the image of God. Now in an image there are two things required: first, a similitude of one thing unto another: secondly, a deduction, derivation, impression of that similitude upon the one from the other, and with relation thereunto. For though there be the similitude of snow in milk, yet the one is not the image of the other. Now then when an image is universally lost, that no man living can furnish his neighbour with it, to draw from thence another for himself, there must be recourse to the prototype and original, or else it cannot be had. Now in Adam there was a universal obliteration of God's holy image, out of himself and his posterity. Unto God therefore himself, we must have recourse, to repair this image again. But how can this be? The apostle tells us [s] that he is an inaccessible, an unapproachable God; no man can draw near him, but he will be licked up and devoured like the stubble in the fire; and yet, if a man could come near him (as, in some sense, he is "not far from every one of us [t];") yet he is an invisible God [v]; no man can see him and live; no man can have a view of his face, to new draw it again. We are all, by sin, come short of his glory [u]: as impossible it is for any man to become holy again, as it is to see that which is invisible, or to approach unto that which is inaccessible: except the Lord be pleased, through some veil or other, to exhibit his image again unto us, and through some glass to let it shine upon us, we shall be everlastingly destitute of it. And this he hath been pleased to do through the veil of Christ's flesh [w]; God was manifest in the flesh [x]; in that flesh he was made visible; and we have an access into the holiest of all through the veil, that is to say, Christ's flesh; in that flesh he was made accessible. By him, saith the apostle, we have an access unto the Father [y]: he was the image of the invisible God [z]: he that hath seen him, hath seen the Father. For as God was in him reconciling the world unto himself, so

[s] 1 Tim. vi. 16. [t] Acts xvii. 27. [v] 1 Tim. i. 17. [u] Rom. iii. 23.
[w] Heb. x. 20. [x] 1 Tim. iii. 16. John xiv. 9. [y] Eph. ii. 18. [z] Col. i. 15.

was he in him revealing himself unto the world. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath revealed him[a]."

Thirdly, Consider the quality of the mystical body. It is a true rule[a], That that which is first and best in any kind, is the rule and measure of all the rest: and therefore Christ being the first and chiefest member in the Church, he is to be the ground of conformity to the rest. And there is indeed a mutual suitableness between the head and the members:—Christ, by compassion conformable to his members in their infirmity ("We have not an high priest who cannot be touched with a feeling of our infirmities[b]"); and the members, by communion conformable to Christ in his sanctity: both he that sanctifieth, and they that are sanctified, are of one[c].

Fourthly, Holiness in the Scripture is called an unction. All the vessels of the tabernacle were sanctified by that holy unction[d], which was prescribed Moses. "Ye have received an ointment," saith St. John[e], "which teacheth you all things."—It is an ointment which healeth our wounds, and cleanseth our nature, and mollifieth our consciences, and openeth our eyes, and consecrateth our persons unto royal, sacred, and peculiar services. Now though Christ were anointed with this holy oil above his fellows, yet not without his fellows; but all they are by his unction sanctified. Light is principally in the sun, and sap in the root, and water in the fountain; yet there is a derivation, a conformity in the beam, branches, and streams, to their originals: only here is the difference; in Christ there is a fulness, in us only a measure; and in Christ there is a pureness, but in us a mixture.

Fifthly and lastly, Christ is the sum of the whole Scriptures; and therefore necessarily the rule of holiness. For the Scripture is profitable to make a man perfect[f], and to furnish him unto all good works. St. Paul professeth[g], that he withheld nothing which was profitable, but delivered the whole council of God: and yet elsewhere[h] we find the sum

[a] Joh. i. 18. [a] Primum et optimum in unoquoque genere est regula cæterorum. [b] Heb. iv. 15. [c] Heb. ii. 11. [d] Exod. xxx. 29. [e] 1 John ii. 20. [f] 2 Tim. iii. 16, 17. [g] Acts xx. 20, 27. [h] 1 Cor. i. 21, 22. and ii. 2.

of his preaching, was Christ crucified: And therefore that which the Scripture calls the writing of the law in our hearts[i], it calls The forming of Christ in us[j]; to note, that Christ is the sum and substance of the whole law. He came to men first in his word, and after in his body[k]; fulfilling the types, accomplishing the predictions, performing the commands, removing the burdens, exhibiting the precepts of the whole law, in a most exemplary and perfect conversation.

Now for our farther application of this doctrine unto use and practice: We may hence first receive a twofold instruction; First, touching the proportions wherein our holiness must bear conformity unto Christ; for conformity cannot be without proportion. Here then we may observe four particulars, wherein our holiness is to be proportionable unto Christ's: First, it must have the same principle and seed with Christ's, namely his Spirit. As in Christ there were two natures, so in either nature there was holiness after a several manner. In his divine nature, he was holy by essence and underivatively; in his human, by consecration, and unction with the Spirit. And in this we are to bear proportion unto him. Our holiness must proceed from the same Spirit, whereby he was sanctified; only with this difference:—the Spirit of holiness was Christ's, 'jure proprio,' by virtue of the hypostatical union of the human nature with the divine, in the unity of his person; by means whereof, it was impossible for the human nature in him, not to be sanctified, and filled with grace: but to us, the Spirit belongs by an inferior union unto Christ as our head, from whom it is unto us derived and dispensed in such proportions, as he is in mercy pleased to observe towards his members. But yet though we have not as he, a plenitude of the Spirit, yet we have the same in truth and substance with him: as it is the same light which breaketh forth into the dawning of the day, and inhereth in the glorious body of the sun, though here in fulness, and there but in measure. So the apostle saith, "We are all changed into the same image with Christ, by the Spirit of our God[l]:" and, "he that is joined unto the Lord, is one Spirit[m];" and that there is but "one body, and one spirit between Christ and his members[n]."

[i] Jere. xxxi. 33. [j] Gal. iv. 19. [k] γράμματι καὶ σώματι. *Clem. Alex.*
[l] 2 Cor. iii. 18. [m] 1 Cor. vi. 17. [n] Eph. iv. 4.

Secondly, Our holiness must be conformable to Christ's in the ends of it.

First, The glory of God. "Father," saith he[n], "I have glorified thee on earth; I have finished the work which thou gavest me to do." Wherein there are three notable things for our imitation: first, That God must first give our works, before we must do them: we must have his warrant and authority for all we do. If a man could be so full of self-zeal (if I may so call it), of irregular and unprescribed devotion, as to offer rivers of oil, or mountains of cattle, or the first-born of his body for the sin of his soul[o], should neglect[p] and macerate his body, and disbonour his flesh into the ghastliness and image of a dead carcase; yet if the Lord have not first shewed it, nor required it of him, it will all prove but the vanity and pride of a fleshly mind.[q] Secondly, As we must do nothing but that which God requires, and gives us to do, so we must therein aim at his glory; as his authority must be the ground, so his honour must be the end of all our works. And thirdly, God is never glorified but by finishing his works.[r] To begin, and then fall back, is to put Christ to shame.[s]

Secondly, All Christ's works were done for the good of the church. He was given and born for us[t]; he was made sin and curse for us.[u] For our righteousness and redemption, he came; and for our expediency[x] he returned again. When the apostle urgeth the Philippians[y], "not to look to their own things, but every man also on the things of others," he presseth them with this argument,—"Let the same mind be in you which was in Christ Jesus."—"He thought it no robbery to be equal with God;" and therefore to him there could be no accession; all that he did, was for his church. And this St. Paul sealeth with his own example, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."[z] And elsewhere, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved."[a] Only here is the difference; Christ's obedience was meritorious for the redemption of his church,—ours, only

[n] Joh. xvii. 4. [o] Micah vi. 7, 8. [p] Col. ii. 23. [q] Col. ii. 18.
[r] John iv. 34. [s] Heb. vi. 6. [t] Isai. ix. 6. [u] 2 Cor. v. 21.
[x] John xvi. 7. [y] Phil. ii. 4, 5. [z] Verse 17. [a] 2 Cor. xii. 15.

ministerial for the edification of the church. "We do all things," saith the apostle, "for your edification."[b] When the apostle saith, "I fill up that which is behind of the afflictions of Christ for his body's sake, which is the church[c]," we are not to conceive it, in our adversaries' gloss, that it was to merit, expiate, satisfy for the church; but only to benefit and edify it. Let him expound himself: "The things that happened unto me, namely, my bonds in Christ, have fallen out rather unto the furtherance of the gospel."[d] And again, "I endure all things for the elect's sake, that they may also obtain the salvation, not which my sufferings merit, but which is in Christ Jesus."[e] To note, that the sufferings of the saints are ministerially serviceable to that salvation of the church, unto which the sufferings of Christ are alone meritorious and available.

Thirdly, Our holiness must be proportionable to Christ in the parts of it. It must be universal: the whole man[f] must be spiritually formed and organized unto the measure of Christ. Every part must have its measure, and every joint its supply. Holiness is a resurrection; all that which fell, must be restored:—and it is a generation; all the parts of him that begetteth, must be fashioned. "The God of peace sanctify you throughout; and I pray God that your whole spirit, soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ."

Lastly, Our holiness must be proportioned unto Christ in the manner of working: I shall observe but three particulars of many.

First, It must be done with self-denial; he that will follow Christ[g], must deny himself. Christ for us denied himself, and his own will; his natural love towards his own life yielded to his merciful love towards his members; "Not as I will," in my natural desire to decline dissolution, "but as thou wilt," in thy merciful purpose to save thy church. Many men will be content to serve God as long, as they may withal advantage themselves: but to serve him and deny themselves, is a work which they have not learned. "Ephraim loveth to tread out the corn," saith the prophet.[h] You know

[b] 2 Cor. xii. 19. [c] Col. i. 24. [d] Phil. i. 12, 13. [e] 2 Tim. ii. 10. [f] Ephes. iv. 16. [g] Matth. xvi. 24. [h] Hos. x. 11.

the mouth of the ox was not to be muzzled that trod out the corn [i]; he had his work and reward together: but ploughing is only in hope; for the present it is a hungry and a hard work. So saith he, While Ephraim may serve me and himself, make religion serve his other secular purposes, he will be very forward: but when he must plough, that is, serve in hope of a harvest, but in pain for the present, he hath an easier plough going of his own; as it follows,—"Ye have ploughed wickedness."

Secondly, It must be done in obedience unto God. Christ emptied himself [k], and became obedient. It was his meat and drink to do the will of his Father.[l] Even unto that bitter work of his passion, he was anointed with the oil of gladness: to note, that though, as made of a woman, partaker of the same passions and natural affections with us, he did decline it, and shrink from it; yet, as made under the law, he did most voluntarily and obediently undertake it. "Thou hast prepared me a body: In the volume of thy book it is written of me, Lo I come to do thy will, O God." [m]

Lastly, Our holiness must have growth and proficiency with it; "Grow in grace. Let these things be in you and abound;" as it is said of Christ, that "he increased in wisdom and favour with God and men [o];" and that "he learned obedience by the things which he suffered." [p]—If it be here objected, that Christ was ever full, and had the Spirit without measure even from the womb; for inasmuch as his divine nature was in his infancy as fully united to his human as ever after; therefore the fulness of grace, which was a consequent thereupon, was as much as ever after;—To this I answer, that certain it is, Christ was ever full of grace and spirit; but that excludes not his growth in them, proportionably to the ripeness, and, by consequence, capacity of his human nature.[q] Suppose we the sun were vegetable and a subject of augmentation; though it would never be true to say that it is fuller of light than it was, yet it would be true to say that it hath more light now, than it had when it was of a lesser capacity: even so Christ, being in all things,

[i] 1 Cor. ix. 9. [k] Phil. ii. 8. [l] John iv. 34. [m] Heb. i. 9. [n] Heb. x. 5, 7. [o] Luke ii. 40, 52. [p] Heb v. 8. [q] Vide *Cameron.* de Eccl. p. 152.

save sin, like unto us, and therefore like us in the degrees and progresses of natural maturity, though he were ever full of grace, may yet be said to grow in it, and to learn; because as the capacity of his nature was enlarged, the spring of grace within him did rise up and proportionably fill it.

Secondly, From this doctrine of our conformity in holiness to the life of Christ, we may be instructed touching the vigour of the law, and the consonancy and concurrency thereof with the gospel. True it is, 'that Christ is the end of the law, and that we are not under the law, but under grace:' yet it is as true, 'that Christ came not to destroy the law, and that no jot nor tittle thereof shall fall to the ground.' We are not under the law for justification of our persons, as Adam; nor for satisfaction of divine justice, as those that perish; but we are under it as a document of obedience, and a rule of living. It is now published from Mount Sion as a law of liberty, a new law, not as a law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured. Necessary is the observation of it as a fruit of faith, not as a condition of life or righteousness. Necessary, 'necessitate præcepti,' as a thing commanded, the transgression whereof is an incurring of sin; not 'necessitate medii,' as a strict and indispensable mean of salvation, the transgression whereof is a peremptory obligation unto death. Three things Christ hath done to the law for us.

1. He hath mitigated the rigour, and removed the curse from it, as it is a killing letter, and ministry of death.

2. He hath by his Spirit conferred all the principles of obedience upon us; wisdom to contrive, will to desire, strength to execute, love to delight in the services of it: the law only commands, but Christ enables.

3. He hath, by his exemplary holiness, chalked out unto us, and conducted us in, the way of obedience: for all our obedience comes from Christ; and that either as unto members, from his Spirit,—or as unto disciples, from his doctrine and example. We see then the necessity of our being in Christ, not only for righteousness, but for obedience; for we must have life, before we can have operation. "If we live in the Spirit, let us walk also in the Spirit."[s]

[s] Gal. v. 25.

Whereas, out of Christ, a man is under the whole law, as an insupportable yoke, as an impossible and yet inexorable rule; as a covenant of righteousness, and condition by which he must be tried, by which he must everlastingly stand or fall before the tribunal of Christ, when he shall come in flaming fire to take vengeance on those, who, though convinced of their insufficiency to observe the law, have yet disobeyed the gospel of our Lord Jesus Christ.

Thirdly, We may hence learn the necessity of diligent attendance on the holy Scriptures, and places where they are explained. There is no abiding in Christ, but by walking as he walked[s]; there is no walking as he walked, but by knowing how he walked: and this is only by the Scriptures, in which he is yet amongst us, walking in the midst[t] of his church crucified[u] before our eyes, set forth and declared[x] unto us: "Many other signs Jesus did, which are not written," saith the apostle; "but these are written, that ye might believe; and that believing, ye might have life."[y] We know not any of Christ's ways or works, but by the word; and therefore they who give no attendance unto that, declare, that they regard not the ways of Christ, nor have any care to follow the Lamb wheresoever he goeth.

Fourthly, We must from hence be exhorted to take heed of usurping Christ's honour to ourselves, of being our own rule or way. The Lord is a jealous God, and will not suffer any to be a self-mover, or a god unto himself. It is one of God's extremest judgments to give men over to themselves, and leave them to follow their own rules. When he hath first wooed men by his Spirit, and that is resisted; enticed them by his mercies, and they are abused; threatened them with his judgments, and they are misattributed to second causes; cried unto them by his prophets, and they are reviled; sent his own Son to persuade them, and he is trampled on and despised;—when he offers to teach them, and they stop their ears; to lead them, and they pull away their shoulders; to convert them, and they harden their heart; when they set up mounds against the Gospel, as it were to nonplus and pose the mercies of God, that there may be no

[s] 1 John ii. 6. [t] Rev. i. 13. [u] Gal. iii. 1. [x] 1 Joh. i. 2, 3. [y] Joh. xx. 30, 31.

remedy left;—then after all these indignities to the Spirit of grace, this is the judgment with which God useth to revenge the quarrel of his grace and covenant, To leave them to the hardness and impenitency of their own hearts, to be a rule and way unto themselves.[a] "My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels."[a] Let us therefore take heed of a will holiness. We are the servants of Christ, and our members are to be the instruments of righteousness; and servants are to be governed by the will of their masters, and members to be guided by the influence of the head, and instruments to be applied to all their services by the superior cause. [b]Every thing which Moses did about the tabernacle, was to be done after the pattern which he had seen in the Mount; and every thing which we do in these spiritual tabernacles, we are to do after the pattern of him who is set before us. The services of Israel, after their revolt from the house of David, when they built altars, and multiplied sacrifices, were as chargeable, as specious, and in human discourse every whit as rational, as those at Jerusalem; yet we find, when they would be wiser than God, and prescribe the way wherein they meant to worship him, all ended in shame and dishonour: Bethel, which was God's house before, is turned into Bethaven[c], a house of vanity: "Israel hath forgotten his Maker, and buildeth temples," saith the prophet.[d] One would think that he who builds temples, had God, who was in them to be worshipped, often in his mind; but to remember God otherwise than he hath required[e], to build many temples, when he had appointed but one temple and one altar for all that people to resort unto, this was by forgetting God's will and word, to forget likewise his service and worship; because to serve him otherwise than he requireth, is not to worship but to rob and mock him. In

[a] Magna Dei ira est, quando peccantibus non irascatur Deus. *Hier.* epist. 33. ad Castrat.—Ira est Dei non intelligere delicta, ne sequatur pœnitentia. *Cyprian.* epist. 3.—Percussi sunt animi cæcitate, ut nec intelligant delicta nec plangant. Indignantis Dei major est hæc ira. *Idem* de Lapsis. [a] Psal. lxxxi. 12. Acts xiv. 16. Rom. i. 26. [b] Heb. viii. 5. [c] Hos. x. 6, 5. Jer. xlviii. 13. [d] Hos. viii. 14. [e] Non ex arbitrio Deo serviendum, sed ex imperio. Vide *Tert.* de Jejun. c. 13.—Vide *Chrysost.* in Rom. hom. 2.—*August.* de Civit. Dei, l. 1. c. 26. et lib. 5. c. 18.

God's service[f], it is a greater sin to do that which we are not to do, than not to do that which we are commanded. This is but a sin of omission; but that a sin of sacrilege and high contempt: in this we charge the law, only with difficulty; but in that with folly: in this we discover our weakness to do the will; but in that we declare our impudence and arrogancy to control the wisdom of God: in this we acknowledge our own insufficiency; in that we deny the all-sufficiency and plenitude of God's own law. But whatever opinion men have of their own wisdoms and contributions in God's service, yet he esteems them all but as ludicrous things, as games, and plays, and acting of mimical dancings[g]: "The people sat down to eat and drink, and rose up to play."

Whatever action therefore you go about, do it by rule; enquire out of the Scriptures, whether Christ would have done it or no,—at least, whether he allow it or no. It is true, some things are lawful and expedient with us, which were not suitable unto the person of Christ. Marriage is honourable with all other men, but it did not befit his person who came into the world to spiritual purposes only, to beget sons and daughters unto God, and to be mystically married unto his church. To write books is commendable with men, because like Abel, being dead, they may still speak, and teach those who never saw them: but it would have been derogatory to the person, and unbecoming the office of Christ. For it is his prerogative to be in the midst of the seven candlesticks,—to be present to all his members,—to teach by power, and not by ministry,—to teach by his Spirit, and not by his pen; to teach the hearts of men[h], and not their eyes or ears. He hath no mortality, distance, or absence, to be by such means supplied. It became him to commit these ministerial actions to his servants, and to reserve to himself that great honour of writing his law in the hearts of his people, and making them to be his epistle. But yet I say, as in these things, we must respect his allowance,—so, in others, let us reflect upon his example. When thou art tempted to looseness and immoderate living, ask

[f] Hooker, l. 2. sect. 6. [g] Exod. xxxii. 6. [h] Cathedram in cœlis habet, qui corda docet.

thy conscience but this question, Would Christ have drunk unto swinishness, or eaten unto excess? Would he have wasted his precious time at stews, stages, or taverns, or taken delight in sinful and desperate fellowship? Did Christ frequently pray both with his disciples, and alone by himself,—and shall I never, either in my family, or in my closet, think upon God? Did Christ open his wounds, and shall not I open my mouth? Was his blood too precious to redeem, and is my breath too good to instruct, his church? Was Christ merciful to his enemies, and shall I be cruel to his members? Again, For the manner of Christ's obedience; Did Christ serve God without all self-ends, merely in obedience, and to glorify him; and shall I make God's worship subordinate to my aims, and his religion serve turns? Shall I do what I do, without any love or joy, merely out of slavish fear, and compulsion of conscience? Thus if we did resolve our services into their true originals, and measure them by the holiness of Christ, and have him ever before our eyes, it would be a great means of living in comfort and spiritual conformity to God's law.

And there are, amongst divers others, two great encouragements thereunto: First, While we follow Christ, we are out of all danger; his angels have us in their arms; we are under the protection of his promises, as every good subject in the king's way is under the king's protection. Peter never denied Christ[i], nor was assaulted by the servants of the high priest, till he gave over following him. Secondly, The more we follow Christ, the nearer still we come unto him. Because Christ is entered into his rest, he is now at home; he is not now in motion, but he sitteth still at his Father's right hand, and hath no higher, nor no farther to go. And therefore so long as I hasten and press forward in his way, I must needs be the nearer unto him. "Your salvation is nearer," saith the apostle, "than when ye first believed."[k]

But a man will say, How shall I do to follow Christ? I answer in one word, 'Deny thyself[l],' and thou dost then follow him: get out of thine own way, and thou canst not miss of his. The world never rules us, but by our own

[i] Luke xxii. 54, 55, 56. [k] Rom. xiii. 11. [l] Matt. xvi. 24.

lusts[m]: Satan never overcomes us, but by our own wills, and with our own weapons; when he is resisted, he flies. As Hannibal was wont to say, 'That the only way to fight against Rome, was in Italy;' so the other enemies of our salvation know, that there is no conquering the soul, but in its own way. As soon as any man forsakes his own way, Christ is at hand to lead him into his. He will be wisdom to those that deny their own reason; he will be redemption to those that despise their own merits; he will be sanctification to those that cast off their own lusts; he will be salvation to those that relinquish their own ends; he will be all things to those that are nothing to themselves. Now we have (as I may so speak) two selves: a self of nature, and a self of sin; and both must be denied for Christ. *This* we must ever cast away as a snare, and *that* we must be ever ready to lay down as a sacrifice, when he is pleased to set himself in competition with it. And so much for the life of holiness, which we have in Christ.

Lastly, He that hath the Son, hath the life of glory assured him. For he hath made us sit together with him in heavenly places[n]; and when he appears, we shall be like him.[o] He shall change our vile bodies, into the similitude of his glorious body.[p] When he comes, we shall meet him[q], and be ever with him. He is ascended to his Father and our Father, to his God and our God[r]; and therefore to his kingdom[s], and our kingdom: his by personal propriety, and hypostatical union; ours by his purchase and merit, and by our mystical union and fellowship with him. He is gone to prepare a place for us. In earth, he was our surety to answer the penalty of our sins; and in Heaven, he is our advocate, to take seisin and possession of that kingdom for us: our captain and forerunner, and high priest, who hath not only carried our names, but hath broken off the veil of the sanctuary, and given us access into the Holiest of all. And he that hath the Son, hath this life already in three regards: First, 'In pretio,' he hath the price that procured it, esteemed his. It was bought with the precious blood of Christ in

[m] Jam. iv. 1, 5. 1 Joh. ii. 16, 17. Jam. iv. 7. [n] Eph. ii. 6. [o] 1 Joh. iii. 2. [p] Phil. iii. 21. [q] 1 Thes. iv. 17. [r] Joh. xx. 17. [s] Luke xxii. 30. 2 Tim. iv. 1. 2 Pet. i. 11. Matt. xix. 14. Jam. ii. 5. Rev. v. 10.

his name, and to his use; and it was so bought for him, that he hath a present right and claim unto it. It is not his in reversion after an expiration of any other's right (there are no leases nor reversions in Heaven); but it is his, as an inheritance is the heir's after the death of the ancestor, who yet by minority of years, or distance of place, may occupy and possess it by some other person. Secondly, He hath it 'in promisso;' he had God's charter, his assurance sealed with an oath, and a double sacrament, to establish his heart in the expectation of it. By "two immutable things[t]," saith the apostle, namely, the word and the oath of God, wherein it was impossible for him to lie, we have strong consolation, and great ground of hope; which hope is sure and steadfast, and leadeth us to that place which is within the veil, whither Christ our forerunner is gone before us. Thirdly, He hath it 'in primitiis,' in the earnest, and first-fruits[u] and handsel of it[x]; in those few clusters of grapes[y], and bunches of figs, those graces of Christ's Spirit,—that peace, comfort, serenity, which is shed forth into the heart already from that heavenly Canaan. The holy Spirit of promise is the earnest of our inheritance[z], until the redemption and full fruition and revelation of our purchased possession to the praise of his glory. The graces of the Spirit in the soul[a], are as certain and infallible evidences of salvation, as the day-star, or the morning aurora, is of the ensuing day, or sun-rising. For all spiritual things in the soul are the beginnings of Heaven, parcel of that Spirit,—the fulness and residue whereof is in Christ's keeping to adorn us with, when he shall present us unto his Father.

But this doctrine of the life of glory is, in this life, more to be made use of, than curiously to be inquired into. O then where the treasure is, let the heart be[b]; where the body is, let the eagles resort; if we are already freemen of Heaven, let our thoughts, our language, our conversation[c], our trading be for Heaven. Let us set our faces towards our home; let us awake out of sleep, considering that now our salvation[d] is nearer than when we first believed. If we have a

[t] Heb. vi. 18. [u] Rom. viii. 23. [x] Nunc aliquid pro pignore accipimus, ut ipsam plenitudinem desiderare noverimus. *Aug.* Epist. 6. [y] Numb. xiii. 23. [z] Eph. i. 14. [a] John xvi. 13, 14, 15. [b] Matt. vi. 21. xxiv. 28. [c] Phil. iii. 20. [d] Rom. xiii. 11.

hope to be like him at his coming, let us purify ourselves, even as he is pure.[e] Since there is a prize, a high calling, a crown before us, let us press forward[f] with all violence of devotion[g], never think ourselves far enough, but prepare our hearts still, and lay hold on every advantage to further our progress. Since there is a rest[h] remaining for the people of God, let us labour to enter into it, and to hold fast our profession[i], that as well absent as present[k] we may be accepted of him.

Secondly, Since "we know, that, if our earthly house of this tabernacle be dissolved, we have a building of God," an house not made with hands, eternal in the heavens[l]; let us feel the burthen of our fleshly corruptions, and groan after our redemption[m]; let us long for the revelation of the sons of God, and for his appearing[n], as the saints under the altar, "How long, Lord Jesus, holy and just?"[o]

Thirdly, Let us, with enlarged and ravished affections, with all the vigour and activity of inflamed hearts, recount the great love of God, who hath not only delivered us from his wrath, but made us sons, married his own infinite majesty to our nature in the unity of his Son's person, and made us in him kings[p], priests, and heirs unto God. "Beloved, what manner of love,—how unsearchable, how bottomless, how surpassing the apprehension of men or angels,—is the love of God to us," saith the apostle[q], "that we should be called the sons of God?"

Lastly, If God will glorify us with his life hereafter, let us labour as much as we can, to glorify him in our lives here. It was our Saviour's argument (who might have entered into glory as his own glory, without any such way of procurement, if his own voluntary undertaking the office of mediator had not concluded him) "Glorify me with thyself, with the glory that I had with thee before the world was; for I have glorified thee on earth, I have finished the work which thou gavest me to do."[r] If we are indeed persuaded, that there is laid up for us a crown of righteousness, we cannot but, with St. Paul, resolve to fight a good fight[s], to finish

[e] 1 John iii. 3. [f] Phil. iii. 13, 14. [g] Matt. xi. 12. [h] Heb. iv. 9, 11. [i] Heb. x. 20. 23. [k] 2 Cor. v. 9. [l] 2 Cor. v. 1, 2. [m] Rom. viii. 23. [n] 2 Tim. iv. 8. [o] Rev. vi. 10. [p] Rev. i. 6. [q] 1 John iii. 1. [r] John xvii. 4, 5. [s] 2 Tim. iv. 7, 8.

our course, to keep the faith, to bring forth much fruit, that our Father may be glorified in us.[t]

And now having unfolded this three-fold life, which the faithful have in Christ, we may farther take notice of three attributes or properties of this life, both to humble and secure us; and they are all couched in one word of the apostle, "Your life is hid with Christ in God[u];" it is in Christ's keeping, as in the hands of a faithful depositary[x]; and it is a life in God, a full life, a derivation from the fountain of life, where it is surer and sweeter than in any cistern. Here then are three properties of a Christian's life in Christ; first, obscurity; secondly, plenty; thirdly, safety or eternity. First, It is an obscure life, a secret and mysterious life: so the apostle[y] calleth godliness 'a mystery.' As there is a mystery of iniquity, and the hidden things of uncleanness: so there is a mystery of godliness, and the hidden man of the heart.[z] The life of grace is hidden totally from the wicked. "A stranger doth not intermeddle with a righteous man's joy."[a] The natural man knoweth not any things of God's spirit.[b] St. Peter[c] gives the reason, Because he is blind, and cannot see afar off. Now the things of God are deep things[d], and high things; upward they have too much brightness, and downward they have too much darkness, for purblind eyes to apprehend. Secondly, It is hid in some sort from the faithful themselves. First, under the prevalency of their corruption, and adherency of concupiscence, as corn under a heap of chaff, or a wall under the ivy, or metal under the rust which overgrows it. Secondly, under the winnowing and temptations of Satan: as in sifting of corn, the bran being lightest gets uppermost; so when Satan disquiets the heart, that which is finest, and should most comfort, will sink and be out of sight. Thirdly, under spiritual desertions, and trials: as, in an eclipse, when the face of the sun is intercepted, the moon loseth her light; so when God who is our light, hideth his countenance from us, no marvel if we can discover no good nor comfort in ourselves.

Secondly, The life of glory is much more obscure and

[t] John xv. 8. [u] Col. iii. 3. [x] Paal. xxxvi. 9. [y] 1 Tim. iii. 9.
[z] 1 Pet. iii. 4. [a] Prov. xiv. 10. [b] 1 Cor. ii. 14. [c] 2 Pet. i. 9.
[d] 1 Cor. ii. 10.

secret; for notwithstanding the first fruits and inchoations thereof be, in this life, begun in the peace of conscience, and joy in the Holy Ghost (as, in an eclipse of the sun, some dim glimpses do glance from the edges of the interposed body) yet, in regard of the plenary infusion of glorious endowments, and those prerogatives of the flesh which belong unto it at the redemption of the body, it is a hidden mystery; it is a light which is only sowed for the righteous [e]; though we expect a revelation of it, yet now it is but as corn in the ground covered over with much darkness. "Now we are sons," saith St. John [f]; we have 'jus ad rem,' right unto our life and crown already; but we are in a far country, like the prodigal, absent from the Lord; and therefore, "It doth not yet appear what we shall be:" we can no more distinctly understand the excellency of our inheritance by these seals and assurances which ratify our right thereunto, than one who never saw the sun, could conjecture the light and lustre thereof by the twinkling of a little star, or the picture thereof in a table. Only this we know, that "when he shall appear, we shall be like unto him;" not only in true holiness, for so we are like him now (we are already "created after him in righteousness and true holiness [g]"), but in full holiness too; we shall be filled with "all the fulness of God [h]," as the same apostle speaks: such a fulness as shall satisfy us: "when I awake, I shall be satisfied with thy likeness." [i] Therefore the last day is by an emphasis called "a day of redemption [k]," in regard of the manifestation and revelation thereof. The Lord shall then appear and be revealed from Heaven: all those curtains shall be drawn, those veils between us and our glory, those skins with which the ark is overlaid, shall be torn and removed: our sins, our earthly condition, our manifold afflictions, the seeming poverty and foolishness of the ordinances shall be all laid aside; and then we shall see our Redeemer, not as Job did from a dunghill, nor as Moses through a cloud, but "we shall know even as we are known."

Here then we see one of the main reasons why wicked men despise religion, and abominate the righteous [l], as signs and

[e] Psal. xcvii. 11. [f] 1 John iii. 2. [g] Ephes. iv. 24. [h] Ephes. iii. 19. [i] Psal. xvii. 15. [k] Ephes. iv. 30. [l] Prov. xxix. 27.

wonders[m] to be spoken against.[n] They judge of spiritual things, as blind men do of colours. These are hidden mysteries to them;—no marvel if they count it a strange thing, and a very madness that others run not to their excess. But our comfort is that our hope is 'germen[o],' a growing thing, a stone full of eyes, 'a hidden manna[p],' (sweet though secret) a new name, which though no other man can know, yet he that receiveth it is able to read.

And this is the reason too, why the saints themselves are not enough affected with the beauty of holiness, because it is in great part hidden even from them by corruptions and admixture of earthly lusts. "Lift up your heads," saith our Saviour[q], "for your redemption draweth nigh:" noting unto us, that so long as the thoughts and affections of men are downward, their redemption is out of their sight. "Open thou mine eyes," saith David[r], "that I may behold the wondrous things of thy law: I am a stranger on earth; O hide not thy commandments from me."—When a man makes himself a stranger unto earthly things, and setteth not any of his choicest affections and desires on them, he is then qualified to see those mysteries and wonders which are in the law. If there were no earth, there would be no darkness: for the shadow of the earth is that which makes the night, and the body of the earth which absenteth the sun from our view. It is much more certain in spiritual things: the light of God's word and graces would not be eclipsed, if earthly affections did not interpose themselves. This is the reason why men go on in their sins, and believe not the Word, because they have a veil over their eyes, which hides the beauty of it from them. "Who hath believed our report, or to whom is the arm of the Lord revealed?" saith the prophet[s], intimating unto us, that the word will not be believed till it be revealed. "The Lord opened the heart of Lydia to attend unto Paul's preaching."[t] As soon as the veil is taken away by Christ, and the truth, godliness, and beauty of the gospel discovered, there is immediately wrought a clear assent and subscription in the mind, an earnest longing and desire in the heart, a constant purpose

[m] Psal. lxxi. 7. [n] Isai. viii. 14, 18. [o] Zach. iii. 8. [p] Rev. ii. 17.
[q] Luke xxi. 28. [r] Psal. cxix. 18, 19. [s] Isai. liii. 1. [t] Acts xvi. 14.

and resolution in the will to forsake all things as dung, in comparison of that excellent knowledge. As, in the discovery of mathematical conclusions, there is such demonstrative and invincible evidence, as would make a man wonder he had not understood them before; so in the discoveries of grace unto the soul, the Spirit doth so thoroughly convince a man, that he wonders at his former stupidity, which never admired such things before.

Again; The faithful are here to be directed in this state of obscurity, how to carry themselves under those corruptions, temptations, desertions, which here hide the brightness and beauty of their life from them. First, above all, preserve sincerity in the heart. There is nothing in us so perfect, so contrary to our corruptions, as sincerity: that will ever be to the soul in the midst of darkness, as a chink in a dungeon, through which it may discern some glimmerings of light; whereas, without it, all other shows and pretences are but like windows fastened upon a thick wall, only for uniformity in the building; though they seem specious to the beholder without, yet inwardly they transmit no light at all, because they are laid over an opaque body. Secondly, foster not temptation; do not plead nor promote the Devil's cause; set not forward thine enemy's suggestions. Though it be our duty to have our sins always before us, so it be upon the suggestion and proposal of God's Spirit; yet we must turn our eyes from our very sins, when Satan displays them. Christ will be confessed, but he forbids the devils to confess him; and God will have sin to be felt and seen, but as a duty, not as a temptation; in his own word, not in Satan's false glosses; to draw us unto him, not to drive or deter us from him. When the Spirit convinceth of sin, it is to amend us; but when Satan doth it, it is only to affright and confound us. And commonly he drives to one sin to cover another. Again, the Spirit opens sin in the soul as a surgeon doth a wound, in a close room, with fire, friends, and remedies about him: but the Devil first draws a man from the Word, from Christ, from the promises, and then strips the soul, and opens the wounds thereof in the cold air only to kill and torment, not to cure or relieve. In such a case therefore the soul should lay the faster hold upon Christ; and when there is no light, should trust upon the

name of the Lord, and stay upon his God. Thirdly, in spiritual desertions, exercise faith to see God when he is absent: go into thy watch-tower; review thine own and other men's experiences of God's dealing; resolve to trust him though he kill thee; resolve to cleave to him, as Elisha to Elijah, though he offer to depart from thee; resolve to venture upon him, when he seems angry and armed against thee; resolve to run after him, when he hath forsaken thee; endure rather his blows, than his absence; therefore he removes that thou shouldst cry after him; therefore he hides from thee, not that thou shouldst lose him, but only that thou shouldst seek him: and there is most comfort in a life recovered. Difficulties sweeten our fruition; and there is a fulness in Christ, which will, at last, be an ample reward of all preceding discomforts.

Secondly, The life which we have by Christ, is a plenteous and abundant life; "I come," saith he, "that they might have life, and that they might have it more abundantly[u]."—"He that believeth on me, out of his belly shall flow rivers of living water[x];" like the waters of Ezekiel's vision[y], which swelled from the ankles to the loins, and from thence to an unpassable stream.—So the apostle saith[z], that "The Lord had shed forth the Spirit abundantly" in the renewing of his saints. And it is an observation which you may easily make, that sundry times in the apostle's writings[a], the graces of the Gospel are called the riches of Christ[b], and the riches of his grace, and the riches of his mystery, and the riches of his glory, and the riches of his reproaches[c], and the treasure of a good heart[d]; by all which is expressed the preciousness and the abundance of the Spirit, which we have from the life of Christ. Therefore the Spirit is compared unto water[e], and that not only to sprinkle and bedew men, but to wash and baptize them; "ye shall be baptized with the Holy Ghost[f]." As water knows no bound within itself, is only limited by the vessel which holds it; so the Spirit is of a very spreading and unlimited property itself, and is only straitened by the narrowness of those hearts unto

[u] John x. 10. [x] John vii. 37. [y] Ezek. xlvii. 3, 4, 5. [z] Tit. iii. 6.
[a] Eph. i. 7. ii. 7. iii. 8. [b] Col. i. 27. [c] Heb. xi. 26. [d] Mat. xii. 35.
[e] Isa. xii. 3. John vii. 38. [f] Acts i. 5.

which it comes. "Ye are not straitened in us," saith the apostle[g], or in our ministry; we preach abundance of grace unto you; but "ye are straitened in your own bowels;" you are like narrow-mouthed vessels; though floods of knowledge fall down, ("The earth shall be full of the knowledge of the Lord, as the waters cover the sea[h],") yet but drops fall in. This is a great grieving of the Spirit of life, and indignity done to the springing and abounding virtue which he brings for us, by our supineness and security to dam up this fountain, to let this garden of spices be overgrown with weeds; to nip, stifle, and keep under the graces of Christ; not to receive a proportionable measure of growth of those means and influences which he affords us.

Lastly, The life which we have from Christ, is a safe, an abiding, an eternal life: the longer it continues, the more it abounds. It is such a life as runs not into death. Our earthly life is, indeed, but a dying and decaying life: but our spiritual life is a growing life. It is called in Scripture, our 'abiding in Christ,' to note that our estate in him is a fixed, constant, and secure estate.

Life can end in death but upon two reasons; either by an inward principle and propension, carrying it through slow and insensible progresses to a dissolution; or by the assaults and violence of outward opposition; either it must be a natural or a violent death. Now the life which we have from Christ, hath no seed of mortality in itself, because it comes from Christ: and as he saw no corruption, so nothing that riseth from him, doth of itself tend to corruption; for "Christ dieth no more, death hath no more power over him." He now liveth ever; not only by himself, but over his members; not only as man, but as a member of his own body, which body of itself, and as it is his body, in that spiritual and heavenly constitution, and under that denomination, can no more die, than Christ suffer again. For the body of Christ, 'quà tale,' hath no seeds of corruption in it from him. For the apostle saith, that the seed by which we are regenerated, is 'incorruptible seed[i].'

All the danger, then, must be from foreign assault, and external violence. But against all this, we have the power

[g] 2 Cor. vi. 12. [h] Isa. xi. 9. [i] 1 Pet. i. 22.

and strength of Christ himself to oppose. "He is able to save to the uttermost, those that come unto God by him [k]." Let us consider more particularly the violences, which may be offered to our life in Christ.

First, The world assaults us with manifold temptations; on the left hand, with scorn, misreports, persecutions, and cruel mockings, with giants and sons of Anak: on the right hand, with allurements, objects, promises, dalliances, and insinuations with Midianitish women. How shall we secure our lives against such a siege of snares? Our Saviour quiets us in that case, "Be of good cheer, I have overcome the world [l]." Alas, may the soul answer,—"If Sampson should have seen a little child under the paw of the lion, and should thus comfort him,—Be of good cheer, for I have overcome a lion;—what safety or assurance could hence arise to him, who had not the strength of Sampson?"—But we must know that Christ overcame not for himself, but for us; and as he hath overcome the world for us, so he doth it in us likewise by his grace: "This is the victory which overcometh the world, even your faith [m]."

Secondly, Nay, but Satan is a more powerful, subtile, deep, wily, working adversary than the world. Where shall I have protection and security against him?—I answer, In that promise to man, and curse to the serpent; "The seed of the woman shall bruise thy head, and thou shalt bruise his heel [n]."—'He thy head;' he shall tear out thy sting, and crush thy projects and machinations against his church; but 'thou only his heel;' the vital parts shall be above thy reach. And this Christ did not for himself, but for us. "The God of peace," saith the apostle [o], "shall bruise Satan under your feet." He shall be under our feet; but it is a greater strength than ours which shall keep him down. The victory is God's; the benefit and insultation, ours. If he come as a serpent with cunning craftiness to seduce us,—Christ is a stronger serpent, a serpent of brass; and what hurt can a serpent of flesh do unto a serpent of brass? If as a lion with rage and fiery assaults, Christ is a stronger lion, "a lion of the tribe of Judah," the victorious tribe. Who

[k] Heb. vii. 25. [l] John xvi. 33. [m] 1 Joh. v. 4, 5. [n] Gen. iii. 15. [o] Rom. xvi. 20.

shall go up for us against the Canaanites first? "Judah shall go up[p]." If he come as an angel of light to persuade us to presume and sin; the mercy of Christ begets fear[q]: "The love of Christ constraineth us[r]." Satan can but allure to disobedience, but Christ can constrain us to live unto him. If he come as an angel of darkness to terrify us with despairing suggestions, because we have sinned,—"If any man sin, we have an advocate[s];" and "Who shall lay any thing to the charge of God's elect? It is Christ that is dead, yea, rather, that is risen again, who also sitteth at the right hand of God, to make intercession for us[t]."

Thirdly, But I have an enemy within me, which is the most dangerous of all. The world may be, if not overcome, yet endured, and, by being endured, it will at last be overcome. The Devil may be driven away for a time, though he return again: but the flesh is an inhabiting sin[u], and an encompassing sin[x]. If I break through it, yet it is still within me; and if I reject it, yet it is still about me. St. Paul, who triumphed and insulted over all the rest; (over the world,—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay, in all these things we are more than conquerors, through him that loved us[y]." Over Satan and Hell; "O Death, where is thy sting? O Hell, where is thy victory[z]?") even he cries out against this enemy, his own flesh; "O wretched man that I am, who shall deliver me from this body of death?"[a] Yet even against this unremovable and unvanquishable corruption, the life of Christ is safe in us upon these grounds. First, we have his prayer, which helps to subdue it, and to sanctify our nature: "Sanctify them by thy truth[b]." Secondly, we have his virtue and power to purge it out, and to cure it: "The Sun of righteousness hath healing under his wings[c]." Thirdly, we have his office and fidelity to appeal unto; and where to complain against our own flesh. He undertook it as a part of his business, to purge and to cleanse his people[d]. Fourthly, we have his spirit to combat and wrestle with it[e],

[p] Judg. i. 1, 2. [q] Psal. cxxx. 4. [r] 2 Cor. v. 15. [s] 1 John ii. 1. [t] Rom. viii. 34. [u] Rom. vii. 17. [x] Heb. xii. 1. [y] Rom. viii. 35, 37. Gal. vi. 14. [z] 1 Cor. xv. 55. [a] Rom. vii. 24. [b] John xvii. 17. [c] Mal. iv. 2. [d] Tit. ii. 14. [e] Gal. v. 17.

and so by little and little to crucify it in us; and lastly, we have his merits as a sanctuary to fly unto, to forgive them here, and hereafter to expel them.

Fourthly, For all this I am full of doubts and restless fears, which do continually fight within me, and make my spirit languish and sink: and that which may decay, may likewise expire and vanish away[g].—To this I answer, That which inwardly decayeth and sinketh at the foundation, is perishable; but that which in its operations, and 'quoad nos,' in regard of sense and present complacency, may seem to decay, doth not yet perish in its substance. A cloud may hide the sun from the eye, but can never blot it out of his orb. Nay, spiritual grief is to that light which is sown in the heart, but like harrowing to the earth; it macerates for the time, but withal it tends to joy and beauty. There is difference between the pains of a woman in travel, and the pains of a gout, or some mortal disease; for though that be as extreme in smart and present irksomeness as the other,—yet it contains in it, and it proceeds from, a matter of joy: and all the wrestlings of the soul with the enemies of salvation are but as the pains of a woman in travel[h]; when Christ is fashioned, when the issue is victorious and with gain, the soul no more remembereth those afflictions, which were but for a moment.

Fifthly and lastly, I have fallen into many and great sins; and if all sin be of a mortal and venomous operation, how can my life in Christ consist with such heavy provocations and apostasies?—To this in general I answer, If the sight of thy sins make thee look to Christ, "If thou canst believe, all things are possible[i]." It is possible for thy greatest apostasies to vanish like a cloud, and to be forgotten[k]. Though sin have weakened the law, that we cannot be saved by that; yet it hath not weakened faith, or made that unable to save. For "the strength of sin is the law[l];" it hath its condemning virtue from thence. Now by faith we are not "under the law, but under Grace[m]." When once we are incorporate into Christ's body, and made partakers of the new covenant,—though we are still under the law's con-

[g] Heb. viii. 13. [h] John xvi. 21. [i] Mark ix. 23. [k] Hosea vi. 4. [l] 1 Cor. xv. 56. [m] Rom. vi. 4.

duct, in regard of its obedience (which is made sweet and easy by grace), yet we are not under the law's malediction. So that though sin in a believer be a transgression of the law, and doth certainly incur God's displeasure; yet it doth not 'de facto' (though it do 'de merito') subject him to wrath and vengeance,—because every justified man is a person privileged[n], though not from the duties, yet from the curses, of the law. If the king should graciously exempt any subject from the law's penalty, and yet require of him the law's obedience; if that man offend, he hath transgressed the law, and provoked the displeasure of the prince, who, haply, will make him some other way to feel it: yet his offence doth not nullify his privilege, nor void the prince's grace, which gave him an immunity from the forfeitures, though not from the observance, of the law. Adultery amongst the Jews was punished with death, and theft only with restitution: amongst us, adultery is not punished with death, and theft is. Now then, though a Jew and an Englishman be both bound to the obedience of both these laws,—yet a Jew is not to die for theft, nor an Englishman for adultery; because we are not under the judicial laws of that people, nor they under our laws:—even so those sins, which to a man under the covenant of works do, 'de facto,' bring death, if he continue always under that covenant,—do only create a merit of death in those who are under the covenant of Grace, but do not actually exclude them from salvation, because, without infidelity[o], no sin doth peremptorily and 'quoad eventum' condemn.

But it may here farther be objected, How can I believe under the weight of such a sin? Or how is faith able to hold me up under so heavy a guilt? I answer, The more the greatness of sin doth appear, and the heavier the weight thereof is to the soul, there is the grace of God more abundant to beget faith, and the strength of faith is prevalent against any thing which would oppose it. To understand this, we

[n] Plane dicimus decessisse Legem quoad onera, non quoad justitiam. *Tertul.* de Pudicit. cap. vi.—Ad castigationem, non ad damnationem. *Ibid.* cap. xix. Evacuatur peccatum, non ut non sit, sed ut non obsit. *Aug.* de Peccat. Mer. et Remis. lib. 1. cap. xxxix. [o] Non filios Diaboli faciunt quæcunque peccata: filios autem Diaboli infidelitas facit, quod peccatum proprium vocatur. *Aug.* cont duas. Epist. Pelag. l. 3. c. iii.

continue[b]. "The heart of the king," saith Solomon, that is, the most sovereign, unconquerable, peremptory, and unsubjected will in the world, "is in the hand of God," even as clay in the hand of the potter. So that though our hearts, in regard of themselves, be not only at large and indeterminate to any spiritual operations, but have an extreme reluctancy to all the motions of God's Spirit; yet, considering their subordination to God's merciful purposes, to the power of his grace, to his [c] heavenly call [d] according unto purpose, to the exceeding greatness and working of his mighty power, manifest it is that they are undeclinable mightily [e], by a hidden [f], wonderful, most effectual power, yea, by an omnipotent facility [g], and yet most sweetly and connaturally moved unto grace [h]. They are all the frequent words of holy Austin, that champion of grace,—whose invaluable industry in that behalf all after-ages [i] have admired, but hardly paralleled.

Now then for the farther establishing the heart of a man, seriously and searchingly humbled with the sense and consciousness of some great relapse (for what I shall say, can yield no comfort to a man in an unrelenting, obdurate, and persisting apostasy); let him consider the safety and firmness of his life in Christ upon these grounds.

First, God's eternal love and free grace, which is towards us the highest link of salvation, both in order of time, nature,

[b] Prima gratia quæ data est primo Adam, est illa, quâ fit ut homo habeat justitiam, si velit; secunda quæ potentior est in secundo Adam, plus potest, quâ etiam fit ut velit, et tantum velit, tantoque ardore diligat, ut carnis voluntatem, contraria concupiscentem, voluntate spiritus vincat, &c. vid. *Aug.* de Corrupt. et Grat. c. xi. xii. [c] Heb. iii. 1. Rom. viii. 28. [d] Vid. *Aug.* de Corrup. et Grat. cap. ix. xii. Contra Julian. lib. 5. cap. iv. De prædest. Sanct. cap. xvi. xvii. et Epist. 106. [e] Subventum est infirmitati voluntatis humanæ, ut Divinâ gratiâ indeclinabiliter et insuperabiliter ageretur, &c. Fortissimo Adamo permisit facere quod vellet, infirmos servavit, ut invictissimè nollent. *Aug.* de Corrupt. et Grat. cap. xii. [f] Non lege atque doctrina insonante forinsecus, sed interna atque occulta, mirabili ac ineffabili potestate, operatur Deus in cordibus hominum, non solum veras revelationes sed etiam bonas voluntates. *Aug.* de Grat. Christ. lib. 1. cap. xxiv.—Occultissima et efficacissima potestate. contr. 2 Epist. Pelag. lib. 1. cap. xx. [g] Habet Deus humanorum cordium, quò placet inclinandorum omnipotentissimam potestatem. De Corr. et Grat. cap. xiv. [h] Non ut nolentes credant, sed ut volentes ex nolentibus fiant. Cont. 2— Epist. Pelag. l. 1. c. 19.—Agit Omnipotens in cordibus hominum etiam motum voluntatis, &c. De Grat. et Lib. Arb. cap. xxi.—Certum est nos velle cum volumus, sed ille facit ut velimus. *Ib.* cap. xvi. [i] Vid. *Prosper.* Contr. Collator. c. i.—*Alvarez.* de Auxil. l. 1. Disp. 5. *Rob. Abbot* de Grat. in præfat.

and causality. "Whom he predestinated[h], those also he called; and whom he called, those he justified; and whom he justified, those also he glorified." It is not those he will glorify, but hath glorified[i], to note that glorification is linked and folded up with justification, and is present with it in regard of their eternal coexistency in the predisposition and order of God, though not 'in effectu operis,' in actual execution. Now[k] this eternal love and grace of God is not founded upon reasons in the object; for he justified[l], and, by consequence, loved, the ungodly. "He loved us when we were his enemies[m];" and enemies we were not but by 'wicked works.'[n] Now, then, if wicked works could not prevent the love of God, why should we think that they can nullify or destroy it? If his grace did prevent sinners before their repentance, that they might return, shall it not much more preserve repenting sinners that they may not perish? If the mass, guilt, and greatness of Adam's sin, in which all men were equally sharers, and in which equality God looked upon us with love and grace, (than which sin a greater cannot be committed against the law of God[o]), if the bloody and crimson sins of the unconverted part of our life, wherein we "drew iniquity with cords of vanity, and sin, as it were, with cart-ropes;"—if neither "iniquity, transgression, nor sin[p];" neither sin of nature, nor sin of course and custom, nor sin of rebellion and contumacy, could poise the goodness and favour of God to us then, nor intercept, or frustrate his counsel of loving us when we were his enemies;—why should any other sins overturn the stability of the same love and counsel, when we are once his sons, and have a spirit given us to bewail and lament our falls? I cannot here omit the excellent words of P. Fulgentius[q], to this purpose. "The same grace," saith he, "of

[h] Rom. viii. 29, 30. [i] Verba præteriti temporis posuit de rebus etiam futuris, tanquam jam fecerit Deus, quæ jam ut fierent, ex æternitate disposuit, &c. *Aug.* de Corrup. et Grat. cap. 9. [k] Eph. ii. 9. 1 Joh. iv. 10. *Aug.* de Civ. Dei, l. 14. c. 1.—Retract. l. 1. cap. 23.—cont. Julian. lib. 5. cap. 4. et l. 6. cap. 19.—De prædest. Sanct. cap. 10. 15. [l] Rom. iv. 5. [m] Rom. v. 8, 10. [n] Col. i. 21. [o] Vid. *Aug.* de Civ. Dei, l. 21. c. 12.—Enchirid. c. 45. *Tertul.* cont. Judæos, cap. 2. [p] Exod. xxxiv. 7. [q] Sive cum impium piè justificat, justus,—sive cum justum juste glorificat, pius—eadem est operatio gratiæ, quæ meritum hominis bonum et initiat ad justitiam, et consummat ad gloriam, primò inchoans in homine voluntatem bonam; deinde eandem voluntatem adjuvans inchoatam; ut eadem voluntas et divino

God's immutable counsel doth both begin our merit unto righteousness, and consummate it unto glory; doth here make the will not to yield to the infirmity of the flesh, and doth hereafter free it from all infirmity; doth here renew it 'continuo juvamine,' and elsewhere 'jugi auxilio,' with an uninterrupted supportance, and at last bring it to a full glory."

Secondly, God's promise flowing from his love and grace; "An everlasting covenant will I make[r]," saith God. And observe how it comes to be everlasting, and not frustrated or made temporary by us: "I will not turn away from them," saith the Lord, "to do them good." True, Lord, we know thou dost not repent thee of thy love; but though thou turn not from us, O how frail, how apt are we to turn away from thee, and so to nullify this thy covenant of mercy unto ourselves! "Nay," saith the Lord, "I will put my fear into their hearts, that they shall not depart from me." So elsewhere, the Lord tells us, "That his covenant shall be as the waters of Noah[s];" the sins of men can no more utterly cancel or reverse God's covenant of mercy towards them, than they can bring back Noah's flood into the world again: though, for a moment, he may be angry and hide his face, yet his mercy, in the main, is great and everlasting. The promises of God as they have truth, so they have power in them: they do not depend upon our resolutions, whether they shall be executed or no; but by faith apprehending them, and by hope waiting upon God in them, they frame and accommodate the heart to those conditions which introduce their execution. God maketh us to do the things, which he commandeth[t]; we do not make him to do the things, which he promiseth. "Ye are kept[u]," saith the apostle, "by the power of God, through faith unto salvation." Faith is first by God's power wrought and preserved: it is 'the faith of the operation of God[x],' namely, that powerful operation which raised Christ from the dead: and "your faith standeth not in the wisdom of men, but in the power of God[y]," and then it becomes an effectual instrument of the

dono bona sit, et divino adjutorio malam superare concupiscentiam possit: ac sic in præsenti vitâ, gratiæ adjutorio, infirmitati non cedat; in futurâ autem, gratiæ beneficio, infirmitatem non habeat, &c. *Fulgent.* ad Monimum, lib. 1. [r] Jer. xxxii. 40. [s] Isai. liv. 9, 10. [t] Deus facit ut nos faciamus quæ præcepit: nos non facimus, ut ille faciat, quæ promisit. *Aug.* [u] 2 Pet. i. 15. [x] Col. ii. 12. [y] 1 Cor. ii. 5.

same power to preserve us unto salvation. "They shall all be taught of God;" and "Every man that hath heard and learned of the Father, cometh unto me."[a] There is a voluntary[a] attendance of the heart of man upon the ineffable sweetness of the Father's teaching. To conclude this point with that excellent and comfortable speech of the Lord in the prophet, "I the Lord change not; therefore ye sons of Jacob are not consumed[b]:" It is nothing in or from yourselves, but only the immutability of my grace and promises, which preserveth you from being consumed.

Thirdly, The obsignation of the Spirit ratifying and securing these promises to the hearts of the faithful: for the Spirit is the handsel, earnest[c], and seal of our redemption[d]; and it is not only an assignation εἰς ἀπολύτρωσιν, 'unto redemption,' arguing the certainty of the end upon condition of the means; but it is an establishing of us[e], εἰς Χριστὸν too, into Christ, as a means unto that end: so that, from the first-fruits of the Spirit, a man may conclude his interest in the whole at last; as St. Paul, from the resurrection of Christ the first-fruits, argueth to the final accomplishment of the resurrection.[f]

Fourthly, The nature and effects of faith, whose property it is to make future things present to the believer, and to give them a being; and, by consequence, a necessity and certainty to the apprehensions of the soul, even when they have not a being in themselves. St. Paul[g] calls it 'the subsistency of things to come, and the evidence and demonstration of things not seen:' which our Saviour's words do more fully explain, "He that drinketh my blood, hath eternal life, and shall never thirst."[h] Though eternal life be to come in regard of the full fruition, yet it is present already in regard of the first-fruits of it; and therefore we find our Saviour take a future medium to prove a present blessedness; μακάριοί ἐστε, "ye are blessed when men shall hate you," &c. "for great is your reward in Heaven."[i]—Which inference could not be sound, unless that future medium were certain by the power of faith, giving unto the promises of God, as it

[a] John vi. 45. [a] Quisquis non venit, profecto nec didicit. *Aug.* de Grat. Christi, lib. 1. cap. 14. [b] Mal. iii. 6. [c] Eph. i. 13, 14. [d] Eph. iv. 30. [e] 2 Cor. i. 21. [f] 1 Cor. xv. 20. [g] Heb. xi. 1. [h] John vi. 54. [i] Luke vi. 22, 32.

were, a presubsistency. For it is the privilege of faith[k] to look upon things to come, as if they were already conferred upon us. And the apostle useth the like argument; "Sin shall not have dominion over you; for you are not under the law, but under grace." This were a strange inference in natural or civil things, to say, You shall not die, because you are in health; or, You shall not be rejected, because you are in favour. But the covenant of grace, being sealed by an oath, makes all the grants which therein are made, irreversible, and constant. So that now, as when a man is dead to the being of sin (as the saints departed this life are) the being of sin doth no more trouble them, nor return upon them; so when a man is dead to the dominion of sin, that dominion shall never any more return upon him.

Consider farther the formal effect of faith, which is to unite[l] a man unto Christ. By means of which union, Christ and we are made one body[m]: for 'he that is joined to Christ, is one[n];' and the apostle saith, that 'he is the Saviour of his body[o],' and then surely of every member of his body too: for the members have all care one of another[p], else the body of Christ would be a mangled and a maimed thing, and not as St. Paul calls it, πλήρωμα, 'the fulness of him that filleth all in all.'[q] In the body of Christ there is a supply to every joint, a measure of every part, an edification and growth of the whole compacted body[r], from him who is equally the head to all.

Being thus united unto Christ, First, The death and merit of Christ is ours; whatsoever he really in his human nature suffered for sin, we are, in moderated justice, reputed to have suffered with him. The apostle saith, that "We were crucified and dead with Christ[s];" and that as truly as the hand which steals, is punished, when the back is beaten: and surely if a man were crucified in and with Christ, by reason of his mystical communion with him, he was crucified, as Christ, for all sin which should otherwise have lain upon him. He was not in Christ, to cleanse some sins,—and out of him, to bear others himself. For the apostle assures us, that

[k] Ὑπὲρ τῶν μελλόντων, ἅστε δεδομένων πεπληροφορῆσθαι. *Chrys.* Homil. 9. in Rom. [l] Eph. iii. 17. [m] 1 Cor. x. 17. [n] 1 Cor. xii. 13. 1 Cor. vi. 17. [o] Eph. v. 23. [p] 1 Cor. xii. 25. [q] Eph. i. 23. [r] Eph. iv. 16. [s] Rom. vi. 6, 7, 8. Gal. vi. 14.

the merit of Christ is unconfined by any sin: "The blood of Christ cleanseth from all sin."[t] As saint Ambrose[u] said to Monica, the mother of Austin, when with many tears she bewailed her son's unconversion, 'Non potest tot lacrymarum filius perire;' that is, 'That it could not be that the son of so many tears should perish,'—so may I more certainly say to any soul, that is soundly and in truth humbled with the sense of any grievous relapse, 'Non potest tot lacrymarum frater perire,'—'It cannot be that the brother of so many tears, and so precious blood, which from Christ trickled down with an unperishable sovereignty unto the lowest and sinfulest of his body, should perish for want of compassion[x] in him who felt the weight of our suffering, or for want of recovery from him who hath the fulness of grace and spirit.'

Secondly, The life of Christ is ours likewise. "Christ liveth in me," saith the apostle. Now the life of Christ is free from the power and reach of death. If death could not hold him when it had him, much less can it reach or overtake him having once escaped. "He died once unto sin, but he liveth unto God: likewise," saith saint Paul, "Reckon ye yourselves to be dead unto sin, but alive unto God;" and that "through or in Jesus Christ," by whom we, in like manner, are made partakers of that life which he, by rising again from the grave, did assume, as we were by Adam made obnoxious to the same death, which he, by falling, did incur and contract. For Christ[y] is the second Adam; and as we have borne the image of the earthly in sin and guilt, so we must bear the image of the heavenly in life and righteousness: and [z]that which in us answereth to the resurrection and life of Christ (which he ever liveth) is our holiness and newness of life, as the apostle plainly shews, to note that our renovation likewise ought to be perpetual[a] and

[t] 1 John i. 7. [u] *Aug.* Confes. lib. 3. cap. 13. [x] Rom. vi. 9, 10, 11, 14. [y] 1 Cor. v. 45, 49. Rom. v. 15, 21. [z] Rom. vi. 4. Eph. ii. 1. 5. Phil. iii. 10, 14. Col. ii. 12, 13. Col. iii. 1, 2, 3, 4, 5. [a] Per hunc mediatorem Deus ostendit eos, quos ejus sanguine redemit, facere se ex malis deinceps in æternum bonos: est quippe in nobis, per hanc Dei gratiam in bono recipiendo, et perseveranter tenendo, non solum posse quod volumus, sed etiam velle quod possumus, quod non fuit in primo homine. Quid erit autem liberius libero arbitrio, quando non poterit servire peccato? &c. *August.* de Corrupt. et Grat. cap. 11, 12.

constant, not frail and mutable, as when it depended upon the life of the first Adam, and not of the second.

Thirdly, The kingdom of Christ is ours also. Now his kingdom is not perishable, but eternal: 'A kingdom which cannot be shaken,' or destroyed, as the apostle speaks, Heb. xii. 28.

Fourthly, The sonship, and, by consequence, inheritance of Christ is ours. I speak not of his personal sonship by eternal generation, but of that dignity and honour which he had as the first-born[b] of every creature, and heir of all things. That sonship which he had, as he was born from the dead; "Thou art my Son, this day have I begotten thee[c]", namely in the resurrection, in which respect he is called 'the first born[d],' and 'the first begotten of the dead.' In this dignity of Christ, of being heirs[e], and a kind of first-born unto God, do we in our measure partake; for we are called the church[f] of the first-born, and [g]a kind of first-fruits of his creatures: for though those attributes may be limited to the Jews[h] in regard of precedency to the Gentiles; yet in regard of the inheritance (which was usually and properly to descend to the first-born) they may be applied to all; for of all believers the apostle saith, If ye are sons, then are ye heirs, coheirs with Christ. We hold in chief under his guardianship and protection, as his sequel and dependent. Now from hence our Saviour's argument may bring much comfort and assurance; The son abideth in the house for ever[i]; and the house of God is his church, not in Heaven[k] only, but on earth[l] likewise, as the apostle shews.

Fifthly, Christ's victories are ours. He overcame the world[m], and temptations[n], and enemies[o], and sins[p] for us. And therefore they shall not be able to overcome him in us. He is able to succour them, that are tempted[q]. He who once overcame them for us, will certainly subdue them in us: he that will overcome the last enemy[r], will overcome all that are before; for if any be left, the last is not overcome.

[b] Col. i. 15. Heb. i. 2, 5, 6. [c] Acts xiii. 33. [d] Col. i. 18. Rev. i. 5. [e] Rom. viii. 17. Gal. iii. 29. [f] Heb. xii. 23. [g] Jam. i. 18. [h] Exod. iv. 22. Jer. ii. 3, 14. c. xxxi. 9. Acts xiii. 46. [i] John viii. 35. [k] John xiv. 2. [l] 1 Tim. iii. 15. Bishop *White* against Fisher, p. 53. [m] John xvi. 33. [n] Heb. iv. 15. [o] Col. ii. 15. Luke xi. 22. [p] Col. ii. 13, 14. [q] Heb. ii. 18. [r] 1 Cor. xv. 26.

Lastly, We have the benefit of Christ's intercession; "I have prayed for thee, that thy faith fail not." It is spoken of a saving faith, as the learned prove at large[y]; and I have shewed before, that particular promises in Scripture are universally appliable to any man[z], whose case is parallel to that particular. If then Peter's sin did not, by reason of this prayer of Christ, overturn his salvation, or bring a total deficiency[a] upon his faith; why should any man, who is truly and deeply humbled with the sense of a relapse, or consciousness of some sin, not of ordinary guilt[b], or daily incursion, but indeed very heinous, and therefore to be repented of with tears of blood,—yet why should he, in this case of sound humiliation, stagger in the hope of forgiveness, or mistrust God's mercy, since a greater sin than Peter's, in the gross matter of it, can, I think, hardly be committed by any justified man?

These are the comforts, which may secure the life of Christ in a lapsed but repenting sinner. The sum of all is this. Since we stand not like Adam, upon our own bottom, but are branches of such a vine as never withers; members of such a head as never dies; sharers in such a spirit as cleanseth, healeth, and purifieth the heart; partakers of such promises, as are sealed with the oath of God; since we live not by our own life, but by the life of Christ; are not led or sealed by our own spirit, but by the spirit of Christ; do not obtain mercy by our own prayers, but by the intercession of Christ; stand not reconciled unto God by our own endeavours, but by the propitiation wrought by Christ, 'who loved us when we were enemies, and in our blood;' who is both 'willing and able to save us to the uttermost,' and to preserve his own mercies in us; to whose office[c] it belongs to take order that none who are given unto him, be lost:—undoubtedly that life of Christ in us, which is thus underpropped, though it be not privileged from temptations, no

[y] *D. Reynolds* Confer. with Hart, c. 7. Divis. 8.—*D. Abbot* in Thompson. diatrib. cap. 18. Falsa est, (inquit *Maldonatus* Jesuita) opinio eorum, qui putant Petrum fidem negando perdidisse; *in loc.* [z] Quod dicit Petro, toti Ecclesiæ dictum putandum est. *Jesuita* ibid. [a] Rogavit ut haberet in fide liberrimam, fortissimam, invictissimam, perseverantissimam voluntatem. *Aug.* de corrupt. et grat. cap. 8. [b] Consuetudinarii reatus. *Salvian.*—Quotidianæ ncursionis. *Tertul.* [c] John vi. 39.

not from back-slidings [d], yet is an abiding life: he who raised our soul from death [e], will either preserve our feet from falling; or, if we do fall, will heal our backslidings [f], and will save us freely.

Infinitely therefore doth it concern the soul of every man to be restless and unsatisfied with any other good thing, till he find himself entitled unto this happy communion with the life of Christ, which will never fail him. As all the creatures in the world, so man especially hath in him a two-fold desire; a desire of perfection, and a desire of perpetuity; a desire to advance, and a desire to preserve his being. Now [g] then till a man's soul, after many rovings and inquisitions, hath at last fixed itself upon some such good thing, as hath compass enough to satiate and replenish the vastness of these two desires; impossible it is for that soul, though otherwise filled with a confluence of all the glory, wealth, wisdom, learning, and curiosity of Solomon himself, to have solid contentment enough to withstand the fears of the smallest danger, or to outface the accusations of the smallest sin.

Now then let us suppose, that any good things of this world, without the life of Christ, were able to satisfy one of these two desires, to perfect and advance our natures: though indeed it be far otherwise, since, without Christ, they are all but like a stone in a serpent's head, or a pearl in an oyster; not our perfections, but our diseases; like Cleopatra her precious stone; when she wore it, a jewel; but when she drank it, an excrement. I may boldly say, that as long as a man is out of Christ, he were better be a beggar or an idiot, than to be the steward of riches, honours, learning, and wisdom, which should have been improved to the glory of him that gave them, and yet to be able to give up, at that great day of accounts, no other reckoning unto

[d] Hos. xi. 7, 11. [e] Psal. lvi. 13. [f] Hos. xiv. 14. [g] Fecisti nos ad te; et inquietum est cor nostrum, donec requiescat in te. *Aug.* Conf. l. 1. cap. 1.—Dum beati esse omnes homines volunt; si verè volunt, profectò esse immortales volunt; aliter enim beati esse non possunt. *Aug.* de Trin. l. 13. c. 8. —Cujus jam non difficulter occurrit utroque conjuncto effici beatitudinem, quam recto proposito intellectualis natura desiderat: hoc est, ut bono incommutabili, quod Deus est, sine ulla molestia perfruatur, et in eo se in æternum esse mansurum, nec ulla dubitatione cunctetur, nec ullo errore fallatur. *Aug.* de Civ. Dei, lib. 11. cap. 13.

God but this: 'Thy riches have been the authors of my covetousness and oppression; thy honours, the steps of my haughtiness and ambition; thy learning and wisdom, the fuel of my pride.'—But now I say, suppose that nature could receive any true advancement by these things; yet alas, when a man shall begin to think with himself, May not God this night take me away, like the fool in the Gospel, from all these things, or all these from me? May I not, nay must I not within these few years, instead of mine honour, be laid under men's feet? Instead of my purple and scarlet, be clothed with rottenness? Instead of my luxury and delicacies, become myself the food of worms? Is not the poor soul in my bosom an immortal soul? must it not have a being, as long as there is a God who is able to support it? And will not my bags and titles, my pleasures and preferments, my learning and natural endowments, every thing, save my sins, and my adversaries, and mine own conscience, forsake me, when I once enter into that immortality?—When a man (I say) shall begin to summon his heart unto such sad accounts as these, how will his face gather blackness, and his knees tremble, and his heart be even damped and blasted with amazement, in the midst of all the vanities and lies of this present world! What a fearful thing is it for an eternal soul to have nothing between it and eternal misery to rest upon, but that which will moulder away and crumble into dust under it, and so leave it alone to sink into bottomless calamity! O beloved, when men shall have passed many millions of years in another world, which no millions of years can shorten or diminish; what accession of comfort can then come to those glorious joys, which we shall be filled with in Heaven? or what diminution or mitigation of that unsupportable anguish, which, without ease or end, must be suffered in Hell, by the remembrance of those few hours of transitory contentments, which we have here, not without the mixture of much sorrow and alloy, enjoyed? What smack or relish think you hath Dives now left him of all his delicacies, or Esau of his pottage? What pleasure hath the Rich Fool of his full barns, or the young man of his great possessions? What delight hath Jezebel in her paint, or Ahab in the vineyard, purchased with the innocent blood of him that owned it? How much policy hath

Ahithophel, or how much pomp hath Herod, or how much rhetoric hath Tertullus left, to escape or to bribe the torments, which, out of Christ, they must for ever suffer? O how infinitely doth it concern the soul of every man to find this life of Christ to rest upon, which will never forsake him till it bring him to that day of redemption, wherein he shall be filled with blessedness infinitely proportionable to the most vast and unlimited capacities of the creature!

And now, when we can secure our consciences in the inward, true, and spiritual renovation of our heart, in this invincible and unperishable obsignation of the Spirit, who knitteth us as really (though mystically) unto Christ, as his sinews and joints do fasten the parts of his sacred body together; how may our heads be crowned with joy, and our hearts sweetly bathe themselves in the prefruition and preoccupation of those rivers of glory, which attend that Spirit, whithersoever he goeth! Many things, I know, there are, which may extremely dishearten us in this interim of mortality; many things, which therein encounter and oppose our progress. The rage, malice, and subtilty of Satan; the frowns, flatteries, threats, and insinuations of this present world; the impatience and stubbornness of our own flesh; the strugglings and counter-lustings of our own potent corruptions; the daily consciousness of our falls and infirmities; the continual intercourse of our doubts and fears; the ebbing and languishing, decaying, and even expiring of our faith and graces; the frequent experience of God's just displeasure, and spiritual desertions, leaving the soul to its own dumps and darkness. Sometimes, like froward children, we throw ourselves down and will not stand; and sometimes there comes a tempest, which blows us down, that we cannot stand. And now whither should a poor soul, which is thus on all sides environed with fears and dangers, betake itself? Surely so long as it looks either within or about itself, no marvel if it be ready to sink under the concurrent opposition of so many assaults.

But though there be nothing in thee, nor about thee, yet there is something above thee which can hold thee up. If there be strength in the merit, life, kingdom, victories, intercession of the Lord Jesus; if there be comfort in the covenant, promises, and oath of God; believe, and all this

strength and comfort is thine. Lean not upon thine own wisdom; trust not thine own righteousness; arrogate nothing to thyself but impotency to good: no strength of thyself, but against thyself, and God's grace; no power but to resist and withstand the Spirit. But rest only upon the promises and power of him who is 'Alpha and Omega, the author and finisher of thy faith;' who is a head to take care of his weakest members. When thou art as weak as a worm in thine own sense, yet 'Fear not, O worm Jacob[h]; be not dismayed, O men of Israel,' saith the Lord; 'for I am thy God, I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness,' that is, with the strength of my truth and promises. 'How shall I give thee up, Ephraim?' It is spoken to backsliding Ephraim; 'How shall I deliver thee, Israel? How shall I make thee as Admah, how shall I set thee as Zeboim?' that is, How shall I make mine own church as the cities of Sodom? 'My heart is turned within me, my repentings are kindled together:'—and mark the reason of all: 'I am God and not man.' Though you are men, subject to many changes and miscarriages, yet I am not a man, that I should repent of my goodness, and therefore I will not turn to destroy Ephraim.

But now as men who look upon the sun, when they look downward again upon darker objects, can scarce see or distinguish any thing; so ought it to be with us: our looking up unto God, should make us see nothing in ourselves, but matter to be humbled by, and driven back unto him again. If once the strong man begin to glory in his strength, or the wise man in his wisdom; if our prosperity and security make us resolve with David, that we shall never be moved; if, because we find our corruptions wounded and mortified, we begin to insult over them more with our pride, than with our faith; how easy and just is it with God to let in Satan upon us, to remove his hand from under us, to overshadow and withdraw his countenance from us, to set on our very wounded corruptions upon us, to burn up our city, and, peradventure, to plunge us in the guilt of some such fearful sins, as, at the very names and first suggestions whereof, we would happily before have been startled and amazed? Alas

[h] Isai. xli. 10. 14.

what are we to David and Peter, to Solomon and Hezekiah, men of such daily communion and intimate acquaintance with the Almighty! And yet, notwithstanding, what fearful testimonies have they left upon record, for all posterity to take notice what a frail and inconstant creature man is, when once God's Spirit departs from him;—that the strength of the greatest champions in the church of God, is but like the strength of Samson, of whom, in all his great exploits, the Scripture saith [i], that 'The Spirit of the Lord came upon him;' and when he was overcome, that 'the Lord was departed from him.' We should therefore labour to 'rejoice in the Lord with trembling [k], to work out our salvation with fear [l];' to pray that we may be delivered from ourselves, and from the trains of Satan; that we may never know, by our own fearful experience, into what an incredible excess of sinning, our flesh, though otherwise mortified, would break forth,—if God should a little subduct his hand, and give us over awhile to the violence of our own passions, to the treachery of our own hearts. We should be very watchful and cautious against ourselves, that we presume not to sin, because grace hath abounded: "How shall we that are dead to sin, live any longer therein?" saith the apostle [m]. What a monstrous perverting of the grace and mercy of God is this, to build straw and stubble upon so precious a foundation! Surely we would esteem that man prodigiously foolish and contumelious unto nature, who should spend his time, substance, and industry to find out a perverse philosopher's stone, that should turn all the gold it touched, into lead or dross: how injurious then and reproachful are they to the grace of God, who extract their own presumptions out of his mercy, and turn the redundancy of divine grace into advantage and privilege of sinning! As if God's mercy had no other use than a dog's grass, or a drunkard's vomit, or a Papist's confession to his priest [n], to absolve us for some sins that there might be room made for more. Surely grace teacheth men to make other conclusions from God's mercy. "Deal bountifully with thy servant, that I may keep thy word," was David's inference from God's favour [o]. And St. Paul assures us [p], that none but hard and impenitent hearts

[i] Judg. xiv. 6. 19. xv. 14. xvi. 20. [k] Psal. ii. 11. [l] Phil. ii. 12. [m] Rom. vi. 1. [n] Sir *Edwin Sandys'* relation. [o] Psal. cxix. 17. [p] Rom. ii. 4, 5.

"despise the goodness and riches of God's patience and forbearance, not knowing that the goodness of God should lead them to repentance." It is the work of grace to reimprint the image of God in us; to conform us unto Christ; to bend and incline the heart to a spiritual delight in the law; to remove, in some measure, the ignorance of our minds, that we may see the beauty and wonders of God's law, and the difficulty and frowardness of the fleshly will against grace, that God's commands may not be grievous, but sweet unto us.

These are the branches and properties of that life, which we have from Christ. And we have them from him as the Son, as a middle person between us and his Father. First, Because the Son hath his Father's seal[q]; hath judgment[r], power, liberty to dispose of and dispense life and salvation to whom he will. "Labour for the meat that endureth unto eternal life[s], which the Son of Man shall give unto you; for him hath God the Father sealed." Secondly, Because the Son is in his Father's bosom[t], hath his heart, his ear, his affections; and therefore he is heard always[u] in whatsoever he desireth for any of his members: and this interest in his Father's love was that, by which he raised Lazarus unto life again. Lastly, He that hath the Son, hath the greatest gift which the Father ever gave unto the world. He cannot deny life, where he hath given the Son; he cannot withhold silver, where he hath given gold and diamonds: "If he spared not his Son, but delivered him up for us all, how shall he not with him freely give us all things[x]?"

Now our life is conveyed from Christ unto us, first, by imputation of his merit, whereby our persons are made righteous and acceptable unto God. Secondly, by infusion or communion with his Spirit, which sanctifies our nature, and enables us to do spiritual services. For though we exclude works from justification formally considered; yet we require them of every justified man: neither doth any faith justify, but that which worketh by love; though it justify not under that reason as a working faith, but under that relative office of receiving and applying Christ. Thirdly, by his life and intercession, applying his merits unto us, and presenting our

[q] John v. 26, 27. [r] Matt. xxviii. 18. [s] John vi. 27. [t] John i. 18. [u] John xi. 42. [x] Rom. viii. 32.

services unto his Father, as lively sacrifices, cleansed from those mixtures of deadness and corruption, which, as passing from us, did cleave unto them.

Having thus unfolded our life by Christ, we are, in the last place, to enquire into that propriety which we have unto Christ, which is the ground of the life we receive from him. For one thing cannot be the principle and seed of life unto another, except there be some union and fellowship, which may be the ground of the conveyance: and this is that which the text calls 'the having of Christ,' which is the same with that of Saint John[y], "To as many as received him, he gave power to be called the sons of God." So then there must be a mutual act: Christ exhibiteth himself unto us, and we adhere and dwell in him: whereby there is wrought a unity of wills, a confederacy of affections[z], a participation of natures, a concurrence to the making up of the same body; so that Christ accounteth himself incomplete without his church. This union of the faithful to Christ, being one of 'those deep things of God,' which are not discernible without the Spirit, is yet set forth unto us in the Scriptures, under sundry vulgar and obvious similitudes, which I will but touch upon.

It is first set forth by the expression of a body, consisting of divers members, Rom. xii. 4, 5. 1 Cor. xii. 12, 13. Eph. i. 22, 23. In which places the purpose of the Apostle is to shew, how that the proportion, that is between Christ and his church, answereth to that relation, which is between the members of a body and the head. For as, in the natural body, all the members are joined by nerves and vital ligatures unto the head, from whence they receive their strength and sensation,—and do, by virtue of that union to the head, retain a fellowship and communion amongst themselves; so is it between Christ and his church. Every member of the true and mystical body of Christ is, by a secret knot of his Spirit, so fastened unto him, and so compacted with the other members by that which every joint supplieth, as that the whole world of elect, from Christ the head and first-born of

[y] John i. 12. [z] Nostra et ipsius conjunctio, nec miscet personas, nec unit substantias, sed affectus consociat, et confederat voluntates. *Cypr.* de cœna Domini.

the creatures, unto the lowest and meanest of all his members, do make up but one body, unto which Christ, by being the head, hath these principal relations:—First, he is the principle of all spiritual influences, as the head of natural.[a] All the grace in us is but an overflowing and measure from his fulness. Secondly, he is the principle of all government and direction; all the wisdom and prudence of the church is from him. He is the everlasting council, or the light that enlighteneth every man that cometh into the world; the power and the wisdom of God unto us. Thirdly, he is conformable to the members (for Christ's church is no monster) and maketh them conformable unto him; he to us in our infirmities, tempted in all things, as we are; and we to him, in his holiness. He that sanctifieth, and they that are sanctified, are all of one. Now as, in a body, we resolve the whole into no parts but those which are integral and proper to it in the nature of a living and organical body, namely, the members; though many things else are in the body, yet nothing belongs integrally unto it, but the members;—so many men are in the body of Christ, only by an external and sacramental admission, or by some false and presumptuous persuasions and professions, as wens or excrements in the natural body; they do no services, they exercise no vital and spiritual functions, but rather cumber and infest the members.

Secondly, This union is compared unto a 'building' or 'house'[b] whose stones are knit together by the juncture and bond of love, and are firmly grounded upon the elect, precious, and sure foundation; who as he doth, by his power, 'uphold all things[c],' so much more those, that are built upon him. Now as, in a structure, the stones cannot subsist in the building by any qualities or inherent virtues of their own, but only by that direct and perpendicular dependance, and subsistence which they have upon the foundation; so, in the church, no graces, no carvings, no inherent excellencies do hold men up, but only that full and sole reliance and subsistence of the soul upon Christ. If a man have any other bottom that holds him up,—if he be not even

[a] Vid. *Aquin.* part. 3. q. 8. art. a. *Bonavent.* dist. 3. q. 13. de gratia capitis.
[b] Ephes. ii. 20, 21. 1 Tim. iii. 14. 2 Pet. ii. 5. [c] Heb. i. 3.

and full upon Christ,—if he be not in all things levelled and proportioned unto him by the doctrine of the apostles and prophets (which is therefore likewise called a foundation, because by it we are set right upon Christ, who is the 'foundation of foundations,' as the Scripture speaks [c],) he cannot abide in the building for ever: the wall and the foundation must all have the same centre: and there must be the same propensions and affections in us which were in Christ; his rule must be ours, and his ends ours, and his will ours. If there be any such exorbitances, and swellings out, as make the heart have quite another point and centre to move to, other grounds to fix upon,—if men will despise the Word, will not be paired and regulated to the foundation, but "will trust in oppression and perverseness, and stay on that; this iniquity will, at length, prove a breach which cometh suddenly at an instant [d]."

Thirdly, This union is compared to an 'ingrafture of a branch in a tree [e],' whereby the juice and nourishment of the stock is conveyed, and the branch thereby quickened to bring forth fruit. Where, by the way, it is worth our noting, that the church is most usually, in this particular, compared to 'a vine,' and the branches of a vine, to note, that there is nothing of worth or expectations in Christians, but their fruit. A man cannot make a pin [f] to fasten in a wall of the branch of a vine. An unfruitful Christian is the most unprofitable creature that is: there are no secondary uses which can mediate (as I may so speak) for a dead vine, to keep that from the fire: either it must be for fruit or for fuel; to all other purposes it is utterly improper and unprofitable.

Now we must observe, that a branch may be in a tree two ways:—First, by a mere corporal adherency, or continuation with the stock; by cleaving and sticking to the body of the tree; and so every dead branch is in the tree, as well as those that live: but this alone is not that which our Saviour requires; for such branches the husbandman will cut off and cast into the fire. Secondly, by a real participation of the life, sap, and influences of the root; which unto the former sort of branches, though offered, yet it is not received, be-

[c] Isai. xxviii. 16. [d] Isai. xxx. 12, 13. [e] John xv. 1, 5. [f] Ezek. xv. 3.

cause of the inward deadness and indisposition that is in it. Thus it is between Christ and Christians. That which makes us to be in Christ after any kind of way, is faith. And according to the differences of faith, are these differences of being in Christ to be discerned. St. James[g] makes mention of a 'dead faith,' when men are in Christ by some general acknowledgment, by external profession, by a partial dependence (coming to him only as to a Jesus for room and shelter to keep them from the fire; not as to a Christ for grace and government in his service), not by any particular and willing attraction of those vital influences, those working principles of grace and obedience, which are from him shed abroad upon true believers. And this is the semi-conversion and imperfect renovation of many men, whereby they receive from him only general light of truth and common virtues, which makes them visibly and externally branches in him. But St. Paul makes mention of a lively, operative, unfeigned faith, which, in true believers, draweth in the power of Christ's death, and the virtue of his resurrection, unto the mortification of sin, and quickening of Spirit, and bringing forth fruit unto God: and this only is that, which is the ground of our life from him. "The life that I live, I live by the faith of the Son of God."

Lastly, This union unto Christ is compared unto marriage[h], whereby the Church hath a right and propriety created to the body, name, goods, table, possessions, purchases of Christ; and doth reciprocally become all his, resigning its will, ways, desires, unto his government. Now for the discovery of this, we may consider either the essentials, or the consequence of marriage. The former hath, for the 'genus,' the most general requisite consent: and that must have these differences and restrictions. First, It must be a mutual consent[i]; for though Christ declare his good will, when he knocketh at our doors, and beseecheth us in the ministry of his Word; yet if we keep our distance, reject his tokens of love and favour, stop our ears to his invitations, there is then no covenant made; this is but a wooing and

g Jam. ii. 26. h Psal. xlv. Ephes. v. 32. i *Lombard* dist. c. 4. distinct. 17, Ubi non est utriusque consensus, non potest esse matrimonium. Instit. Jur. Can. lib. 2. Tit. 11.—Nuptias igitur. *Aquin.* supplem. 3 partis q. 45. art. I. *Fran. a Victor.* Relect. 7. part. 1.

no marriage. Secondly, It must be a present consent[i]; and in words 'de præsenti,' or else it is only a promise, but no contract. Many men, like Balaam, would feign die the death of the righteous, but live their own lives; would feign belong to Christ at the last, and have nothing to do with him ever before; would have him out of need, but not at all out of love, and therefore for the present they put him off. Many other suitors they have, whom they cannot defer, or deny; till at last, peradventure, he grows jealous and weary, departs from them, and turns unto those who will esteem him worthy of more acceptation. "Seeing you put the Word from you," saith the apostle[k], "and judge yourselves unworthy of eternal life, lo! we turn unto the Gentiles."—Thirdly, It must be free and unrestrained; for compulsion makes it a ravishment, and not a marriage. They[l] who must be but one body, ought first to agree in the same free and willing resolution. Many men when God slaves them[m], will enquire early after him; when he puts them upon a rack, will give a forced consent to serve him; when he sends his lions amongst them[n], will send for his priests to instruct them how to worship him: but this is only to flatter with their lips, that they may escape the present pain; (like the howling devotion of some desperate mariner in a storm) not at all out of cordial and sincere affection. Wicked men deal no better with God, than the frogs in the fable with the block which was thrown in to be their king. When he makes a noise and disturbs their peace, when he falls heavy upon them, they are sore affrighted, and seem to reverence his power: but if he suffer their stream to be calm about them, and stir not up his wrath, they securely dance about him, and re-assume their wonted looseness. Fourthly, It must be without error[o]; for he that errs, cannot consent. If a woman take herself upon some absence of her husband

[i] Verba præsentem consensum exprimentia sunt necessaria. Instit. Jur. Can. lib. 2. Tit. 11. Sect. 'licet autem' *Lombard.* lib. 4. distinct. 28. *Francisc. a Victoria* Relect. 7. part. 1. punct. 2. [k] Acts xiii. 26. Acts xxii. 21. [l] Quorum unum corpus est, unus debet esse et animus. *Urban.* in Decret. part. 2 caus. 31. *Lombard*, dist. 29. [m] Psal. lxxviii. 34, 37. [n] 2 Kings xvii. 25, 26. [o] Qui errat, non sentit; ergo nec consentit. Decret. part. 2. caus. 29. qu. 1.—Error circa ea quæ sunt de essentiâ contractus, vitiat contractum. *Fran. a Victoria* Relect. 7. part. 1. punct. 2.

to be now free from him, and conceive him dead, and thereupon marry again; if it appear that the former husband is yet living [p],—there was a mistake and error in the person, and so a nullity in the contract. So if a man mistake himself, judge himself free from his former tie unto sin and the law, and yet live in obedience to his lusts still, and is not cleansed from his filthiness; he cannot give any full consent to Christ, who will have a chaste spouse without adulterers or corrivals. Lastly, It must be a universal and perpetual consent,[q] for all time, and in all states and conditions. This is a great difference between a wife and a strumpet; a wife takes her husband upon all terms; his burthens as well as his goods; his troubles as well as his pleasures: whereas a strumpet is only for hire and lust; when the purse is emptied, or the body wasted, love is at an end. So here he that will have Christ, must have him all (for 'Christ is not divided'); must entertain him to all purposes, must follow the Lamb wheresoever he goeth; must leave father, mother, wife, children, his own life for Christ; must take as well his yoke, as his crown; as well his sufferings, as his salvation; as well his grace as his mercy; as well his spirit to lead, as blood to redeem. He that will be his own master to do the works of his own will, must, if he can, be his own Saviour too, to deliver his soul from the wrath to come.

The consequents and intendments of marriage are two, 'convictus et proles.' First, Mutual society: Christ and a Christian must live together, have intimate and dear acquaintance with each other; the spirit of a Christian must solace itself in the arms and embracements, in the riches and loveliness of Christ; in his absence and removes, long after him; in his presence and returns, delight in him, and entertain him with such pure affections and heavenly desires, as may make him take pleasure in his beauty. Secondly, There must be a fruitfulness in us; we must bring forth unto God. Christ will not have a barren spouse: every one that loveth him, keepeth his commandments.

Now then, in one word, to unfold the more distinct quality

[p] Decret. part. 2. caus. 34. q. 1. 2. [q] Quod perpetuitati repugnat, matrimonium tollit. *Aquin.* supplem. 3. par. q. 47. art. 3. In matrimonio est quasi quædam servitus perpetua. *Ibid.* art. 6.

of this our union to Christ, we may consider a threefold unity.[r] Of persons in one nature; of natures in one person; of natures and persons in one quality. In the first, is one God; in the second, is one Christ; in the third, is one church. Our union unto Christ is the last of these; whereby he and we are all spiritually united to the making up of one mystical body. The formal[s] reason or bond of this union is the Spirit of Christ[t], by which, as by immortal and abiding seed, we are begotten anew unto Christ. For he being the second Adam, we are spiritually in him, and from him, as we are naturally or corruptibly in and from Adam. As Adam[u] was the fountain of all that are naturally generated, and by that means transmitted condemnation to all that are one with him; so Christ is the head of all that are spiritually born again, and by that means transmitteth grace and righteousness to all that are one with him.

From this union of the faithful unto Christ, doth immediately arise a communion with him in all such good things as he is pleased to communicate. I will but touch them, it having been the subject of this discourse hitherto.

First, We have a communion with him in his merits[x], which are as fully imputed unto us for justification, as if his sufferings had been by us endured, or the debt by us satisfied: as we find in the body medicines often applied unto sound parts, not with relation to themselves, but to cure others which are unsound. In a distillation of rheums on the eyes, we cup and scarify the neck which was unaffected,

[r] *D. Reynolds* conference with *Hart.* cap. 1. divis. 2. [s] Occulta communicatione et inspiratione gratiæ spiritualis quisquis hæreat Domino, unus spiritus est. *Aug.* de Peccat. Mer. et Remis. l. 1. cap. 10. [t] 1 John iii. 24. iv. 13. [u] Rom. v. 18, Non est mulieris semen ratione quadam plebeiâ et vulgari; sed conceptus è Spiritu sancto. Itaque non est sic natus, ut esset omnium hominum caput, sed eorum tantùm, quos ex universo humano genere corrupto Deus voluit regenerare per Spiritum Sanctum, &c. *Cameron* de Eccles. p. 88. [x] Non est salvatus cruce Christi, qui non est crucifixus in Christo. Non est crucifixus in Christo, qui non est membrum corporis Christi. *Prosp.* Resp. ad Capitul. Gallorum, cap. 9.—Christo proprie ecclesia unitur, quatenus crucifixus est, et excitatus à mortuis; nempe, ut, in Christi morte, ecclesia sit veluti satisfaciens Deo, et expians peccata non in se, sed in capite. In resurrectione autem ecclesia sit veluti defuncta satisfactione, &c. *Cameron* de Ecclesia, p. 106.—Adeo arcto vinculo Christus et ecclesia conjuncti sunt, ut Christus sit veluti peccator in ecclesia, ecclesia veluti defuncta pœnâ peccati in Christo. *Ibid.* p. 127.

to draw back the humour from the part distempered: even so Christ, the glorious and innocent head of a miserable and leprous body, suffered himself to be wounded and crucified; to wrestle with the wrath of his Father; to be one with a wretched people in the condition of their infirmities; as he was with his Father in the unity of divine holiness; so that, by his infirmity being joined unto us, the communion of his purity might join us unto God again. He alone [u], without any merit of his, suffered our punishment, that we, without any merit of ours, might obtain his grace. The pains of Christ's wounds were his [x], but the profit ours; the holes in his hands and side were his, but the balm which issued out, was ours; the thorns were his, but the crown was ours: in one word, the price which he paid, was his; but the inheritance which he purchased, was ours. All the ignominy and agony of his cross was infinitely unbeseeming so honourable a person as Christ, if it had not been necessary for so vile a sinner as man.

Secondly, We have communion with him in his life and grace, by habitual and real infusion and inhabitation of his spirit unto sanctification. For we are 'sanctified in him [y],' and 'except we abide in him [z], we cannot bring forth fruit.' Christ comes not only with a passion, but with an unction to consecrate us to himself: except thou be a partaker as well of this, as of that; be as willing to be ruled, as redeemed by Christ; in him indeed thou art, but it is as a withered branch in a fruitful vine: while thou art in him, it is to thy shame, that thou shouldst be dead, where there is such abundance of life; and the time will come, that thou shalt be cut off from him. "Every branch in me, that beareth not fruit, he taketh away."

Lastly, We have communion with him in many privileges and dignities. But here we must distinguish of the privileges of Christ; some are personal and incommunicable; others, general and communicable. Of the former sort, are all such as belong unto him, either in regard of his divine

[u] Solus pro nobis suscepit sine malis meritis pœnam, ut nos per illum sine bonis meritis consequeremur gratiam. *Aug.* contr. l. 2. epistolas Pelag. l. 4. c. 4. —*Hugo* de sacram. l. 2. part 1. cap. 12. [x] Illa in corpore Christi vulnera non erunt Christi vulnera, sed latronis. *Ambr.* serm. de latrone. [y] 1 Cor. i. 2. [z] John xv. 4.

person, as to be the everlasting Son, the Word and Wisdom of his Father, the express image of his person, and brightness of his glory, the upholder of all things by the word of his power, and the like: or in regard of his office, as to be the redeemer of the church, the author and finisher of our faith, the prince of our salvation, the propitiation for the sins of the world, the second Adam, the mediator between God and man; in which thing she is alone, and there is none with him. Other privileges there are which are communicable; all which may be comprised under this general, of being 'fellow-members with him' in the most glorious body and society of creatures in the world.

The particulars I touched before. First, We have communion in some sort with him in his holy unction, whereby we are consecrated to be 'kings and priests [a],' to subdue our corruptions, to conquer spiritual wickedness, to offer up the sacrifices of prayer, praises, alms, and holy services; for we are by him 'a royal priesthood.[b]'

Secondly, We have communion in his victories; 'we are more than conquerors through him'[c], because, in the midst of the enemy's insultations, and our own distresses, the victory is still ours. The enemy may kill us, but not overcome us, because our death is victorious. As Christ triumphed upon the cross [d], and had his government on his shoulders, —so we rejoice in afflictions, glory in tribulations [e]; and, in all of them, in a confluence and conspiracy of them all, we are more than conquerors.

Thirdly, We have communion with Christ in his sonship [f]; from whence it comes to pass, that Christ and his church do interchangeably take one another's names: sometimes he is not ashamed to call himself 'Jacob' and 'Israel.' "This is the generation of them that seek thy face, O Jacob [g];" and "Thou art my servant, O Israel, in whom I will be glorified [h]," saith the Lord, speaking unto Christ. Yea, he giveth to the church his own name.[i] "As there are many members [k], and yet but one body; so is Christ;" that is, so is

[a] Rev. i. 6. [b] 1 Pet. ii. 9. [c] Rom. viii. 37. [d] Col. ii. 15. [e] Rom. v. 3. [f] John xx. 17. [g] Psal. xxiv. 6. [h] Isa. xlix. 3. [i] 1 Cor. xii. 12. [k] *Aug.* de Civ. Dei, l. 17. c. 18. Tom. 7. de unitate Ecclesiæ, cap. 4. Totus Christus caput et corpus est; homines sancti et fideles fiunt cum homine Christo unus Christus. *Id.* de Peccat. Mer. et Remiss. l. 1. c. 31.—

the Church of Christ.[l] And "What manner of love is this[m]," saith the apostle, "that we should be called the sons of God?" From hence it comes, that we have fellowship with the Father, access and approach with confidence for all needful supplies, assurance of his care in all extremities, interest in the inheritance which here serveth for his children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services; secret debates, spiritual conferences of the heart with God, he speaking unto our spirit, by his Spirit in the word,—and we by the same Spirit, speaking unto him in prayers, complaints, supplications, thanksgivings, covenants, resolutions: he kissing us with kisses of love and comfort[n], and we kissing him again with kisses of reverence and worship.[o]

We see then, to conclude all, what an absolute necessity lies upon us of having Christ, because with him we have all things[p], and can do all things[q]: without him, we are poor and can do nothing.[r] And the more necessary the duty, the more sinful the neglect: especially considering that Christ withholds not himself, but is ready to meet, to prevent, to attend every heart that in truth desires him. If a man have a serious, simple, sincere will to come wholly to Christ, not to be held back from him by his dearest and closest corruptions, by the sweetest pleasures, or strongest temptations which can allure or assault him, he may draw near unto him with boldness, and assurance of acceptation; he hath a call; Christ inviteth[s], yea, entreateth him[t], and therefore he *may* come: he hath a command[u]; Christ requireth it of him, and therefore he *must* come.

And now when we have Christ, how careful should we be to keep him; how tender and watchful over all our behaviours towards him, lest he be grieved and depart again! The Spirit of the Lord is a delicate spirit[x], most sensible of those injuries which his friends do him. Let us, therefore, take heed of violating, afflicting, discouraging, grieving this

Ita est Christus. Non dixit, ita et Christus; sed ita est Christus; ostendens Christum rectè appellari etiam universum, hoc est, caput cum corpore suo, quod est, Ecclesia. *Id.* To. 4. lib. 83. qu. 69.

[l] 1 John iii. 1. [m] Cant. i. 2. [n] Psal. ii. 12. [o] Rom. viii. 32. [p] Phil. iv. 13. [q] Rev. iii. 17. [r] John xv. 5. [s] Rev. xxii. 17. [t] 2 Cor. v. 20. [u] 1 John iii. 4.

[x] Res delicata est Dei Spiritus. *Tert.*

Spirit (which is the bond of all our union and interest with Christ) in any of those his sacred breathings and operations upon the soul. But when he teacheth, let us submit and obey, receive the belief and the love of his truth: when he promiseth, let us neither distrust nor despise, but embrace as true, and admire as precious, all the offers which he makes to us: when he contends with our lusts in his word and secret suggestions, let him not always strive, but let us give up our fleshly affections to be crucified by him: when he woos and invites us, when he offers to lead and to draw us, let us not stop the ear, or pull away the shoulder; or draw backward, like froward children; or cast cold water in the face of grace, by thwarting the motions, and rebelling against the dictates thereof; but let us yield ourselves unto him, captivate all our lusts, and consecrate all our powers, and submit all our desires to his rule and government; and then, when he hath been a Spirit of union, to incorporate us into Christ's body, and a Spirit of unction to sanctify us with his grace, he will undoubtedly be a Spirit of comfort and assurance, to seal us unto the day of our full redemption.

THE

LIFE OF CHRIST.

PHILIP. III. 10.

That I may know Him, and the power of His Resurrection, and the fellowship of His Sufferings.

THE purpose of the apostle, in this place, is to arm the church of the Philippians against those false Judaizing teachers, that confounded Christ and Moses, circumcision and the gospel, together. This he doth by arguments personal from men, and by arguments real from the matter itself. Arguments personal are first from the disposition, quality, end of those false teachers, whom he describes, verse 3: They are 'evil trees;' and therefore no great heed to be given to the fruits they bear, to the doctrines they obtrude. They are 'dogs, unclean beasts,' that bark only for their bellies; and do not only bark, but watch their time to bite too. They are 'evil-workers;' though they come like fellow-workers with Christ, pretending much strictness in the edification of the church, yet indeed their business is only to pull down and to pervert. They are the '*concision;*' where the apostle, by an ironical paronomasia, shews the end of their doctrines; they preach indeed circumcision, but their business is schism and concision. In the law, it was circumcision, God's ordinance; but now being by Christ abolished, it is nothing at all but a bare concision or cutting of the flesh, and will, in the event, prove a rent and schism in the church. The second personal argument is taken from the apostle's own condition, who, neither by nature nor education, was an enemy to legal ceremonies; who, in all points, had as great reason to vindicate the law, and to boast in fleshly privileges as any of those false teachers, ver. 4. He was by nature an Israel-

ite of the whole blood, as well as they; by education, of the strictest sect of all, a 'Pharisee;' by custom and practice, 'a persecutor' of the church, under that very name; because the law he had been bred under, was endangered by that new way: and in his course of life altogether 'unblamable,' in regard of legal obedience and observations: and lastly, in his opinions touching them, he counted them 'gainful' things, and rested upon them for his salvation, till the Lord opened his eyes, to see the light of the glorious Gospel of God in the face of Jesus Christ. The arguments from the matter are, first, from the substance of which circumcision was the shadow. "We are the circumcision who worship God in the spirit, and rejoice in Christ Jesus," &c. ver. 3. They boast in the flesh, they have a concision; but we are the circumcision, because we have the fruit and truth of circumcision, the spiritual worship of God, which is opposite to external ceremonies, John iv. 23.—Secondly, from the plenitude and all-sufficiency of Christ, which stands not in need of any legal accession to piece it out; and this the apostle shews by his own practice and experience. "What things were gain to me, those I counted loss for Christ;" because they were things that kept him from Christ before. And he repeats the same words confidently again, that he might not be thought to have spoken them unadvisedly, or in heat; "Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things:"—as a merchant in a tempest is contented to suffer the loss of all his goods to redeem his life; or rather as a man will be content to part with all his own beggarly furniture for a jewel of great value, Mat. xiii. 44. Only here we are to note, that the apostle did not suffer the loss of them 'quoad substantiam,' in regard of the substance of the duties, but 'quoad qualitatem et officium justificandi,' in regard of that dependence, and expectation of happiness, which he had from them before. Neither did he only suffer the loss of them (as a man may do of things, which are excellent in themselves and use,—as a merchant throws his wares out of the ship, when yet he dearly loves them, and delights in them) but he shews what estimation he had of them, "I count them dung, that I may win Christ;" I count

them then filthy carrion: so the word signifies; σκύβαλα quasi κυσίβαλα, garbage and filth that is thrown out to dogs, things which dogs (such as he describes these false teachers to be) may delight in; but the spirit of God in a sincere heart, cannot relish nor savor, in comparison of Christ. "And may be found in him," when I shall appear before the face of God,—or 'may find in him' all that I lose for him;—that is, a most plentiful recompense for any legal commodities which I part from for his sake; "not having mine own righteousness," &c. Here the apostle distinguisheth of a two-fold righteousness; legal, which is a man's own, because a man must come by it by working himself, Rom. x. 5; and evangelical, which is not a man's own, but, "the righteousness of God,'[a] freely given to us by grace through Christ: "That I may know him," &c. That I may have the experience of his grace and mercy, in justifying me freely by faith, through the virtue of his sufferings and resurrection.

Here then we have these two things set down; First, the preciousness; Secondly, the nature of saving faith. The preciousness is in the whole scope of the place; for the words are a comparative speech, where faith is preferred before all legal and moral performances. The nature is opened by the act of it, knowledge; and the object, the virtue of Christ's resurrection, and the fellowship of his sufferings.

Touching the former of these two, the scope of the apostle in this place, is to shew that faith is the most precious and excellent gift of God to a Christian man. So it is expressly called by St. Peter, 'a precious faith[b].' For understanding of which point, we must note, that faith may be considered in a double respect: either as it is a quality inherent in the soul, or as an instrument whereby the soul apprehendeth some other thing. Now, in the same thing, there is much difference between itself as a quality, and as an instrument. Heat, as a quality, can only produce the like quality again; but as an instrument of the sun, it can produce life and sense, things of more excellency than the quality itself. Faith, as a quality, is no better than other graces of the Spirit; but as an instrument, so it hath

[a] Rom. iii. 21, 22. [b] 2 Pet. i. 1.

a quickening quality which no other grace hath. "The just shall live by faith [c]."

This preciousness of faith is seen chiefly in two respects: First, in regard of the objects; and Secondly, in regard of the offices of it.

First, Faith hath the most precious and excellent object of any other, Christ and his truth, and promises. "Herein," saith the apostle, "God commended his love, in that when we were sinners, Christ died[d]." This was the sovereign and most excellent love-token, and testification of divine favour that ever was sent from Heaven to men. "God so loved the world;" so superlatively, so beyond all measure or apprehension, "that he gave his Son [e]." There is such a compass of all dimensions in God's love, manifested through Christ; such a height, and length, and breadth, and depth, as makes it exceed all knowledge [f]. It is exceeding and unsearchable riches [g]. In one word, that which faith looks upon in Christ, is the price, the purchase, and the promises which we have by him:—The price, which made satisfaction unto God; the purchase, which procured salvation for us; and the promises, which comfort and secure us in the certainty of both; and all these are precious things. The blood of Christ, 'precious blood [h]'. The promises of Christ, 'precious promises [i].' And the purchase of Christ, 'a very exceeding and abundant weight of glory [k].' But it may be objected, Have not other graces the same object as well as faith? Do we not love Christ, and fear him, and hope in him, and desire him, as well as believe in him? True indeed; but herein is the excellency of faith, that it is the first grace which looks towards Christ [l].

Now the Scripture useth to commend things by their order and precedency: as the women are commended for coming first to the sepulchre. The messenger which brings the first tidings of good things, is ever most welcome: the servant who is nearest his master's person, is esteemed the best man in that order: so faith, being the first grace that brings tidings of salvation, the nearest grace to Christ's

[c] Heb. x. 38. [d] Rom. v. 8. [e] John iii. 16. [f] Ephes. iii. 18, 19. [g] Eph. ii. 7, & iii. 8. [h] 1 Pet. i. 18. [i] 2 Pet. i. 4. [k] 2 Cor. iv. 17.
[l] Ἡ πρώτη πρὸς σωτηρίαν νεῦσις. *Clem. Alex.* Strom. l. 2.

person, is therefore the most excellent in regard of the object.

Secondly, Faith is the most precious grace, in regard of the offices of it. Though, in its inherent and habitual qualification, it be no more noble than other graces, yet, in the offices which it executeth, it is far more excellent than any. Two pieces of parchment and wax are, in themselves, of little or no difference in value; but in their offices, which they bear as instruments and patents, one may as far exceed the other, as a man's life exceeds his lands: for one may be a pardon of life, the other a lease of a cottage. One man in a city may, in his personal estate, be much inferior to another; yet as an officer in the city, he may have a great precedence and distance above him. Compare a piece of gold with a seal of silver or brass, and it may have far more worth in itself; yet the seal hath an office or relative power to ratify covenants of far more worth than the piece of gold: so it is between faith and other graces. Consider faith in its inherent properties,—so it is not more noble than the rest; but consider it as an instrument, by God appointed for the most noble offices,—so it is the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to unite to Christ, and give possession of him. The apostle prays for the Ephesians, "that Christ may dwell in their hearts by faith [m]." Wealth in the mine doth no good at all, till it be severed and appropriated to persons and uses. Water in the fountain is of no service unto me, till it be conveyed thence to mine own cistern. The light of the sun brings no comfort to him, who hath no eyes to enjoy it. So though Christ be a mine, full of excellent and unsearchable riches,—a fountain full of comforts and refreshments,—a sun of righteousness,—a captain and prince of life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remain as poor and miserable, as if this fountain had never been opened, nor this mine discovered.

Now this union to, and communion with, Christ,—is, on our part, the work of faith, which is, as it were, the

[m] Ephes. iii. 17.

spiritual joint and ligament, by which Christ and a Christian are coupled. In one place we are said to live by Christ. "Because I live," saith he, "ye shall live also," John xiv. 19. In another, by faith: "The just shall live by faith," Heb. x. 38. How by both? By Christ, as the fountain; by faith, as the pipe conveying water to us from the fountain: by Christ, as the foundation; by faith, as the cement knitting us to the foundation: by Christ, as the treasure; by faith, as the clue which directs: as the key which opens, and lets us in to that treasure. This the apostle explains in the former place, where he shews by what means faith makes us live; namely, by giving us an entrance and approach to Christ: for he opposeth faith to 'drawing back,' ver. 19, 30; noting that the proper work of faith is to carry us unto Christ, as our Saviour himself expoundeth, "Believing in him by coming unto him[n]." Therefore the apostle puts both together, "Not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God[o]." Faith is compared to 'eating and drinking,' John vi. And we know there is no sense requires such an intimate and secret union to its object, as that of tasting, no sense that is the instrument of so near a union as that. So then, as the motion of the mouth in eating, is not, in the nature of a motion, any whit more excellent than the motion of the eye or foot, or of itself in speaking; yet in the instrumental office of life and nourishment, it is far more necessary;—so though faith in the substance of it, as it is an inherent quality, hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spiritual bread unto our souls, and so of assimilating and incorporating us into him, which no other grace can do, no more than the motion of the eye or foot can nourish the body; so it is the most precious and useful of all others.—It may be objected, Do not other graces join a man unto Christ, as well as faith? Union is the proper effect of love; therefore we are one with Christ, as well by loving him, as by believing in him.

To this I answer, That love makes only a moral union in affections, but faith makes a mystical union, a more close

[n] John vi. 64, 65. [o] Gal. ii. 20.

and intimate fellowship in nature between us and Christ. Besides, faith is the immediate tie between Christ and a Christian, but love a secondary union following upon, and grounded on, the former. By nature, we are all enemies to Christ and his kingdom; of the Jew's mind, "We will not have this man to reign over us:"—Therefore till by faith we are thoroughly persuaded of Christ's love to us, we can never repay love to him again. "Herein is love," saith the apostle, "not that we loved God, but that he loved us, and sent his Son," 1 John iv. 10. Now between God's love and ours, comes faith to make us one with Christ; "We have known and believed the love that God hath to us, ver. 16: and hence it follows, that because by faith "as he is, so are we in this world;" therefore, "Our love to him is made perfect; and so we loved him, because he first loved us," verse 19.

So that we see the union we have with Christ by love, presupposeth the unity we have in him by faith; so faith still hath the preeminence.

The second office, wherein consists the excellency of faith, is a consequent of the former; namely, to justify a man: For there is no man righteous in the sight of God, any further than he is taken into the unity of Christ, and into the fellowship of his merits. God is alone well-pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in God's presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his natural body[p]; to note the indissoluble union, which was to be between him and his mystical members. So that now, as, in a natural body, the member is certainly fast to the whole, so long as the bones are firm and sound; so in the mystical, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ go to Heaven, if he stand unblamable before God's justice, we all shall appear in him so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The apostle gives two

[p] John xix. 36.

excellent reasons, why our justification should be of faith, rather than of any other grace: the first, on God's part, that it might be of grace; the second, on the part of the promise,—"That the promise might be sure to all the seed [q]."

First, Justification, that is by faith, is of mere grace and favour, no way of work or merit. For the act whereby faith justifies, is an act of humility, and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency. So that, as Mary said of herself, so we may say of faith, "The Lord hath respect unto the lowliness of his grace;" which is so far from looking inward for matter of justification, that itself as it is a work of the heart, 'τὸ credere,' doth not justify, but only as it is an apprehension, or taking hold of Christ. For as the hand in the very receiving of a thing must needs first make itself empty (if it be full before, it must let all that go, ere it can take hold on any other thing); so faith, being a receiving of Christ,[r] must needs suppose an emptiness in the soul before.

Faith hath two properties, as a hand, to work, and to receive. When faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions, and the like; these are the works of faith. When faith accepts of righteousness in Christ, and receives him as the gift of his Father's love, when it 'embraceth the promises afar off,[s]' and 'lays hold on eternal life,[t]' this is the receiving act of faith. Now faith justifies not by working (lest the effect should not be wholly of grace, but partly of grace, and partly of work[u]), but by bare receiving and accepting, or yielding consent to that righteousness, which, in regard of working, was the righteousness of Christ,[x] and in regard of disposing, imputing, appropriating unto us, was the righteousness of God.[y] To make the point of justification, by the receiving, and not the working of faith, plain, let us consider it by a familiar similitude.

Suppose a chirurgeon should perfectly cure the hand of a poor man from some desperate wound, which utterly dis-

[q] Rom. iv. 16. [r] John i. 12. [s] Heb. xi. 13. [t] 1 Tim. vi. 12. [u] Ephes. ii. 8, 9. Phil. iii. 9. [x] Rom. v. 18. [y] Rom. iii. 21. [y] 1 Cor. i. 30.

abled him from any work: when he hath so done, should at one time freely bestow some good alms upon the man, to the receiving whereof he was enabled by the former cure; and, at another time, should set the man about some work, unto the which likewise the former cure had enabled him; and the work being done, should give him a reward proportionable to his labour:—I demand, Which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength he restored, or the free bestowing of an equal gift, unto the receiving whereof likewise he himself gave ability? Any man will easily answer, that the gift was a work of more free grace than the reward, though unto both, way was made by his own merciful cure: for all the mercy which was shewed in the cure, was not able to nullify the intrinsecal proportion, which afterwards did arise between the work and the reward. Now this is the plain difference between our doctrine and the doctrine of our adversaries, in the point of justification: *They* say we are justified by grace, and yet by works, because grace enables us to work: *We* say we are justified freely, not by the works of grace, but by the grace which bestows our justification, and therewith our strength of working unto us. For surely God's free grace is more magnified in giving us, undeservedly, both righteousness and works, than in giving us works to deserve our righteousness.

Secondly, Justification by faith doth make the promise sure to all the seed. If unto a beggar should be proposed some excellent benefit, upon condition to perform some acceptable and perfect service unto the person that offers it; whom yet it would be impossible to please by working, without some exact ability for the duty required; the man might easily doubt of the certainty of the benefit, because his performance of the condition required, is uncertain:—But if the same benefit should be proposed upon no other act on his part required, than only the acknowledgment of his own want, and the willing acceptance of the thing offered, a man could not be unsure of it. So if the Lord should propose righteousness or salvation to a man, upon condition of his moral obedience,—man's corruptions are so many, and his abilities so weak, his enemies so potent, and his heart so treacherous to comply with them, that the promise

cannot be made sure to him upon the concurrence of his own works. But when there is nothing required of a man, but to cleave to Christ,—nothing but to relinquish his own endeavours, and to accept the help of a sure Saviour, and to rely upon the sure mercies of David; this must needs make our righteousness and salvation to be as certain, as is the value of the merits, or fidelity of the promise, on which we rely. If there be nothing requisite to the firmness and consistency of a house, but only to be put upon the foundation, —then the house must needs be as sure as the foundation. If there be nothing requisite to the safeness of a man's money or writings, but to put them in a closet or box, the things must needs be as safe as the place into which they are put. So since nothing else is required to make our salvation sure, but only to rest upon Christ, who is a safe foundation to his church,[z] and a certain treasure,[a] faith which alone puts us into him, doth therewithal make our salvation sure unto us. "Behold, I lay in Sion a chief corner-stone, elect and precious;"—there, is both our foundation and our treasure. Now the safety which faith brings from hence is this, "He that believeth, shall not be confounded, or put to shame:" In the prophet it is, "shall not make haste;"[b] both words express safety. For a man to rely upon another for any good thing, and at last to fail in his expectation; this must needs shame him in the disappointment of his hopes. But when the hopes of a man are grounded upon the unsearchable riches, and the unfailable promise, and the immutable truth, power, and goodness of God; impossible it is, that the faith of such a man should shame or deceive him. When a man is secure and certain of any good thing, he is contented to wait the season of it. David, by God's promise and unction, was certain of the kingdom; and therefore he would not take away the life of Saul when it was in his power, but waited till the time of his death, by God appointed, should come.[c] But when a man is unconfident of a thing, he is ready to snatch at every probability, to make use of every occasion that happens to further his desires. If I should see two men going towards the court in competition for some office or preferment, and should ob-

[z] Matth. xvi. 18. [a] Col. iii. 3. [b] 1 Pet. ii. 6. [c] 1 Sam. xxvi. 9, 10, 11.

serve the one to ride night and day in full speed, to deny himself the comforts of the way, and to express much impatiency and indignation at every stoppage that met him; the other to take time and leisure, to rely upon the former promises of the prince, or the prevalency of some honourable friends, and to laugh at the greediness of his competitor,—I should easily conclude, that the hopes of that man were greater, whose haste is less. For when a man hath a thing already in promise, and that from the hands of a man, of whose power and fidelity he hath infallible assurance,—he is not over-vehement for performance, but willingly attends the times and good pleasure of his friend. Now this is the business of faith[d], to give a being to the things we hope for; and though in themselves they be afar off, and out of sight, yet to make them subsistent and at hand in the promise, even within the reach and embracement of faith.[e] So that faith doth therefore keep a man from greediness and precipitancy in his pursuit, and from confusion and shame in his hopes of good, because it sees them as safe and certain in the power and promises of Christ, as if they were already made good unto him. So then to conclude this point,—faith being the only grace wherein is magnified the fulness and freeness of God's favour, and wherein is secured his promise to all the seed,—it must needs be the fittest grace for a merciful justification.

The third office of faith, is, having put us into Christ, and justified us by him, to give us together with him all other things, which is the conviction that the apostle makes, Rom. viii. 32, "If he have given us Christ, how shall he not with him freely also give us all things?" These, *all things*, are of two sorts: First, all graces; Secondly, all secular good things. St. Peter puts them together, and shews how they run from Christ to us, through faith, as the pipe: "his divine power hath given unto us all things that appertain to life and godliness;" and that "through the knowledge," (that is, the faith) "of him that hath called us to glory and virtue."[f]

[d] Habet fides oculos, quibus quodammodo videt verum esse, quod nondum videt. *Aug.* Ep. 222.—προλῆψις ἐκούσιος. *Clem. Alex.* Strom. l. 2.—ἡμεῖς ἐσμεν ἐν τῷ ἀγνώστῳ γνωστικοί. *Ibid.*—Anticipatio et præcomprehensio. *Ibid.* lib. 5.
[e] Heb. xi. 1, 13. [f] 2 Peter i. 3.

First, All graces. Faith is the first grace in a Christian soul, and the spring of the rest. This is the main business of that excellent chapter, Heb. xi., to shew how faith was the master-wheel in the lives and actions of those holy men, whose renown is there upon record. The apostle tells us, that "faith worketh by love[g]," where by *love* we may understand either generally the universal habit of all other operative graces: and then the sense is, that faith doth, as it were, actuate and animate all other habits of grace, and apply them to their several works; or rather particularly, "that love of God which is shed abroad in our hearts by the Holy Ghost;" and then the method and meaning of the place is this.

First, Faith shews us the great love of God in Christ. "The life that I live," saith the apostle, "I live by the faith of the Son of God, who loved me, and gave himself for me[h];" where we see the principal[i] discovery, that faith makes in Christ, and that it fixeth upon, is, his love to us; and this is a most sovereign and superlative love. "Herein," saith the apostle, "God commended," God heaped together "his love towards us,—in that while we were yet sinners, Christ died for us.[k]"

Secondly, Faith, having thus revealed to our hearts the love of God in Christ, doth kindle in them a reciprocal love towards Christ again, working in us the same mind that is in Christ[l]; and inflaming our spirits to a retribution of love for love. "We have believed the love that God hath to us," saith the apostle: "and therefore," saith he, "we love him, because he loved us first[m]." Thus faith worketh love.

But now, thirdly, There is a further power in faith: for it doth not only work love, 'but it worketh by love,' as the text speaks: that is, it maketh use of that love which it hath thus kindled, as of a good and incentive to further obedience. For that love which we repay unto Christ again, stirreth us unto an intimate and heavenly communion with him, unto an entire and spiritual conformity unto him. And the reason is, because it is a conjugal love, and therefore a fruitful love; for the end of marriage is fructification. "Ye

[g] Gal. v. 6. [h] Clem. Alex. Strom. lib. 2. Ἡ πίστις ἕδρασμα ἀγάπης.
[i] Gal. ii. 20. [k] Rom. v. 8. [l] Phil. ii. 5. [m] 1 John iv. 16. 19.

are become dead to the law," saith the apostle, "by the body of Christ; that ye should be married to another, even to him who is raised from the dead:" and the end of this spiritual marriage is added, "that we should bring forth fruit unto God;"—which is presently after expounded, "that we should serve in newness of spirit[n]." "If a man love me," saith our Saviour, "he will keep my words."—And this obedience is the child of faith, as it is set down in the same place,—"Ye shall know that I am in my Father, and you in me, and I in you;"—and immediately upon this faith it follows, "He that hath my commandments and keepeth them, he it is that loveth me: And he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him[o]." In which place, there are these things of excellent observation. First, The noble objects, that faith doth contemplate, even the excellency of God's love unto us in Christ. "You shall know that I am in my Father;" in his bosom, in his bowels, in his dearest affection; one with him in mercy, in counsel, in power. That he and I both go one way; have both one decree and resolution of grace and compassion towards sinners: "And that you are in me," your nature in me, your infirmities in me, the punishment of your sins upon me, that I am bone of your bone, and flesh of your flesh; that you are in my heart, and in my tenderest affections; that you were crucified together with me[p]; that you live together with me; that you sit together with me in heavenly places[q]; that I died your death; that you rose my resurrection; that I pray your prayers; that you were my righteousness; "And that I am in you," by my merits to justify you, by my grace and spirit to renew and purify you, by my power to keep you, by my wisdom to lead you, by my communion and compassion to share with you in all your troubles.—These are the mysteries of the love of the Father, and the Son to us.

Now this love kindleth a love in us again; and that love sheweth itself in two things:—First, In having the commandments of Christ; that is, in accepting of them,—in giving audience unto them,—in opening our eyes to see, and our hearts to entertain, the wonders of the law. And se-

[n] Rom. vii. 4, 6. [o] John xiv. 20, 21, 22, 23. [p] Rom. vi. 6, 8. [q] Eph. ii. 6.

condly, In keeping of them, in putting to the strength of our love (for love is as strong as death; it will make a man neglectful of his own life, to serve and please the person whom he loves), that so we may perform the duties, which so good a Saviour requires of us. And now as our love was not the first mover, ("We loved him, because he loved us first,") so neither shall it be the last: as the Father and the Son did, by their first love, provoke ours, so will they, by their second love, reward ours. And therefore it follows, "He that loveth me, shall be loved of my Father, and I will love him."—This is not meant of a new love, but of a further declaration of their former love, namely, in a more close and familiar communion, and heavenly cohabitation with them; "We will come unto him, and make our abode with him;" we will shew him our face; we will make all our goodness to pass before him; we will converse and commune with his Spirit; we will sup with him; we will provide him a feast of fatted things, and of refined wine: we will open the breasts of consolation, and delight him with the abundance of glory. Excellent to the purpose of the present point is that place of the apostle, 2 Cor. v. 14, 15; "The love of Christ," saith he, "restraineth us;" that is, either Christ's love to us by faith apprehended, or our love to Christ by the apprehension of his love wrought in us, doth, by a kind of sweet and lovely violence, win and overrule our hearts,—not to live henceforth unto ourselves, but unto him that died for us, and rose again. And the root of this strong persuasion is adjoined, namely, "Because we thus judge," because we know and believe, "That if one died for all, then all are dead" to the guilt and to the power of sin, and ought to live a new life conformable to the resurrection of Christ again. Therefore in two parallel places[r], the apostle useth promiscuously faith, and a new creature: "In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love:—Neither circumcision nor uncircumcision, but a new creature." The reason of which promiscuous acceptation, the apostle renders the inseparable union between faith and renovation: "If any man be in Christ, he is a new creature[s]."

[r] Gal. v. 6. and vi. 15. [s] 2 Cor. v. 17.

Secondly, Faith gives us all good things, requisite to our condition. Adam was created lord of his fellow inferior creatures, invested with propriety to them all. In his fall, he made a forfeiture of every good thing which God gave him. In the second covenant, a reconciliation being procured,—faith, entitling a man to the covenant, doth likewise re-invest him with the creatures again. "All things," saith the apostle, "are yours;" and he opens the title and conveyance of them, "You are Christ's, and Christ is God's[t]." So elsewhere he saith, that "the living God giveth us all things richly to enjoy;" that is, not only the possession, but the use of the things[u]: where by *all things* we may understand, First, the liberty and enlargement of Christians, as it stands in opposition to the pedagogy and discipline of Moses' law, which distinguished the creatures into clean and unclean, and so, by consequence, into useful and unuseful: so that now, by any immediate tie of conscience, we are not prohibited the free enjoyment of any creature of God. Secondly, By *all things* we understand not all simply, but all requisites: all that, in regard of our state and course, are necessary to life and godliness. "O woman," saith our Saviour, "great is thy faith; be it unto thee, even as thou wilt[w]." This is a large grant, to ask what we will, and to have promise of obtaining it: but he who promiseth to believers what they will, doth likewise regulate and confine their wills, to desire nothing but with subordination to his will; nothing but their own portion, that which is food convenient for them. The Heathen man[x] could say, "That man hath as much as he desires, who desires nothing but what he hath."—So we may say of a Christian,—He hath indeed whatsoever he will, because God gives him a heart to desire nothing, but that which is God's promise and his own necessity.

Now all these things faith gives us; first, because it gives us the fountain, and secondly, the promises, of them all. First, Faith carries us to the fountain, that is, to God. "With thee," saith the prophet David, "there is the fountain of life[y]." And, "We are of God in Christ Jesus,"

[t] 1 Cor. iii. 23. [u] 1 Tim. vi. 17. [w] Matt. xv. 28. [x] Tantum habet quantum vult, qui nihil vult, nisi quod habet. *Senec.* [y] Psal. xxxvi. 9.

saith the apostle[z]." Now we know there is a kind of all-sufficiency in a fountain: whatever water a man wants, he may have his supply at the fountain; whereas cisterns and broken pits will be presently exhausted. We may observe in many fountains, that, to the eye, they seem to have far less water in them for the time, than some great torrent or winter flood, which overruns whole valleys, and carries away woods and stones before it: yet Job tells us, that a torrent will make men ashamed in summer, when they turn aside for water to refresh them, and can find none[a]. But he that comes to a fountain for refreshment, shall never be ashamed, because it is living and growing water, and so makes a perpetual supply. So the faithful oftentimes have less wealth and abundance of earthly things than other men; yet notwithstanding they have therewithal the fountain, and so, by consequence, they have more certainty and more sweetness. First, more certainty, for fountain-water is living-water, and so it multiplies; whereas other men have their water in cisterns, that are broken, full of holes and chinks to let it out again. So the prophet tells us of some that drudge and labour, but it is 'in the fire;' their work perisheth as fast as it grows;—and of others that earn wages, but put it in 'a bag with holes,'—it falls out as fast as it is put in. What are these holes, this fire that melts, and lets out the estates of wicked men? they are principally these two.

First, The lusts of their own hearts: "Ye ask and receive not, because ye spend it upon your lusts," saith the apostle. And as lust keeps it away, so lust lets it out when we have it. How many great estates have wine and women, hawks and hounds, fashions and compliments, pride and vain-glory, humours and projects, quarrels and dissensions, the back, the belly, the eye, the ear, the tongue, the many inventions of an idle head, the many exorbitances of a wandering heart, melted away, and reduced to nothing! Every member of the body, every appetite of the soul, so many chinks to let out an estate. But now the faithful have their lusts abated, their hearts ordered, the dropsy and in-

[z] 1 Cor. i. 30. [a] Job vi. 19, 20.

temperancy of their affections removed; and so all the holes at which God's blessings might soke away, are stopped up.

Secondly, The cisterns of wicked men are broken, and their bags full of holes by the secret judgment and curse of God, punishing their sinful lusts in their sinful gain, blasting and withering their fruitless estates, as Christ did the barren fig-tree. We see how the Lord threatens "to curse the people for their sins in their going out and coming in, in their basket, and in their store: to break the staff of their bread, to take away their cup from their mouth, to take his wine and oil to himself again, to consume their palaces with fire, to remove their banquets, to discover their treasures, and to seek out their hidden things, to hear the cry of the beam and of the stone out of the wall, and to pull them out of their nests, even from among the stars,"—with infinite other the like expressions, in which the Lord useth to shew unto us the power and vigilancy of his justice in the administration of the world. Whereas the faithful have the bread and the word, the creatures and the blessings of God together, and so have more certainty in these things. The woman's oil and meal was not much, yet it increased, and went along with her occasions: there was a spring in the cruse, and in the barrel; it was living oil, and living meal, that grew and held out in the famine. As a man's occasions are, so the fountain supplies him. If he want a cup, a bucket, a cistern full, there is in the fountain answerable to all his wants: so whatever necessity the Lord brings the faithful unto, he gives them an eye to see, a heart to rest in, and to expect, in the use of honest means, a supply proportionable to each of them.—And as they have more certainty, so have they more sweetness in the waters, which they fetch from the fountain. Water in pits and cisterns, rots, and grows muddy and unsavoury; so do the creatures of God to wicked men. Cares, fears, jealousies, desires, hopes, ends, infinite commixtures and disturbances, deprive the creatures of their native relish and pureness. The sweetest wine, to an aguish palate, tastes of that bitter humour which it there finds. So lusts and curses, interweaving themselves with the creatures in a wicked man's hands, must needs take away the sense of their simple goodness, turn their table to

a snare, and the things which should have been for their good, into an occasion of falling. Whereas the faithful, by the word and prayer, have the creature sanctified, seasoned, and perfumed unto their use again,—have the curse of God removed, and their own lusts corrected, and withheld from mingling with them. Thus faith gives all things in the fountain, more certain, and more sweet, by stopping the holes which did let them out, and by removing the lusts and curses which did before embitter them.

Secondly, Faith gives us all things by giving us the promises. "Godliness hath the promises of this life, and that which is to come[b]." Wicked men have good things only by God's general providence, which maketh his sun to shine, as well on them as on the just, by a common bounty. But this manner of tenure is liable to many forfeitures, curses, taxations, many inroads and devastations, by wolfish and wasting lusts,—and, by consequence, is not able to settle and secure the heart in the enjoyment of them. But now by faith in the promises, the godly have their hold altered, have their estate settled in a better and surer tenure, delivered from those many encumbrances and entanglements, unto the which before they were obnoxious: so that now a man's heart is secured beyond all doubts or human fears. A poor man may object,—'I am not wise enough to order my affairs; I am disabled by sickness and weakness to attend my calling; my charge increaseth upon me, and my probabilities of providing for them, wax smaller than before.'—But yet faith is able to answer these and all other the like objections, by proposing the promise:—'Dost thou live by thine own strength? Dost thou prosper by thine own wisdom and industry, or by the blessing and truth of God in his promises? and is God's truth an accepter of persons? is not his fidelity as firm towards weak and poor, as towards rich believers? Is there any want or weakness, any poverty or deficiency in Heaven? Do the promises of God stand in need of man's wisdom or strength to bring them to pass? Can thy increase of charge or occasions, exhaust the treasures, or dry up the fountains and truth, of God?'—If an honourable and wealthy person have occasion to enlarge

[b] 1 Tim. iv. 8.

his retinue, and live at a higher pitch than before, yet because he hath abundance, he doth not repine at this necessity. All the faithful are of the household and family of God, who is no whit the poorer in his state and power, by maintaining many or few. He gives to all men, and yet he gives liberally [c], which no rich man in the world is able to do, because as he gives to others, himself decreaseth. But God gives out of a fountain, as the sun gives light; which whether it shine to one or to thousands, retains still equal light in itself: neither can the eyes of men exhaust or draw out the light of the sun. "All the creatures are mine," saith God, "upon a thousand hills." If a thousand hills can bear corn enough, or feed cattle enough for any poor man's relief, he need not doubt or fear: for God hath still thousands of mountains, as it were so many granaries or storehouses, in his truth and promises, for the faithful, in any straits, to have recourse unto.—And thus faith gives us all things by entitling us to the promises.

Against all this which hath been spoken, touching the excellency of faith, may be objected that determination of the apostle, "Now abideth faith, hope, and charity, these three; but the greatest of these, is charity [d]." By which comparison, this point touching the precedency of faith, seems to be impaired. To which I answer,—That the apostle speaks of a greatness extensive in regard of duration, charity being an everlasting grace, but faith pertaining only to this life, as being requisite to the present quality and state of the church: for faith and fruition are opposed [e]; faith looketh upon things in their promises,—fruition, in their real existence. But now consider faith as an instrument to lay hold on Christ, and the precious promises of life and grace in him, and consider it as a root, a living principle, to put the heart in work, to purify the conscience, to inflame the heart to spiritual obedience, and a retribution of holy love to God for all his love to us in his Son. And thus faith exceeds charity, as the motion of the mouth, in eating, (which is an act that tends immediately to life) doth the motion of the mouth in speaking,—which tendeth not to an end so important, nor absolutely necessary.

[c] James i. 5. [d] 1 Cor. xiii. 10. [e] 2 Cor. v. 7.

Another objection may be this:—Other graces make a man like Christ; which faith cannot do, because Christ could not believe unto justification or life, having the fountain of both abundantly in himself: whereas the proper and primitive work of faith is to carry a man out of himself, and to make him see all his sufficiency in another. To which I answer two ways: First, Christ had faith, though not to such purposes as we: faith in the common nature of it, as it imports assent to all divine truth, and adherence, or reliance of the soul, to the benefit and goodness which the same brings with it: (for 'ratio veritatis,' and 'ratio commodi,' are the two objects of a right faith, or rather several qualifications of the same object.) Thus it is a legal thing coming under the compass of those duties of the law, unto which Christ made himself subject; but faith as a condition, an officer, an instrument of justification: so it could not stand with Christ, who was not to be righteous by believing, but to be himself the righteousness of those that believe. But in other respects when the apostle saith, "He was heard in that which he feared," when he saith himself, "My God, my God:"—it is manifest, that though he had not faith for righteousness, yet he had it for deliverance; that though he were not saved by believing, yet he was obedient in believing.—Secondly, It is more to be one with Christ, than to be like him; more to be a part of him, than a picture. Now faith makes a unity with Christ; other graces, only a resemblance: faith makes a man a member; others, only a follower of him: and so in that respect, still faith hath the pre-eminence.

Now, then, from the great necessity and preciousness of this duty, we may first infer the greatness of their sin who neglect it, who live with no sense of the want, and little sorrow for the weakness, of it. To lie, swear, revel, cozen, to live in the practice of any notorious outrage and moral enormity, many men esteem heinous and unworthy: but to live in infidelity, without the knowledge or fellowship of Christ, in an utter unacquaintance with their own unworthiness, and inexperience of their everlasting insufficiencies to compass or contrive their own salvation, are things seldom or never seriously thought on by them. And yet infidelity is indeed the edge and sting of all other

sins; that which binds them and their guilt everlastingly upon the soul, and locketh them like shackles to the conscience, which otherwise, by the help of Christ, might easily shake them off. "He that believeth," saith Christ [f], "is not condemned; he that believeth not, is condemned already, and the wrath of God abideth on him." There is a displeasure which is but for a moment [g], a wrath which doth only sing, and blow upon the soul, and then away: such the faithful themselves, after some bold adventure into the ways of sin, may have experience of. And there is a wrath which is constant, permanent, intimately and everlastingly adherent unto the soul [h], which will seize only upon unbelievers. "The Spirit shall convince the world of sin, because they believe not," saith Christ.[i] Sin there stands in opposition to righteousness and judgment, or holiness [k]: so that the meaning is,—The Spirit shall convince men, that they are unrighteous and unholy men, held under by the guilt, condemnation, and power of sin; shut up in fast chains unto the wrath and judgment of the great day; unavoidably cast and condemned in the court of law, because they fled not by faith unto that office of mercy and reconciliation which the Father hath erected in his beloved Son.—All sins do, of themselves, deserve damnation; but none do 'de facto' infer damnation without infidelity. This was that great provocation in the wilderness, which kept the people out of the land of promise, and for which God is said to have been grieved forty years together.[l] "How long will this people provoke me? How long will it be, ere they believe in me? They despised the Holy Land; they believed not his word; they drew backward, and turned again in their hearts into Egypt."[m]—The apostle sums up all their murmurings and provocations, for which they were excluded that type of Heaven, in this one word, "They entered not in, δι' ἀπιστίαν, because of their unbelief."[n] If there be but one only medicine against a deadly disease, and when that is offered to the sick person, he refuse it, and throw it under his feet,—the state of that man is infallibly desperate and remediless. There is but one name [o], but one

[f] John iii. 18, 36. [g] Isai. liv. 7, 8. [h] Notat constantiam et penitissimam rei adhæsionem. *Camer.* [i] John xvi. 8. [k] John xvi. 8. [l] Heb. x. 39. [m] Acts vii. 39. [n] Heb. iii. 19. [o] Acts iv. 12.

[p], but one blood, by which we can be saved, per- and purged for ever[q], and, without which, God can ıo pleasure in us. "How can we then escape, if we ;t so great salvation[r], and trample under foot the blood of the covenant?" It is a fruitless labour and an endless folly for men to use any other courses (be they in appearance never so specious, probable, rigorous, mortified, pharisaical, nay, angelical) for extricating themselves out of the maze of sin, or exonerating their consciences of the guilt or power thereof without faith. Though a man could scourge out of his own body rivers of blood, and, in a neglect of himself, could out-fast Moses or Elias; though he could wear out his knees with prayer, and had his eyes nailed unto Heaven; though he could build hospitals for all the poor on the earth, and exhaust the mines of India into alms; though he could walk like an angel of light, and with the glittering of an outward holiness dazzle the eyes of all beholders; nay, (if it were possible to be conceived) though he should live for a thousand years in a perfect and perpetual observation of the whole law of God,—his original corruption, or any one, though the least digression and deviation from that law, alone excepted; yet such a man as this could no more appear before the tribunal of God's justice, than stubble before a consuming fire. It is only Christ in the bush that can keep the fire from burning: it is only Christ in the heart that can keep sin from condemning; χωρὶς ἐμοῦ, "without me[s]," that is, separated from me, "ye can do nothing" towards the justification of your persons, or salvation of your souls, or sanctification of your lives or natures.—No burden can a man shake off, no obstacle can he break through, no temptation can he overcome, without faith: "Shake off every thing that presseth down, and the sin which hangeth so fast on, and run with patience" (namely, through all oppositions and contradictions) "the race that is set before you," saith the apostle.[t] But how shall we do such unfeasible works? He shews that in the next words, Ἀφορῶντες, "Looking off from ourselves unto Jesus, the author and finisher of our faith."—When a man looks inward upon his own strength, he may as justly despair

[p] Heb. x. 14. [q] Heb. ix. 13, 14. [r] Heb. ii. 3. [s] John xv. 5. [t] Heb. xii. 1, 2.

of moving sin from his soul, as of casting down mountains with one of his fingers: but he who is able to give us faith, is by that able to make all things possible unto us. The world tempts with promises, wages, pleasures of sin, with frowns, threats, and persecutions for righteousness. If a man have not faith to see in Christ more precious promises, more sure mercies, more full rewards, more abundant and everlasting pleasures,—to see in the frowns of God more terror, in the wrath of God more bitterness, in the threats of God more certainty, in the law of God more curses, than all the world can load him withal;—impossible it is that he should stand under such assaults: "For this is the victory which overcometh the world, even our faith."[a] Satan dischargeth his fiery darts[x] upon the soul, darts pointed and poisoned with the venom of serpents, which set the heart on fire from one lust to another. If a man have not put on Christ, do not make use of the shield of faith, to hold up his heart with the promises of victory, to hold out the triumph of Christ over the powers of death and darkness; to see himself under the protection of him, who hath already thrown down the dragon from Heaven, who hath Satan in a chain, and the keys of the bottomless pit in his own command; to say unto him, 'The Lord rebuke thee, Satan, even the Lord that hath chosen Jerusalem, rebuke thee,' impossible it is to quench any of his temptations, or to stand before the rage and fury of so roaring a lion:—"Whom resist[y]," saith Peter, "steadfast in the faith."—Our corruptions set upon us with our own strength, with high imaginations, with strong reasonings, with lustful dalliances, with treacherous solicitations, with plausible pretences, with violent importunities, with deceitful promises, with fearful prejudices, with profound and unsearchable points and trains; on all sides lust stirs and works within us like sparkles in a dried leaf, and sets every faculty against itself. The mind tempts itself unto vanity, the understanding tempts itself unto error and curiosity, the will tempts itself unto frowardness and contumacy, the heart tempts itself unto hardness and security. If a man have not faith, impossible it is either to make any requests to God against himself, or to deny the requests of

[a] 1 John v. 4. [x] Eph. vi. 16. [y] 1 Pet. v. 9.

sin which himself maketh. It is faith alone which must purify the heart[z], and trust his power and fidelity, who is both willing and able to subdue corruptions.[a] In vain it is to strive, except a man strive lawfully: in prayer[b] it is faith which must make us successful: in the word[c], it is faith which must make us profitable: in obedience[d], it is faith which must make us cheerful: in afflictions[e], it is faith which must make us patient: in trials[f], it is faith which must make us resolute: in desertions[g], it is faith which must make us comfortable: in life[h], it is faith which must make us fruitful: and in death[i], it is faith which must make us victorious. So that as he said of water, ἄριστον μὲν ὕδωρ, so may I of faith, 'It is of all things the most sovereign and precious,' because it is of universal use in the life of man. Therefore the apostle calleth men without faith, 'absurd men[k],' because it is an unreasonable and sottish thing for a workman to be without his chief instrument, and that which is universally requisite to every one of his works. A husbandman without a plough, or a builder without a rule, a preacher without a Bible, a Christian without faith, are things equally absurd and unreasonable: and yet thus unreasonable are men usually. By faith, Joseph repelled and fled from the solicitations of his adulterous mistress: and have they then faith, that run upon temptations of lust, let their hearts wallow in the speculations, and their bodies in the beds, of uncleanness? Faith made David look to God, when Shimei reviled him: and have they faith that dart out oaths, stabs, and execrations at once against their enemy, and against God? Faith made Noah, when he was warned of God, to fear,—and Josiah to tremble at his word: and have they faith who mock the messengers, and despise the word, and misuse the prophets, and reject the remedies, and slight the times of their peace and visitation which God gives them? Faith made Abraham put a sword to the throat of his beloved son, the son of blessing, and the son of promise: and have they then faith, who will not sacrifice a stinking lust, nor part from a prodigious vanity when God requires it? O what a world of sweetness and closeness is

[z] Acts xv. 9. [a] Micah vii. 19. [b] Jam. i. 6, 7. [c] Heb. iv. 2.
[d] 1 Cor. xv. 58. [e] Heb. x. 36, 38. xi. 33, 36. [f] Isa. l. 10.
[g] Jonah ii. 4. [h] Heb. x. 38. [i] Rom. viii. 37, 38. [k] 2 Thes. iii. 2.

there in sin to our nature, when men love a lust, a rag, a fashion, an excrement, better than Abraham did his son Isaac! Faith made Moses suffer rather the reproaches of Christ, than the riches of Egypt: and have they faith, who had rather be without Christ, than their profits and pleasures; who subordinate the blood, the spirit, the will, the ways, the glory, of Christ, to their earthly designs and base resolutions? By faith, he feared not the wrath of a king: and have they faith that fear the breath of fools, and would fain be religious, if it did not discredit them, and crush their arts of compliance, plausibility, and ambition? Thus every sin, wilfully committed, is backed and strengthened with infidelity. If men did, by faith, see him that is invisible, an unapproachable light, and a consuming fire; see the sword in his left hand to revenge iniquity, and the crown in his right hand to reward holiness; look upon his judgments as present in his power, and upon his glory as present in his promises; it could not be that they should go on in such outrages against him and his law. "Know ye not," saith the apostle[l], "that neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God?" Nothing but faith can unbind and unlock these sins from the soul: and by faith not only their guilt, but their power and dominion, is removed and subdued.

A second use and inference from this doctrine, is to inflame the heart to seek for faith as for a precious jewel, or a hidden treasure. Men are never satisfied with earthly treasures, though oftentimes they heap them up for the last day[m]: how much more careful should they be to lay up a good foundation for the time to come, that they may obtain eternal life?[n] Great encouragement we may have hereunto upon these considerations:—

First, The more faith a man hath, the more comfort he may take in all the good things which he doth enjoy. He may look upon them as the witnesses of God's truth and promises, as the tokens of his love, as the accessions and supernumerary accruements unto his kingdom[o], as the supplies and daily provisions of a father which careth for us.

[l] 1 Cor. vi. 9, 10. [m] Jam. v. 3. [n] 1 Tim. vi. 19. [o] Mat. vi. 32.

Secondly, The more faith a man hath, the more security he hath against all evils; he may undergo them with patience [p], with hope, with joy, with triumph [q], with profit. He may look upon them as needful things, as precious things,[r] as conformities unto Christ his head, as the seeds of peace, righteousness[s], and praises; as rain, though it make the way foul, yet it makes the land fruitful.

Thirdly, The more faith a man hath, the more certain and victorious will his conquests be against his enemies; that which by faith we rely upon, and put on, will be impregnable munition, and impenetrable armour to secure us. The love, the blood, the compassions, the temptations of Christ; these, by faith apprehended, have pulled down walls, subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, and turned to flight the armies of the aliens.[t]

Fourthly, The more faith a man hath, the more insight he hath into Christ, and those mysteries of salvation, which the angels [u] desire to look into. Faith is the eye [x], and mouth, and ear of the soul, by which we peep through the curtains of mortality, and take a view and foretaste of heavenly things, whereby we have a more secret and intimate communion with God in his covenants, promises, precepts,—in his will, guiding us by counsel, and in his face, comforting us with his favour.

Fifthly, The more faith a man hath, the more tranquillity and establishment of heart shall he find in the midst of all spiritual desertions, distractions, and difficulties. When a man's wits are nonplused, his reason posed, his contrivances and counsels disappointed, his heart clouded with sorrow and fear; when he walketh in darkness, and hath no light; O then to have a sanctuary, an altar to fly unto; to have a God to roll himself upon, to lean upon his wisdom, to lay hold upon his covenant, to wait quietly upon the salvation of that

p Rom. v. 3, 4. Jam. i. 2, 3. q Rom. viii. 37, 38. 1 Cor. xv. 55. r 1 Pet. i. 9. & i. 7. & iii. 13. Deut. viii. 16. s Heb. xii. 11. t Heb. xii. 32, 33. u 1 Pet. i. 12. x Ὅσπέρ ἐστιν ὀφθαλμὸς ἐν σώματι, τοῦτο ἄρα πίστις ἐν διανοίᾳ· μᾶλλον δὲ, ὥσπερ ὀφθαλμὸς δεῖται φωτὸς ἐπιδεικνυντος τὰ ὁρατά, οὕτω δὴ αὖ καὶ ὁ νοῦς δεῖται τῆς πίστεως ἐπιδεικνυούσης τὰ θεῖα. *Theodor.* de Cur. Græc. affect. Serm. 1.—Crede et manducasti. *Aug.* πίστις ἔστα τῆς ψυχῆς. *Clem. Alex.* Strom. lib. 5.

God,[y] who doth not cast off for ever, but though he cause grief, yet, will have compassion 'according to the multitude of his mercies:' to commit his way[z] to him who is able to bring it to pass, and to do abundantly above the thoughts, desires, expectations, or petitions of men; what peace and serenity must this be to the soul, which is otherwise without light and peace!

Sixthly, The more faith a man hath, the more joy and glory he hath in spiritual, the more contentment and quietness in earthly things. "Being justified by faith,[a] we have peace with God: In whom believing, we rejoice with joy unspeakable, and full of glory.[b] Let your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will not fail thee, nor forsake thee.[c]"—Earthly-mindedness and worldly cares grow out of want of faith: In these and a world the like respects should we be moved to seek for his grace; and that so much the more carefully, because the heart is of itself barren, and therefore very unfit to have a foreign plant grow in it; very apt to overtop it with lusts and vanities. We must therefore be diligent to make our assurance full and certain,[d] diligent in the word of faith,[e] and with the spirit of faith.[f] "Be ye not slothful," saith the apostle[g], "but followers of them who, through faith and patience, inherit the promises."

Lastly, We must do with faith, as men do with precious things, try it, and put it to the touchstone, that we may prove whether it be truly valuable and unfeigned; because there is much counterfeit faith as there is false money, and deceitful jewels, and wild herbs in the field; which very nearly resemble those that are right and pure. This is an argument which hath been much travelled in by men of more learning and spirit; and therefore I will but touch upon it, by considering four principal effects of this grace.

The first is a love and liking of those spiritual truths, which, by faith, the heart assenteth unto. For according as is the evidence and preciousness of the thing believed, such is the measure of our love unto it. For saving faith is an assent with adherence and delight, contrary to that of devils,

y Lam. iii. 26, 31. z Psal. xxxvii. 5. a Rom, v. 1. b 1 Pet. i. 8.
c Heb. xiii. 5,6. d 2 Pet. i. 10. e Rom. x. 8. f 2 Cor. xiii. 5. g Heb. vi. 12.

which is with trembling and horror: and that delight is nothing else, but a kind of relish and experience of the goodness of that truth, which we assent unto. Whereupon [h]it necessarily follows even from the dictate of nature (which instructeth a man to love that which worketh in him comfort and delight), that from this assent must arise a love of those truths, whence such sweetness doth issue. By the first act of faith, we apprehend God a reconcileable God; by the second, a reconciled God: for faith shews us God's love to us in Christ[i]; proposeth him as altogether lovely, the chiefest of ten thousand[k], and thereby begetteth in us a love unto Christ again[l]. And this love is a sincere, uncorrupted, immortal love, a conjugal and superlative love. Nothing must be loved in competition with Christ[m]: every thing must be rejected and cast away, either as a snare, when he hates it,—or as a sacrifice when he calls for it. Therefore God required the nearest of a man's blood in some cases to throw the first stone at an idolater; to shew, that no relations should preponderate[n], or oversway our hearts from his love. Christ and earthly things often come into competition in the life of a man: In every unjust gain, Christ and a bribe, or Christ and cruelty; in every oath or execration, Christ and a blasphemy; in every sinful fashion, Christ and a rag, or Christ and an excrement; in every vainglorious affectation, Christ and a blast; in every intemperancy, Christ and a vomit, a stagger, a shame, a disease. O where is that faith in men, which should overcome the world, and the things of the world? Why should men delight in any thing while they live, which when they lie on their death-beds (a time speedily approaching) they shall never be able to reflect on with comfort, nor to recount without amazement and horror? Certainly he that fosters any Delilah, or darling lust, against the will and command of Christ, well may he delude himself with foolish conceits that he loves the Lord Jesus: but let him be assured, 'that though he may be deceived, yet God will not be mocked, not every

[h] Ὅσον γὰρ τίμιόν ἐστι τὸ πιστευόμενον, τοσοῦτον ἀγαπῶται· καὶ ὅσον ἀγαπᾶται, τοσοῦτον ὁ ἀγαπῶν τὴν ἔκπτωσιν αὐτοῦ φοβεῖται. *Just. Mart.* Qu. Orthodox, 98. [i] Eph. v. 25. Rom. v. 5, 8. 1 John iv. 16. [k] Cant. v. 10, 16. [l] 1 John iv. 19. & v. 1. Eph. vi. 24. Rom. vii. 24. [m] Matth. x. 37. [n] Luke xiv. 26. Deut. xiii. 6, 9.

one that saith, 'Lord, Lord,' shall be accounted the friends of Christ, but they who keep his commandments.

The second effect of faith is affiance and hope, confidently, for the present, relying on the goodness,—and, for the future, waiting on the power, of God, which shall, to the full, in due time, perform, what in his Word he hath promised; "I have set life and death before you," saith Moses to the people[o], "that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him," &c. "We are confident," saith the apostle[p], "knowing that whilst we are at home in the body, we are absent from the Lord." When once the mind of a man is wrought so to assent unto divine promises made in Christ, as to acknowledge an interest, claim, and propriety unto them, and to be at last actually performed, not by a man, who may be subject both to unfaithfulness in keeping, and disability in performing his promises; but by Almighty God, who the better to confirm our faith in him, hath, both by word and oath, engaged his fidelity, and is altogether omnipotent to do what he hath purposed or promised; impossible it is, but from such an assent, grounded on the veracity of and all-sufficiency of God, there should result in the mind of a faithful man, a confident dependance on such promises; renouncing in the mean time all self-concurrency, as in itself utterly impotent; and to the fulfilling of such a work, as is to be by God's own omnipotency effected, altogether irrequisite;—and resolving, in the midst of temptations, to rely on him, to hold fast his mercy and the profession of his faith without wavering, having an eye to the recompence of reward, and being assured that he who hath promised, will certainly bring it to pass.

A third effect of faith is joy and peace of conscience. "Being justified by faith, we have peace with God. The God of peace fill you with all joy and peace in believing[q]." The mind is, by the relish and experience of sweetness in God's promises, composed unto a settled calmness and serenity. I do not mean a dead peace, which is only an immobility and sleepiness of conscience, like the rest of a dreaming man on the top of a mast; but such a peace, as a man may, by a

[o] Deut. xxx. 20. [p] 2 Cor. v. 6. [q] Rom. xv. 13.

syllogism of the practical judgment, upon right examination of his own interest unto Christ, safely infer unto himself. The wicked often have an appearance of peace, as well as the faithful; but there is a great difference. For there is but a door between a wicked man and his sin, which will certainly one day open; and then sin at the door will fly upon the soul: but between a faithful man and his sin, there is a wall of fire, and an immovable and impregnable fort, —even the merits of Christ. The wicked man's peace grows out of ignorance of God, the law, himself; but a righteous man's peace grows out of the knowledge of God, and Christ. So that there are two things in it; tranquillity,—it is a quiet thing; and serenity,—it is a clear and distinct thing. However, if a faithful man have not present peace (because peace is an effect not of the first and direct, but of the second and reflexive, act of faith), yet there is even with all faith, the seed of peace, and a resolution to seek and to sue it out.

The last effect of faith, which I shall now speak of, is fructification, "Faith worketh by love:" and it worketh, First, repentance, whereby we are not only to understand grief for sin, or a sense of the weight and guilt of it, which is only a legal thing (if it proceed no farther) and may go before faith; but hatred of sin, as a thing contrary to that new spirit of holiness and grace, which in Christ we have received. For as sense of sin as a cursed thing (which is legal humiliation) doth arise from that faith, whereby we believe and assent to the truth of God in all his threatenings (which is a legal faith); so the abominating of sin as an unclean thing, and contrary to the image and holiness of God, (which is evangelical repentance) doth arise from evangelical faith; whereby we look upon God as most merciful, most holy, and therefore most worthy to be imitated and served. Secondly, renovation, — and that twofold: First, inward, in the constitution of the heart, which is by faith purified: Secondly, outward, in the conversation and practice, when a man, out of the good treasure of his heart, brings forth good things,—and, as he hath received the Lord Jesus, so walketh in him. Now in all our obedience, we must observe these three rules: First, That binding power, which is in the law, doth solely depend upon the authority of the lawgiver, who is God. He that, customarily, and

without care of obedience, or fear of displeasure, or antipathy of spirit, breaks any one commandment, ventures to violate that authority which, by one and the same ordination, made the whole law equally binding, and by consequence is habitually, and 'in præparatione animi,' a transgressor of the whole law. And therefore obedience must not be partial but universal, as proceeding from that faith which hath respect equally to all God's will, and looks upon him as most true and most holy in all his commands. Secondly, As God, so his law, is a spiritual and a perfect law, and therefore requires an inward universality of the subject, as well as that other of the precepts which we walk by:—I mean such a spiritual and sincere obedience of the heart, as may, without any mercenary or reserved respects, uniformly sway our whole man unto the same way and end. Thirdly, In every law, all matter homogeneal and of the same kind with the particular named,—every sprig, seed, original of the duty is included, as all the branches of a tree belong to the same stock. And by these rules we are to examine the truth of our obedience.

Before I draw down these premises to a particular assumption and application, I must, for caution sake, premise, that faith may be in the heart either habitually as an 'actus primus,' a form, or seed, or principle of working; or else actually as an 'actus secundus,' a particular operation; and that, in the former sense, it doth but remotely dispose and order the soul to these properties: but, in the latter, it doth more visibly and distinctly produce them. So then, according as the heart is deaded in the exercise of faith, so do these properties thereof more dimly appear, and more remissly work.

Secondly, We must note, that according as faith hath several workings, so Satan hath several ways to assault and weaken it. There are two main works of faith, obedience and comfort, to purify and to pacify the heart: and according unto these, so Satan tempts. His main end is to wrong and dishonour God; and therefore chiefly he labours to disable the former virtue of faith, and tempts to sin against God. But when he cannot proceed so far, he labours to discomfort and crush the spirits of men. When he prevails in the former, he weakens all the pro-

perties of faith; when in the latter only, he doth not then weaken all, but only intercept and darken a Christian's peace.

For understanding this point, we must note, that there are many acts of faith. Some direct, that look outward towards Christ; others reflexive, that look inward upon themselves. The first act of faith, is that, whereby a man, having been formerly reduced unto extremities and impossibilities within himself, looks upon God as omnipotent, and so able to save; as merciful, and in Christ reconcileable, and so likely to save if he be sought unto.

Hereupon grows a second act, namely, a kind of exclusive resolution, to bethink himself of new ways; to trust no inferior causes for salvation, or righteousness, to sell all, to count them all dung, not to consult any more with flesh or blood[r], but to prepare the heart to seek the Lord[s]: to resolve, as the leper in the famine at Samaria, not to continue in the state he is in, nor yet to return to the city[t], to his wonted haunts and ways, where he shall be sure to perish. And from this resolution a man cannot by any discomforts be removed, or made to bethink himself of any other new way, but only that which he sees is possible and probable, and where he knows, if he find acceptance, he shall have supplies and life enough: and this act may consist with much fear, doubt, and trembling. The Syrians had food, and Samaria had none; therefore the lepers resolve to venture abroad Yet this they cannot do without much doubting and distrust; because the Syrians whom they should meet with, were their enemies. However this resolution over-ruled them, because in their present estate, they were sure to perish; in the other, there was room for hope, and possibility of living; and that carried them to Esther's resolution, "If we perish; we perish." Such is the act of faith in this present case. It is well assured that in the case a man is in, there is nothing but death to be expected; therefore it makes him resolve to relinquish that. It looks upon God as plenteous in power and mercy, and so likely to save; and yet it sees him too as armed with justice against sin, as justly provoked and

[r] Gal. i. 16. [s] 2 Chr. xxx. 19. [t] 2 Kings vii. 3, 4.

wearied in his patience; and therefore may fear to be rejected, and not saved alive. Yet because, in the former state, there is a certainty to perish, and, in the latter, a possibility not to perish,—therefore from hence ariseth a third act, a conclusive and positive purpose to trust Christ. I will not only deny all other ways, but I will resolve to try this way, to set about it, to go to him that hath plenty of redemption and life. If I must perish, yet he shall reject me; I will not reject myself, I will go unto him.—And this act or resolution of faith is built upon these grounds:—

First, Because God's love and free grace is the first original mover in our salvation. If God did begin his work upon prevision of any thing in and from ourselves, we should never dare to come unto him, because we should never find any thing in ourselves to ground his mercy towards us upon. But now the love of God is so absolute and independent, that it doth not only require nothing in us to excite and call it out, but it is not so much as grounded upon Christ himself. I speak of his first love and grace: Christ was not the impulsive cause of God's first love to mankind, but was himself the great gift which God sent to men, therein to testify that he did freely love them before. "God so loved the world, that he gave his Son [u]." "Herein is love, not that we loved him, but that he loved us, and sent his Son [x]." The love must needs go before the gift, because the gift is an effect, a token, a testimony of the love. Christ first loved the Church, before he gave himself for it [y]. Now then if the first love of God to man was not procured, merited, or excited by Christ himself as mediator; but was altogether absolute [z]; much less doth the love of God ground itself upon any thing in us. The whole series of our salvation is made up without respect to any thing of ours, or from us. He loved us without cause or ground in ourselves. For "we love him, because he first loved us [a]." He elected us of mere grace, without cause or ground from ourselves. "There is a remnant," saith the apostle [b], "according to the election of grace; and if of grace, then is it no more of works; otherwise grace is no more grace." He called us without intuition of any thing in ourselves,

[u] John iii. 16 [x] 1 John iv. 10. [y] Eph. v. 25. [z] Rom. ix. 11. [a] 1 John iv. 19. Hos. xiv. 4. [b] Rom. xi. 5. 6.

κατὰ τὴν ἰδίαν πρόθεσιν καὶ χάριν, saith the apostle[c], "not according to our own works, but according to his purpose and grace he called us with a holy calling."—He justified us without any ground in or from ourselves, "freely by his grace, when we were enemies and ungodly persons[d]." He saveth us without any ground in or from ourselves. "By grace ye are saved through faith; and that not of yourselves[e]." There is nothing in us, of which we may boast in the matter of salvation; and therefore there is nothing in us, which should make us desperate or fly from God: for all the gradations and progresses of our salvation are alone from his grace.

Secondly, Because there is an all-sufficiency in the righteousness and merits of Christ, to cleanse all sin[f], to consummate all our salvation, to subdue all our enemies[g], to answer all our objections[h], to silence all challenges and charges that are laid against us.

Thirdly, Because of the manifold experiences, which many other grievous sinners have found of the same love and all-sufficiency. When faith looks upon a converted Manasseh, upon a thief translated into Paradise, upon a persecutor turned into an apostle; and when it considers, that God hath a residue of spirit still[i], that the blood of Christ is an inexhausted fountain, and that these spectacles of God's compassion are in the Scriptures exhibited, that we, through patience and comfort of the Scriptures, might have hope[k], and that God in them did shew forth all long-suffering for a pattern to those who should after believe in him[l];—it then makes a man reflect inward upon himself, and resolve to try that gate at which they have entered before.

Fourthly, Because there is a generality and unlimitedness in the invitation unto Christ, "Come unto me, all that are weary[m].—Let every one that will, come[n]." There is in Christ erected an office of salvation, a heavenly chancery of equity and mercy, not only to moderate the rigour, but to reverse and revoke the very acts of the law. Christ is 'set forth[o],' or proposed openly as a sanctuary and ensign

[c] 2 Tim. i. 9. [d] Rom. iii. 24. iv. 5. v. 10. [e] Ephes. ii. 8, 9. [f] 1 John i. 7.
[g] Heb. vii. 25. [h] Rom. viii. 31, 32. [i] Mal. ii. 15. [k] Rom. xv. 4.
[l] 1 Tim. i. 16. [m] Mat. xi. 28. [n] Rev. xxii. 17. [o] Rom. iii. 25.

for the nations [p] to fly unto; and he hath sent his ambassadors abroad to warn, and to invite every man [q]. As a fountain is open for any man to drink, and a school for any man to learn, and the gate of a city for any man to enter, and a court of equity for any man to relieve himself;—so Christ is publicly and universally set forth as a general refuge from the wrath to come, upon no other condition than such a will as is not only desirous to enjoy his mercy, but to submit to his kingdom, and glorify the power of his spirit and grace in new obedience.

Fifthly, Because God himself works the work and the will in us; for in the new covenant, God works first. In the first covenant, man was able, by his created and natural strength, to work his own condition, and so to expect God's performance: but in the new, as there is difference in the things covenanted;—then only righteousness and salvation, now remission of sins and adoption [r];—in the means or intermediate causes, which are now Christ and his righteousness, and Spirit;—in the stability; that a perishable, this an eternal and final covenant [s], that can never be changed;—in the conditions; there legal obedience, here only faith, and the certain consequent thereof, repentance;—so likewise is there difference in the manner of performing these conditions: for now God himself begins first to work upon us, and in us, before we move or stir towards him. He doth not only command us, and leave us to our created strength to obey the command, but he furnisheth us with his own grace and spirit to fulfil the command; and, when he bids us come unto him, he doth likewise draw us unto him. In this covenant, the first treaty is between God and Christ. For though the covenant be between God and us; yet the negotiation and transaction of it is between God and Christ, who was a surety of the covenant for us [t]. For, First, God in his decree of love bestowed us upon Christ: ("Thine they were, and thou gavest them unto me [u],") we were chosen in him [x]: we to be members in him, and he to be a head and fountain unto us of all grace and glory. For God had committed [y] unto

[p] Acts xiii. 47. Psalm ii. 6. Isaiah viii. 14. xviii. 3. [q] Mark xvi. 15. 2 Cor. v. 20. [r] Jer. xxxi. 34. [s] Jer. xxxiii. 21. Jer. xxxii. 40, xxxiii. 20. Jer. xxxi. 33, xxxii. 39. Ezek. xi. 19, 20, xxxvi. 26, 27. [t] Heb vii. 22. viii. 6. [u] John xvii. 2. [x] Eph. i. 4. [y] John x. 18.

God's name, and prepared to seek his face, ready to subscribe and bear witness to all God's ways and methods of saving; That he is righteous in his judgments, if he should condemn; wonderful in his patience, when he doth forbear; mighty in his power, wisdom, and mercy, when he doth convert; unsearchable in the riches and treasures of Christ, when he doth justify; most holy, pure, and good, in all his commands; the Sovereign Lord of our persons and lives, to order and dispose them at his will; on the sense and experience of these works doth grow that conclusion and resolution to cleave to Christ.

Lastly, Because this act of faith is our duty to God: As we may come to Christ, because we are called,—so we must come, because we are commanded. For as Christ was commanded to save us [h], so we are commanded to believe in him [i]. From these and the like considerations, ariseth a purpose to rely on Christ. But yet still this purpose, at first, by the mixture of sin, the pragmaticalness and importunity of Satan in tempting, the inexperience of the heart in trials, the tenderness of the Spirit, and the fresh sight and reflection on the state of sin,—is very weak, and consisteth with much fear, doubts, trepidations, shrinking, mistrust of itself. And therefore though all other effects flow in great measure from it, yet that of comfort, and calmness of spirit, more weakly; because the heart, being most busied in spiritual debatements, prayers, groans, conflicts, strugglings of heart, languishing and sighing importunities of spirit, is not at leisure to reflect on its own translated condition, or in the seed-time of tears, to reap a harvest of joy. As a tree, new planted, is apt to be bended at every touch or blast of wind; or children new born, to cry at every turn and noise; —so men, in their first conversion, are usually more retentive of fearful, than of more comfortable impressions.

The last act then of faith, is that reflexive act, whereby a man knoweth his own faith and knowledge of Christ, which is the assurance of faith, upon which the joy and peace of a Christian doth principally depend, and hath its several differences and degrees according to the evidence and clearness of that reflection. As beauty is more distinctly rendered in

[h] John x. 18. [i] 1 John iii. 24.

a clear, than in a dim and disturbed, glass; so is comfort more distinct and evident, according to the proportions of evidence and assurance in faith. So then to conclude with this general rule: According as the habits of faith are more firm and radicated; the acts more strong, constant and evident; the conquests and experiences more frequent and successful;—so are the properties more evident and conspicuous. For the measure and magnitude of a proper passion and effect, doth ever follow the perfection of the nature and cause whence it proceeds. And therefore every man, as he tenders either the love and obedience he owes to God, or the comfort he desires in himself to enjoy,—must labour to attain the highest pitch of faith, and still, with St. Paul, to 'grow in the knowledge of him and his resurrection and sufferings.' So then, upon these premises, the heart is to examine itself touching the truth of faith in it:—Do I love all divine truth, not because it is proportionable to my desires, but conformable unto God who is the author of it? Can I, in all estates, without murmuring, impatiency, or rebellion, cast myself upon God's mercy, and 'trust in him, though he should kill me?' Do I wholly renounce all self-confidence and dependence, all worthiness or concurrence of myself to righteousness? Can I, willingly, and in the truth and sincerity of my heart, own all shame and condemnation, and acquit God as most righteous and holy, if he should reject me? Do I not build either my hopes or fears upon the faces of men, nor make either them or myself the rule or end of my desires? Do I yield and seriously endeavour a universal obedience unto all God's law, and that in the whole extent and latitude thereof, without any allowance, exception, or reservation? Is my obedience not mercenary, but sincere? Do I not dispense with myself for the least sprigs of sin, for irregular thoughts, for occasions of offence, for 'appearances of evil,' for motions of concupiscence, for idle words and vain conversation, for any thing that carrieth with it the face of sin? And when, in any of these, I am overtaken, do I bewail my weakness, and renew my resolutions against it? In a word, when I have impartially and uprightly measured mine own heart by the rule, doth it not condemn me of self-deceit, of hypocrisy, of halting and dissembling, of halfing and prevaricating, in God's service?

I may then comfortably conclude, that my faith is, in some measure, operative and effectual in me: which yet I may further try by the nature of it, as it is further expressed by the apostle in the text; "That I may know him."

Here we see the nature of faith is expressed by an act of knowledge, and that act (respectively to justification) limited to Christ; "This is eternal life,—to know thee, and him whom thou hast sent:" where by *knowledge* I understand a certain and evident assent. Now such assents are of two sorts; some, grounded upon the evidence of the object,—and that light which the thing, assented unto, doth carry and present to the understanding; as I assent to this truth, that the sun is light by the evidence of the thing itself; and this kind of assent the apostle contra-distinguisheth from faith, by the name of sight. Others are grounded upon the authority or authenticalness of a narrator, upon whose report while we rely without any evidence of the thing itself, the assent which we produce, is an assent of faith or credence. Now that faith is a certain assent, and that even above the certainty of mere natural conclusions, is, on all hands[k], I think, confessed: because, however in regard of our weakness and distrust, we are often subject to stagger, yet, in the thing itself, it dependeth upon the infallibility of God's own Word, who hath said it, and is, by consequence, nearer unto Him who is the fountain of all truth; and therefore must needs more share in the properties of truth, which are certainty and evidence, than any proved by mere natural reasons: and the assent, produced by it, is differenced from suspicion, hesitancy, dubitation, in the opinion of schoolmen themselves. Now then inasmuch as we are bound to yield an evident assent unto divine truths, necessary hereunto it is, that the understanding be convinced of these two things:—First, That God is of infallible authority, and cannot lie nor deceive,—which thing is a principle by the light of nature evident and unquestioned: Secondly, That this authority, which, in faith, I rely upon, is indeed and infallibly God's own authority.

The means whereby I come to know that, may be either

[k] *Aquin.* ii. 2æ. qu. 4. art. 8.—*Greg. Val.* tom. iii. Disp. 1. qu. iv. punct. 8.—*Aquin.* ii. 2æ. qu. 1. art. 4.

extraordinary, as revelation, such as was made by the prophets concerning future events; or else ordinary, and common to the faithful. This, the papists say, is the authority of the church. Against which if one would dispute, much might be said. Briefly (granting first unto the church a ministerial, introductory, persuasive, and conducting concurrence in this work, pointing unto the star[l], which yet itself shineth by its own light, reaching forth and exhibiting the light, which though in itself visible, could not be so ordinarily to me unless thus presented, explaining the evidence of those truths unto which I assent for their own intrinsical certainty :) I do here demand how it is that each man comes to believe? The collier will quickly make a wise answer, As the church believes.—But now how or why doth the church believe these or these truths to be divine? Surely not because the church hath so determined; our Saviour himself would not be so believed. "If I bear record of myself, my record is not true[m]." Well then, the church must needs believe by the Spirit which leads it into all truth. And what is the church, but the body of Christ,[n] the congregation of the faithful, consisting of divers members? and what work is that, whereby the Spirit doth illuminate and raise the understanding to perceive aright divine truth, but only that 'ointment which dwelleth in you,' saith the apostle[o], whereby Christ's 'sheep are enabled to hear his voice[p],' in matters of more heavenly and fundamental consequence, and to distinguish the same from the voice of strangers?

Now, have not all the faithful, of this unction? Doth it not run down from the head to the skirts of the garment? Are we not all a royal priesthood[q]? And in both these respects anointed by the Spirit? and having all the Spirit, (though in different spirits and degrees) is it not in congruity probable, that we have with him received those vivifical and illightening operations, which come along with him? Capable is the poorest member of Christ's church, being grown to maturity of years, of information in the faith. Strange therefore it is, that the Spirit, not leaving me desti-

[l] *Aug.* de Doctr. Christ. lib. 1 in procem. [m] John v. 31. [n] Eph. i. 23.
[o] 1 John ii. 27. [p] John x. 4. [q] 1 Pet. ii. 9.

tute of other quickening graces, should in this only, leave my poor soul to travel as far as Rome, to see that by a candle, or rather by an 'ignis fatuus,' which himself might more evidently make known unto me. For the Spirit doth beget knowledge; "We have received the Spirit which is of God, that we might know the things which are freely given to us of God [r]." And again, "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit [s]." And again, "Hereby we know that he abideth in us, by the Spirit which he hath given us [t]." Especially since we must take even the determinations of the church and pope (though they were infallible in themselves) at second hand, as they pass through the mouth of a priest, whose authority being not infallible, nor apostolical, but human,—impossible it is not but that he may misreport his Holy Father, and by that means misguide and delude an unsettled soul.

Again I demand, How doth it appear unto me that the judgment of the church is infallible, when it alone is the warrant of my faith?—That this is itself no principle, nor to the light of natural reason, 'primo intuitu,' manifest 'ex evidentia terminorum,' is most certain. For that this company of men should not err, when other companies of men may err, cannot possibly be immediately and 'per se' evident; since there must first needs 'a priori' be discovered some internal difference between those men, from whence, as from an antecedent principle, this difference of erring, or not erring, must needs grow.

Now then I demand, What is that whereby I do assent unto this proposition (in case it were true) That the church cannot err?—The church itself it cannot be, since nothing bears record of itself; and if it should, the proof would be more ridiculous than the opinion, being but 'idem per idem,' and 'petitio quæstionis.' Above the church 'a priori' there is not any light but the Scriptures and the Spirit. Therefore needs by these must I assent unto that one proposition at least. And if unto that by these, why then, by the same light, may I not assent unto all other divine truths,—since evident it is, that the same light, which enables me

[r] 1 Cor. ii. 12. [s] 1 John iv. 13. [t] 1 John iii. 24

rightly to apprehend one object, is sufficient also to any other, for which a lesser light than that is presumed to suffice? So then a true faith hath its evidence and certainty, grounded upon the authority of the Word, as the instrument, and of the Spirit of God raising and quickening the soul to attend, and acknowledge the things therein revealed, to set its own seal unto the truth and goodness of them. But how do I know either this Word to be God's Word, or this Spirit to be God's Spirit, since there are sundry false and lying spirits? I answer, first, 'ad hominem,' There are many particular churches and bishops, which take themselves to be, equally with Rome, members and bishops of the universal church.—How shall it invincibly appear to my conscience, that other churches and bishops all, save this only door, may err? and that this, which will have me to believe her infallibility, is not herself an heretical and revolted church?—This is a question controverted. By what authority shall it be decided, or into what principles 'a priori' resolved? and how shall the evidence of those principles appear to the conscience? That the popes are successors of Peter in his see of Rome; that they are doctrinal as well as personal successors; that Peter did there sit as moderator of the catholic church; that his infallibility should not stick to his chair at Antioch, as well as to that at Rome; that Christ gave him a principality, jurisdiction, and apostleship, to have to himself over all others, and to leave to his successors,—who though otherwise private men, and not any of the penmen of the Holy Ghost, should yet have after him a power over those apostles who survived Peter (as it is manifest John did); that the Scripture doth say any tittle of all this; that the traditions which do say it, are a divine word; are all controverted points: and though there be sorceries more than enough in the church of Rome, yet I doubt whether they have yet enough to conjure themselves out of the circle, which the agitation of these questions doth carry them in. But secondly, There are sundry lights; there is light in the sun, and there is light in a blazing or falling star. How shall I difference these lights,—will you say? Surely I know not otherwise than by the lights themselves; undoubtedly the Spirit brings a proper, distinctive, uncommunicable majesty and lustre into the soul, which

cannot be, by any false spirit, counterfeited: and this Spirit doth open first the eye, and then the Word, and doth in that discover 'notas insitas veritatis,' those marks of truth and certainty there, which are as apparent as the light, which is, without any other medium, by itself discerned.

Thus then we see, in the general, that saving faith is an assent created by the Word and Spirit. We must note further, that this knowledge is twofold: First, general, mental, speculative, and this is simply necessary, not as a part of saving faith, but as a medium, degree and passage thereunto. For "how can men believe without a teacher [u]?" Secondly, particular, practical, applicative, which carries the soul to Christ, and there fixeth it. "To whom shall we go? thou hast the words of eternal life. We believe and are sure that thou art that Christ [x].—I know that my Redeemer liveth [y].—That ye, being rooted and grounded in love, may be able to comprehend, and to know the love of Christ [z].—I live by the faith of the Son of God, who loved me, and gave himself for me [a].—By his knowledge, shall my righteous servant justify many [b]." This saving knowledge must be commensurate to the object known, and to the ends for which it is instituted, which are, Christ to be made ours for righteousness and salvation. Now Christ is not proposed as an object of bare and naked truth to be assented unto, but as a sovereign and saving truth to do good unto men. He is proposed as the desire of all flesh [c]. It is the heart which believes; "With the heart man believeth unto righteousness [d]," and "Christ dwelleth by faith in the heart [e];—If thou believest with all thine heart, thou mayest be baptised [f]."—And the heart doth not only look for truth, but for goodness in the objects which it desireth, for an all-sufficiency and adequate ground of full satisfaction to the appetites of the soul; such a compass of goodness, as upon which the whole man may rest, and rely, and unto the which he may have a personal propriety, holdfast, and possession. So then, in one word, faith is a particular assent unto the truth and goodness of God in Christ, his sufferings and resurrection, as an all-sufficiency and open treasury of righteousness and

[u] Rom. x. 14, 15. [x] John vi. 68, 69. [y] Job xix. 25. [z] Eph. iv. 13, iii. 17, 18. [a] Gal. ii. 20. [b] Isai. liii. 11. [c] Hag. ii. 7. [d] Rom. x. 10. [e] Eph. iii. 17. [f] Acts viii. 37.

salvation to every one which comes unto them: and thereupon a resolution of the heart there to fix and fasten for those things, and to look no further.

Now this faith is called knowledge[g]. First, in regard of the principles of it, the Word and Spirit: both which produce[h] faith by a way of conviction[i] and manifestation. Secondly, in regard of the ground of believing, which is the knowledge of God's will revealed: for none must dare demand or take any thing from God, till he have revealed his will of giving it: He hath said[k], must be the ground of our faith. Thirdly, in regard of the certainty and undoubtedness which there is in the assent of faith. Abraham was fully persuaded[l] of God's power and promise. Now there is a twofold certainty; a certainty of the thing believed, because of the power and promise of him that hath said it; and a certainty of the mind believing. The former is as full and sure to one believer, as to any other; as an alms is as certainly and fully given to one poor man, who yet receives it with a shaking and palsy hand, as it is to another that receives it with more strength. But the mind of one man may be more certain and assured than another, or than itself at some other time: sometimes it may have a certainty of evidence, assurance, and full persuasion of God's goodness; sometimes, a certainty only of adherence, in the midst of the buffets of Satan, and some strong temptations, whereby it resolveth to cleave unto God in Christ, though it walk in darkness, and have no light. Fourthly, and lastly, in regard of the reflexive act, whereby we know that we know him[m], and believe in him.[n] And yet both this and all the rest are capable of growth[o], as the apostle here intimates; we know here but in part, and therefore our knowledge of him may still increase.[p] The heart may have more plentiful experience of God's mercy in comforting, guiding, defending, illightening, sanctifying it, which the Scripture calls the learning of Christ[q]; and thereupon cannot but desire to have more knowledge of him, and communion with him; especially in those two great benefits, his resurrection and sufferings.

g Rom. x. 14. h 2 Cor. iv. 13. i 1 Cor. xiv. 25. John xvi. 8.
k Heb. xiii. 5. l Rom. iv. 21. m 1 John ii. 3. n 2 Tim. i. 12
o Rom. i. 17. p 2 Pet. iii. 18. q Phil. iv. 20.

"And the power of his resurrection."] The apostle's desire in these words is double:—First, That he may find the workings of that power in his soul, which was shewed in the resurrection of Christ from the dead, that is, the power of the Spirit of Holiness [q], which is the mighty principle of faith in the heart. That Spirit[r] of Holiness which quickened Christ from the dead [s], doth, by the same glorious power, beget faith [t], and other graces in the soul. It is as great a work of the Spirit to form Christ in the heart of a sinner, as it was to fashion him in the womb of a virgin.

Secondly, That he may feel "the resurrection of Christ to have a power in him."—Now Christ's resurrection hath a twofold power upon us, or towards us:—First, to apply all his merits unto us, to accomplish the work of his satisfaction, to declare his conquest over death, and to propose himself as an all-sufficient Saviour to the faithful. As the stamp adds no virtue, nor matter of real value to a piece of gold, but only makes that value which before it had, actually appliable and current; so the resurrection of Christ, though it was no part of the price or satisfaction, which Christ made, yet it was that which made them all of force to his members. Therefore the apostle saith, that Christ 'was justified in Spirit.'[u] In his death, he suffered as a malefactor, and did undertake the guilt of our sins (so far as it denotes an obligation unto punishment, though not a meritoriousness of punishment;) but by that Spirit which raised him from the dead, he was justified himself; that is, he declared to the world that he had shaken off all that guilt from himself, and, as it were, left it in his grave with his grave-clothes. For as Christ's righteousness is compared to a robe of triumph,—so may our guilt, to a garment of death, which Christ in his resurrection shook all off, to note, that death had no holdfast at all of him. When Lazarus was raised,—it is said, that he came forth bound hand and foot with grave-clothes [x], to note, that he was not out as a victor over death, unto which he came to return again: but when Christ rose [y], he left them behind, because death was to have no more power over him.[z] Thus by his resurrection he was

[q] Rom. i. 4. [r] Rom. viii. 11. [s] 1 Pet. iii. 18. [t] Eph. i. 19.
[u] 1 Tim. iii. 16. [x] John xi. 44. [y] John xx. 6, 7. [z] Rev. i. 18.

arose, and entered into the city."[m] As a prince, in his inauguration or solemn state, openeth prisons, and unlooseth many that were bound, to honour his solemnity; so did Christ do to those saints at his resurrection, and in them, gave assurance to all his of their conquest over the last enemy.

What a fearful condition then are all men out of Christ in, who shall have no interest in his resurrection? Rise indeed they shall[n], but barely by his power as their judge; not by fellowship with him as the first-fruits and first-born of the dead: and therefore theirs shall not be properly, or at least comfortably a resurrection, no more than a condemned person, going from the prison to his execution, may be called an enlargement. Pharaoh's butler and baker went both out of prison, but they were not both delivered: so the righteous and the wicked shall all appear before Christ, and be gathered out of their graves; but they shall not all be children of the resurrection[o], for that belongs only to the just.[p] The wicked shall be dead everlastingly to all the pleasures and ways of sin, which here they wallowed in. As there remains nothing to a drunkard or adulterer, after all his youthful excesses, but crudities, rottenness, diseases, and the worm of conscience; so the wicked shall carry no worlds nor satisfactions of lust to Hell with them[q]; their glory shall not descend after them. These things are truths written with a sunbeam in the book of God: First, That none out of Christ shall rise unto glory[r]; Secondly, That all who are in him, are purged from the love and power of sin[s], are made a people[t] willingly obedient unto his sceptre, and the government of his grace and Spirit; and have eyes given them to see no beauty but in his kingdom; Thirdly, Hereupon it is manifest, that no unclean thing shall rise unto glory.[u] A prince in the day of his state, or any royal solemnity, will not admit beggars or base companions into his presence. He is of purer eyes than to behold[x], much less to communicate with, unclean persons. None but the pure in heart shall see God[y]. Fourthly, That every wicked man waxeth worse

[m] Mat. xxvii. 52, 53. [n] Acts xvii. 31. [o] Luke xx. 36. [p] Luke xiv. 14. [q] Psal. xlix. 17. [r] 1 Thes. iv. 16, 18. Mat. xxv. 46. [s] John xv. 2. [t] Mal. iii. 3. Tit. ii. 14. Psal. cx. 3. [u] Heb. xii. 14. Rev. xxii. 15. [x] Heb. i. 13. [y] Mat. v. 8. 2 Tim. ii. 21.

Lastly, We must from hence learn to seek those things that are above[r], whither Christ is gone. Christ's kingdom[s] is not here, and therefore our hearts should not be here. "He is ascended on high, and hath given gifts unto men[t];" as absent lovers send tokens to each other, to attract the affections, and call thither the thoughts. If Christ would have had our hearts rest on the earth, he would have continued with us here, but it is his will that we be where he is[u]; and therefore we must make it the main business of our life to move towards him. Things of a nature incline to one another, even to their prejudice. A stone will fall to his centre, though there be so many rubs in the way, that it is sure to be broken all into pieces in the motion. The same should be a Christian's resolution. Christ is his centre, Heaven is his country; and therefore thither he must conclude to go, notwithstanding he must be broken in the way with manifold temptations and afflictions. St. Paul[x] desired, if it had been possible, to be clothed upon, and to have his mortality swallowed up of life, and to get whole to Heaven. But if he may not have it upon so good terms, he will not only confidently endure, but desire to be dissolved and broken to pieces, that by any means he may come to Christ; because that, being best of all, will be an abundant recompense for any intercurrent damage. It is not a loss[y], but a marriage and honour for a woman to forsake her own kindred and house, to go to a husband: neither is it a loss, but a preferment for the soul to relinquish for a time the body, that it may go to Christ, who hath married it unto himself for ever.

"And the fellowship of his sufferings."] This fellowship notes two things: First, a participation in the benefit of his sufferings: Secondly, a conformity of ours to his. First, his sufferings are ours; we were buried[z] and crucified[a] with him; and that again notes two things: First, we communicate in the price of Christ's death, covering the guilt of sin, satisfying the wrath of God, and being an expiation and propitiation for us. Secondly, in the power of his death,

[r] Col. iii. 1. [s] John xviii. 36. [t] Ephes. iv. 8. [u] John xvii. 24. [x] 2 Cor. v. 4. Ibid v. 8. Phil. i. 23. [y] Mercatura est quædam amittere, ut majora lucreris. *Tert.* [z] Col. ii. 12. [a] Rom. vi. 6.

this regard of mortification, we are said to be planted in the likeness of Christ's death: because as when an ambassador doth solemnize the marriage of a king with a foreign princess, that is truly effected between the parties themselves, which is transacted by the agent, and representative person to that purpose and service authorized; so Christ, being made sin for us as the sacrifice, had the sins of the people emptied upon him; and in that relation, dying, sin in itself likewise dieth in us. And there is a proportion between the death of the cross when Christ died, and the dying of sin in us. Christ died as a servant,—to note that sin should not rule, but be brought into slavery and bondage: he died a curse, to note that we should look upon sin as an accursed and devoted thing, and therefore should not with Achan hide, or reserve any: he drank vinegar on his cross, to note that we should make sin feel the sharpness of God's displeasure against it: he was fast nailed unto the cross, to note that we should put sin out of ease, and leave no lust or corruption at large, but crucify the whole body thereof. Lastly, though he did not presently die, yet there he did hang till he died; to note, that we should never give over subduing sin while it hath any life or walking in us. Thus the death of Christ is the pattern of the death of sin.

Thirdly, It is 'causa objectiva,' an impelling or moving cause as objects are. For objects have an attractive power. Achan [n] saw the wedge of gold, and then coveted it. David saw Bathsheba, and then desired her [o]. Therefore the apostle [p] mentions lusts of the eye, which are kindled by the things of the world. As the strength of imagination, fixing upon a blackamoor on the wall, made the woman bring forth a black child; so there is a kind of spiritual imaginative power in faith, to crucify sin by looking upon Christ crucified. As the brazen serpent [q] did heal those that had been bitten by the fiery serpents, 'tanquam objectum fidei,' merely by being looked upon; so Christ crucified doth heal sin by being looked upon with the eye of faith. Now faith looks upon Christ crucified, and bleeding; First, as the gift of his Father's [r] love, as a token and spectacle of more unsearchable and transcendent mercy than the comprehension of the whole

[n] Joshua vii. 21. [o] 2 Sam. xi. 2, 3. [p] 1 John ii. 15, 16. [q] Num. xxi. 9. [r] Rom. v. 8.

righteousness, or sanctification, but lives and dies in his filthiness,—shall be punished with a far sorer condemnation[x], than those of Tyre, Sidon, or Sodom, that knew nothing of him. O then let us labour to show forth the power of Christ's death, and that he died not in vain unto us. Though we cannot yet totally kill, yet let us crucify, our corruptions,—weaken their vigour,—abate their rage,—dispossess them of the throne in our hearts,—put them unto shame: and inasmuch as Christ hath suffered for sin, let us cease from sin, and live the rest of our time not to the will of the flesh, nor to the lusts of men, but to the will of God[y].

The second part of our fellowship in sufferings with Christ is the conformity of ours to his. In all our afflictions he is afflicted[z]: and St. Paul calls his sufferings 'the filling up of that which is behind, of the afflictions of Christ[a].' Not as if Christ's sufferings were imperfect; for "by one offering he hath perfected for ever them that are sanctified[b]." But as Christ had personal sufferings 'in corpore proprio,' in his human body, as mediator, which once for ever he finished; so he hath general sufferings 'in corpore mystico,' in his church, as a member with the rest.

Now of these sufferings of the church, we must note that they have no conformity with Christ in these two things: First, not 'in officio,' in the office of Christ's sufferings; for his were meritorious and satisfactory: ours, only ministerial, and for edification. Secondly, not 'in pondere et mensura,' not in the weight and measure of them, not so bitter, heavy, and woful as Christ's were. For the sufferings of Christ, upon any other creature, would have crushed him as low as Hell, and swallowed him up for ever. In other respects, there is a conformity of our sufferings to Christ, so that he esteemeth them his.

Our sufferings are, First, such as we draw upon ourselves by our own folly: and even in these afflictions, which Christ as the king over his people inflicteth upon them, yet as their head and fellow-member he compassionateth, and (as it were) smarteth with them. For Christ is so full of tenderness, and so acquainted with sorrows, that we may justly conceive him touched[c] with the feeling of those pains, which yet he

[x] Matth. xi. 21, 24. Heb. x. 28, 29. [y] 1 Pet. i. 2, 3. [z] Isa. lxiii. 4. [a] Col. i. 24. [b] Heb. x. 14. [c] Heb. iv. 15.

maritan, a devil, a wine-bibber, entrapped, spied, snared, slain; and he who is now our Captain to lead us, will hereafter be our Crown to reward us[k]. We may safely look upon Christ's issue, and know it to be our's. First, We have Christ's fellowship in them; and if it were possible, a man were better to be in Hell with Christ, than in Heaven without him: for his presence would make any place a heaven, as the king makes any place the court[l]. Secondly, We have Christ's strength to bear them[m]. Thirdly, His victories to overcome them[n]. Fourthly, His intercession[o] to preserve us from falling away in them. Fifthly, His graces to be the more glorified by them, as a torch when it is shaken, shines the brighter. Sixthly, His compassion to moderate and proportion them to the measure of strength, which he gives us: And lastly, His crown on our heads, his palm in our hands, his triumphal garments upon us, when we shall have tasted our measure of them. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal."

[k] 1 John iii. 2. Heb. xii. 2, 3. [l] Veios habitante Camillo, Illic Roma fuit.
[m] Phil. iv. 12. [n] John xvi. 33. [o] Luke xxii. 32.

END OF VOL. I.

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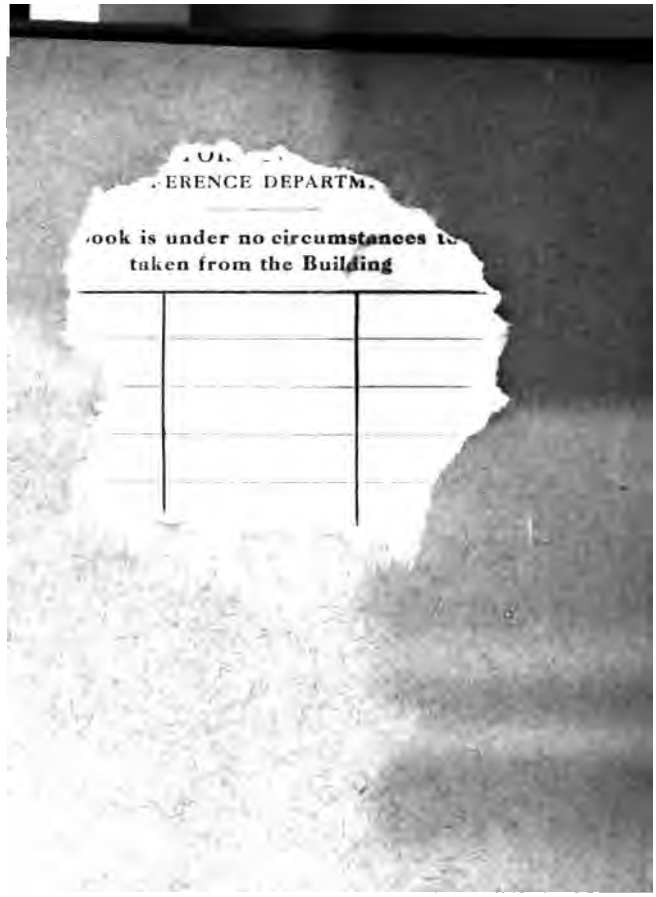
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